WORLD-WIDE SUNDAY-SCHOOL WORK

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Dr. George W. Bailey

President of the Zurich Convention

Dr. Bailey was President of the World's Sunday School Association during the triennium 1910-1913 and during the course of the Convention at Zurich. He has been a member of the International Sunday School Executive Committee since 1893; was International Treasurer, 1896-1905; was Chairman of the World's Sunday School Executive Committee, 1904-1910.

WORLD-WIDE SUNDAY-SCHOOL WORK

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THE OFFICIAL REPORT OF THE WORLD'S SEVENTH SUNDAY-SCHOOL CONVENTION, HELD IN ZURICH, SWITZERLAND, JULY 8–15, 1913

EDITED BY
CHARLES GALLAUDET TRUMBULL

PUBLISHED BY
THE WORLD'S SUNDAY-SCHOOL ASSOCIATION
SIR ROBERT LAIDLAW, London, PRESIDENT
H. J. HEINZ, Pittsburgh, CHAIRMAN
56 Old Bailey, London, E. C., England
Metropolitan Tower, New York City

The contents of this volume are offered freely to editors and others for reprinting; but the World's Sunday-School Executive Committee request that every such reprint be credited as follows:

From "World-Wide Sunday-School Work," the Official Report of the World's Seventh Sunday-School Convention at Zurich, Switzerland, 1913.

For German and French reports of the Zurich Convention, application should be made to the Secretary of the Zurich Local Committee, the Rev. Wilhelm Esslinger, 18 Zeltweg, Zurich, Switzerland.

TO

DR. GEORGE W. BAILEY,

FRIEND OF THE SUNDAY-SCHOOL,

WHOSE GOD-LED JUDGMENT, AND PATIENCE,
AND WORLD INCLUSIVE VISION
HAVE FOR THESE MANY YEARS CONTRIBUTED SO NOTABLY
TO CONSERVING AND EXTENDING
THE GROWTH OF WORLD-WIDE SUNDAY-SCHOOL WORK,
AND WHOSE SHOWING FORTH OF THE SPIRIT OF CHRIST
IN COÖPERATIVE LEADERSHIP
HAS SO ENDEARED HIM TO
THOSE WHO HAVE BEEN PRIVILEGED TO SERVE WITH HIM,
THIS BOOK IS AFFECTIONATELY DEDICATED
BY THE EXECUTIVE COMMITTEE
OF THE
WORLD'S SUNDAY SCHOOL ASSOCIATION.

IMPORTANT NOTICE

At a meeting of the Executive Committee of the American Section of the World's Sunday-school Association held in January, 1914, Mr. Marion Lawrance, Joint General Secretary of the World's Association, as well as General Secretary of the International Sunday-school Association, felt it necessary, owing to the very heavy and increasing responsibilities of both Associations, to resign from the General Secretaryship of the World's Work that he might devote his entire time to the International work.

Mr. Lawrance's resignation was received with great regret, but the World's Association will continue to have the benefit of his co-operation as a member of the Executive Committee, to which position he was duly elected.

At the same meeting, Mr. Frank L. Brown was elected Joint General Secretary of the World's Sunday-school Association, and the American headquarters of the Association were officially transferred from Chicago to New York. After April 1, 1914, communications for the American Section of the World's Sunday-school Association should be sent to Mr. Frank L. Brown, General Secretary, Metropolitan Tower, New York City.

[*This announcement being inserted here after much of this volume has already gone to press, the readers' attention is called to the fact that the New York address of the American Section of the World's Association is, after April 1, 1914, to replace the Chicago address wherever the latter may be found throughout the book.*]

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OFFICIAL CALL

FOR THE WORLD'S SUNDAY SCHOOL CONVENTION

To all who are interested in promoting the Kingdom of Jesus Christ through the Sunday-school.

GREETING:—In recognition of the far-reaching aims of the World's Sunday School Association, your Executive Committee has always chosen for its conventions places in which accessibility, historic association and favorable location are combined to a high degree. In the Eastern Hemisphere, conventions have been held in the cities of London, Jerusalem and Rome; in the Western Hemisphere, in the cities of St. Louis and Washington, U. S. A.

At Washington it was unanimously decided to hold the next Convention in Europe in 1913. After an exceptionally careful study of the situation, involving a visit to many Continental countries by our First Vice-President, the city of Zurich, Switzerland, was unanimously chosen as the place for holding the World's Seventh Sunday School Convention. In the selection of the Convention City, we believe we have been guided by a wiser than human intelligence.

Zurich—"beautiful for situation"—is in the heart of the Alps. It is the largest city in Switzerland, and an important historic, educational and religious center. It was the home of Zwingli, the reformer —the birthplace of Pestalozzi, whose work underlies the fabric of modern educational methods. With its splendid "Tonhalle" where the sessions of the Convention will be held, and ample accommodation for the entertainment of visitors, it would appear that Zurich presents exceptional advantages as a place for holding our next Convention.

These are days of wonderful opportunity, and ours must be a large vision for a large task. The World's Seventh Sunday School Convention should be the most effective religious event the world has ever seen. As we fit the occasion to His great world purpose, through the Convention Theme—"The Sunday-school and the Great Commission" —what may not God be able to say to the Nations?

Your Executive Committee therefore officially announces that the World's Seventh Sunday School Convention will be held in the city of

Zurich, Switzerland, July eighth to fifteenth, both dates inclusive, in the year nineteen hundred and thirteen. To this Convention, so rich in promise, representative Sunday-school workers from all lands will be cordially welcomed.

F. F. Belsey,
Edward Towers,
E. K. Warren,
F. B. Meyer,
Past Presidents.

Geo. W. Bailey,
President.
Carey Bonner,
Marion Lawrance,
General Secretaries.
E. K. Warren,
Chairman, Executive Committee,
Three Oaks, Mich.

Chicago, Illinois, U. S. A.
January, 1912.

Sir Robert Laidlaw

Having served as one of the Joint General Treasurers, and as Honorary Vice-President, of the World's Sunday School Association, Sir Robert was, at Zurich, elected President of the World's Association. In accepting his election he said: "I find it very difficult to express my thoughts. I felt highly honored when my fellow-countrymen saw fit to send me to the 'Mother of Parliaments,' but I think I can say sincerely that I count it a far greater honor to be elected by you, the leaders of this great Sunday-school enterprise, to occupy this position as your President. Of all missionary work, I believe that of the Sunday-school is the most effective."

Mr. E. K. Warren

Mr. Warren was Chairman of the Executive Committee of the World's Sunday School Association during the triennium which ended with the Zurich Convention. He was also Chairman of the World's Executive Committee during the triennium 1901-1904, and was President of the World's Fourth Sunday School Convention at Jerusalem in 1904. He has served as Vice-President of the International Sunday School Convention, Vice-Chairman of the Executive Committee of the International Sunday School Association, Chairman of its Central Committee, and is now Chairman of its Board of Trustees.

AN APPRECIATION

In declining re-election to the office of Chairman of the Executive Committee of the World's Sunday-school Association at Zurich, Mr. E. K. Warren withdrew from a position that he had filled with rare ability for two triennium. His first term of service ended with the adjournment of the Jerusalem Convention in 1904; his second when the final benediction was pronounced at Zurich, bringing to a close one of the greatest religious gatherings the world has ever witnessed. At no previous convention had there been assembled the representatives of so many countries, nor had the Macedonian cry been heard in so many languages—including the touching appeal which came to us from that despised remnant of Samaritans on Mount Gerizim.

When in 1902 it was decided to hold the World's Fourth Convention in Jerusalem, Mr. Warren counted the cost, and then put his great heart into the work of preparation, fully appreciating the fact that the chartering of a ship and the securing of delegates in any large number for such a cruise involved a tremendous amount of effort, with the assumption of large financial obligations—so large, indeed, that comparatively few men in America possessed the means and commercial standing sufficient to meet the demands.

Accepting such assistance as members of his Committee could render, he went forward, though often wearied to the point of exhaustion; and the most important Sunday-school convention the world has ever known became a reality. For the Jerusalem Convention focused the attention of the church and the world upon the Sunday-school, and gave it a new and higher rating; and thoughtful, well-informed men and women do not hesitate to declare that more real progress has been made in the work of the Sunday-school during the last nine years than in all previous history.

It was Mr. Warren's innate ability, unfaltering faith, and financial strength that made Jerusalem possible; and without Jerusalem—Rome, Washington, and Zurich had never been.

George W. Bailey,
President of the Zurich Convention.

OFFICERS OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

(For officers of the Term 1913-1916, see page 620).

TERM 1910-1913

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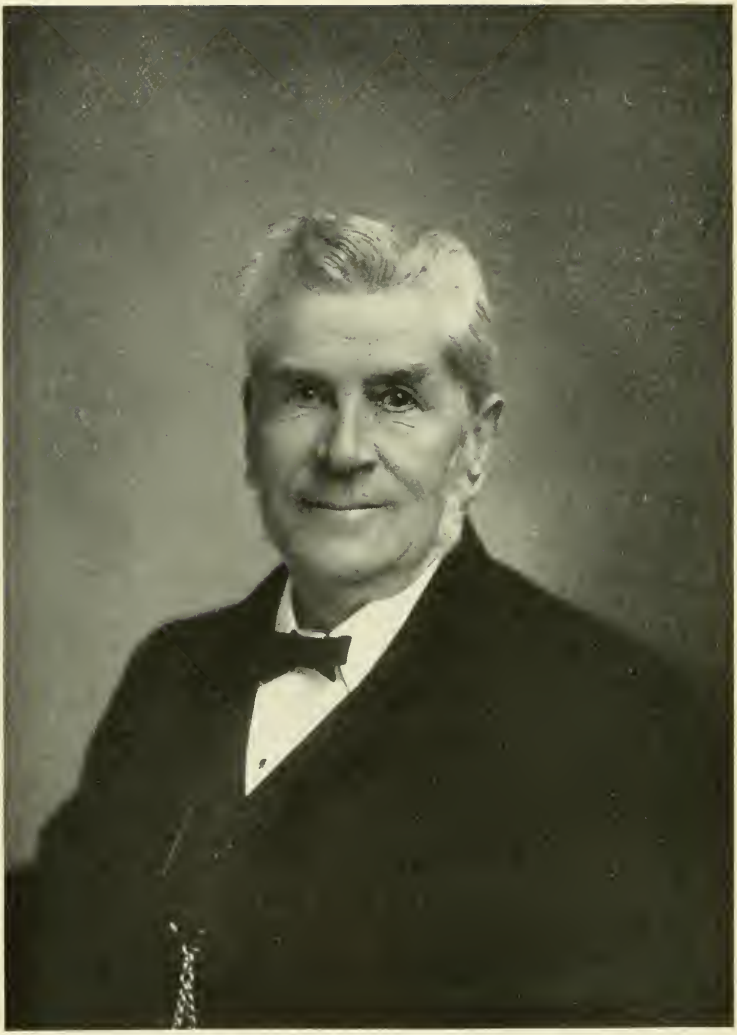
Sir Francis Flint Belsey

Sir Francis was President of the World's First Sunday School Convention in London, 1889; and is Chairman of the Council of the Sunday School Union of Great Britain.



Mr. Edward Towers, J. P.

Mr. Towers is one of the Past Presidents of the World's Sunday School Association. He is a member of the Council of the Sunday School Union of Great Britain, and is prominently connected with Sunday-school activities and other forms of Christian service.

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Frank Woodbury, D.D.S., Halifax, Canada.
Prof. T. H. Yun, Songdo, Korea.

And the President, Past Presidents, Active Vice-Presidents, Secretaries and Treasurers.

EXPOSITION COMMITTEE

Mr. Hugh Cork, *Director.*
Mr. Allan Sutherland, *Assistant Director.*
Mr. Ernest Peter, *Assistant Director.*

American Section

Mr. Arthur F. Stevens, New York.
Mr. Allan Sutherland, Philadelphia.
Mr. L. H. Cary, Boston.
Rev. George T. Webb, D.D., Philadelphia.
Rev. R. Douglas Fraser, D.D., Toronto.

British Section

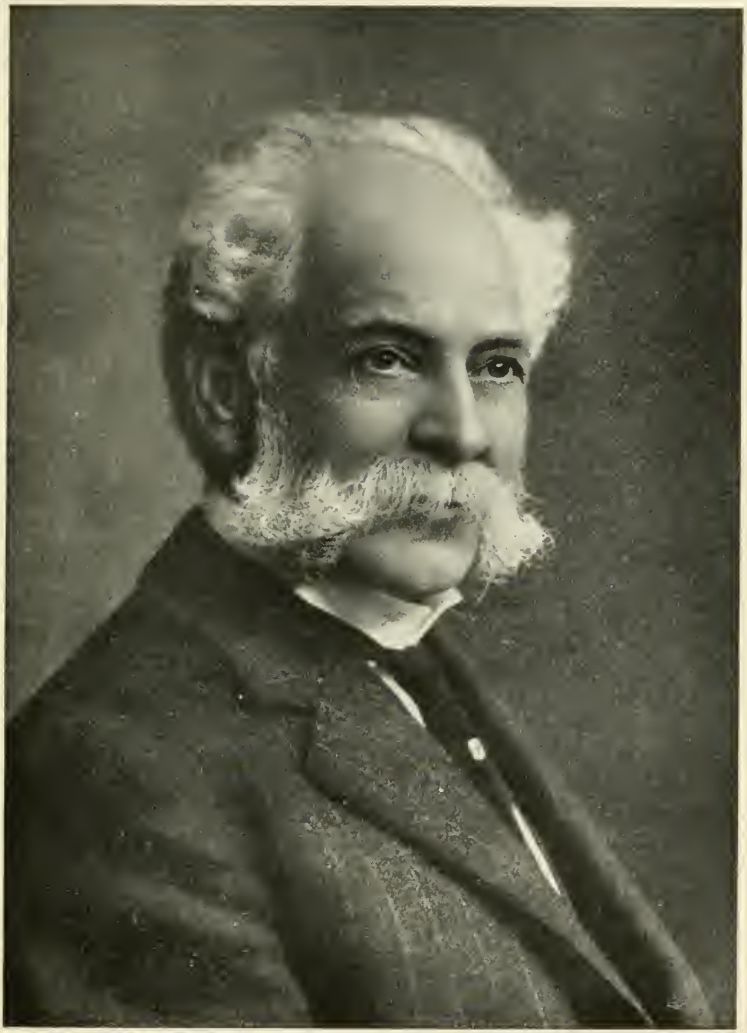
Rev. Frank Johnson, London.
Mr. Arthur Black, Liverpool.
Rev. W. Melville Harris, London.
Rev. William Spedding, Leeds.
Mr. Robert H. Hugill, London.

Zurich Section

Mr. L. A. Grob.
Rev. K. Schweingruber.
Mr. M. Ernst.
Mr. P. Bodmer-Hürlimann.
Mr. H. Huber.

THE ZURICH LOCAL COMMITTEE

Chairman—Pastor Arnold Ruegg.
Vice-Chairman—Pastor A. Mousson.



Mr. H. J. Heinz

Mr. Heinz was elected Chairman of the Executive Committee of the World's Sunday School Association at Zurich for the triennium 1913-1916. He has been a member of the World's Executive Committee since 1904, and is a member also of the International Sunday School Executive Committee. Through his interest and generosity Sunday-school work in the Orient has been greatly advanced. In accepting his election as World's Executive Chairman, Mr. Heinz said at Zurich: "I feel greatly honored. I realize also that honors bring responsibilities; but this is God's work, and if a unanimous call comes to a Sunday-school worker he had better set aside his own judgment, if his heart is in the work, and listen to the call of God. I realize what it will mean to try to keep in touch with the nations represented here, by these flags, for the next three years."

Mr. Fred A. Wells

Mr. Wells has been Treasurer for America of the World's Sunday School Association since 1910. He has been Chairman of the Executive Committee of the International Sunday School Association since 1911, and was International Treasurer from 1905 to 1911.

Secretary—Rev. William Esslinger.
Assistant Secretary—Mr. L. A. Grob.
Treasurer—Mr. M. Ernst.
Pastor F. Gremminger.
Rev. J. Hornung.
Rev. H. Kurtz.
Pastor F. Schlatter.
Mr. J. Schmid.
Rev. K. Schweingruber.
Pastor Alf. Mohn.
Mr. P. Bodmer-Hürlimann.
Mr. H. Huber.

Official Interpreter of the Convention
Dr. H. L. E. Luering.

Musical Director of the Convention.
Dr. A. J. Bucher.

Organist of the Convention.
Miss Emma G. Esslinger.

Official Stenographer of the Convention
Mr. George H. Playle

Official Photographers
Messrs. H. & E. Buchter

The colors of the ribbons of the delegates' badges were as follows:
Europe—Brown.
Asia—Yellow.
Africa—Green.
Australasia—White.
North America—Blue.
South America—Red.

PROGRAM OF THE CONVENTION

THEME: "THE SUNDAY-SCHOOL AND THE GREAT COMMISSION"

[The program is published here as prepared for and used in the convention, slightly revised. There were some changes from this form; but in the main it was closely adhered to.]

A Word About Singing

BY DR. A. J. BUCHER, MUSICAL DIRECTOR OF THE CONVENTION

Religion and song belong together, as life and breathing, as springtime and flowers. If you have the new life, sing the new song! Singing, that wonderful combination of music and speech, is the privilege only of angels and men. The privilege implies a duty. Sing for your own sake, sing for others, and for your God and Saviour. Singing is a means of grace. As the melody lends swing to the text, the song gives wings to the soul. Let your glad song sound forth and on its pinions carry your soul through the clouds to the very heart of God. A sacred song is a beautiful symbol of Christian union. As the four parts subordinate themselves to the melody and voices blend in harmony, and as in our hymnals poets and composers representing all Evangelical churches peacefully dwell together in helpful service, there exists behind the diversity of minor things in religion a real and sacred unity of all redeemed in the great fundamental facts of revelation and redemption. There is no more imposing confession of the ecumenic Christian faith than the universal use of denominational hymns. Creeds and catechisms make chasms and abysses; our songbooks build golden bridges. Singing is a joyful, yet a solemn thing. Think when you sing. Put head and heart into it. Sing, when you sing. Put your voice into it. Singing is communion with God: it is communion with man, communion with saints and things of the past, with the redeemed and the glories of the future. It is confession, profession, prayer, praise, intercession, consecration: it is love, faith and hope. Therefore again I say, think when you sing, as you think when you pray, and put your whole heart and voice into it!

Tune your hearts then to the praise of him,
"That inhabiteth the praises of Israel."

Dr. A. J. Bucher

Dr. Bucher was the Musical Director of the Zurich Convention. He is Editor of "Haus und Herd," and is in charge of the German Sunday-school publications of the Methodist Episcopal Church in the United States of America. That he believes in the Ministry of Song is seen on page 20. "If you have the new life, sing the new song! Singing is the privilege only of angels and men. Sing for your own sake, sing for others, and for your God and Saviour."

The Tonhalle at Zurich

It was in this great music hall that the sessions of the World's Convention assembled. Never before has the evangelization of the world through the Sunday-school been moved forward in so statesmanlike and far-reaching a way as within the walls of this building.

TUESDAY AFTERNOON, JULY 8

Informal reception to the delegates by the Zurich Committee at the home of Mrs. Rieter-Bodmer.

The Tonhalle

OPENING SESSION

Responsive Exercise conducted by Bishop John H. Vincent.

Singing

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

Responsive Reading

Leader: Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Response: But his delight is in the law of the Lord; and in his law doth he meditate day and night.

Leader: And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Response: The ungodly are not so; but are like the chaff which the wind driveth away.

Leader: Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

Response: For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

Singing

"A mighty fortress is our God."
(—Martin Luther, 1529.)

Responsive Reading

Leader: Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Response: And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Leader: And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not charity, it profiteth me nothing.

Response: Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Leader: Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Response: Rejoiceth not in iniquity, but rejoiceth in the truth.

Leader: Beareth all things, believeth all things, hopeth all things, endureth all things.

Response: Charity never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Leader: For we know in part, and we prophesy in part.

Response: But when that which is perfect is come, then that which is in part shall be done away.

Leader: When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

Response: For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

All: And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Corinthians, 13.

SINGING

"Break thou the bread of life,
Dear Lord, to me."

PRAYER

Our Father who art in heaven, Almighty and All-wise God: we give thee thanks for the innumerable blessings bestowed upon us through thy providence and grace. We worship thee. We make confession of our sins. We gratefully accept the truth and "the exceeding great and precious promise" revealed to us in thy Word. We ask for grace that we may fulfil thy commission to teach the truth embodied in the gospel of our Lord Jesus Christ. Conscious of our insufficiency, we ask for the gift of the Holy Spirit that through thy wisdom, love and power we may succeed in the blessed work to which thou hast called us. We ask for heavenly wisdom that we may diligently endeavor to think on "whatsoever things are true, whatsoever things are honorable,

whatsoever things are just, whatsoever things are of good report." Bestow upon us the gift of thy grace that the ministries of this convention may contribute to the growth of thy church and to the well-being of mankind. We ask this in the name of Jesus Christ our Saviour. *Amen.*

Audience standing during the opening service—at the close of which the doors will be opened.

Music by the choir, Dr. A. J. Bucher, Director.

Hymn No. 23, "Faith of Our Fathers."

Scripture Lesson, Isaiah 6: 1-8. In English, Rev. Henry C. Mabie, D.D.; in German, Pastor A. Mousson.

Prayer. In German, Rev. J. Hornung; in English, Rev. J. Williams Butcher.

Convention Sermon. Rev. Floyd W. Tomkins, S.T.D., Rector of Holy Trinity Episcopal Church, Philadelphia. Theme: The Sunday-school and the Great Commission. Text: All thy children shall be taught of the Lord, and great shall be the peace of thy children.—Isaiah 54: 13.

Convention Sermon interpreted by Prof. H. L. E. Luering.

Hymn No. 8, "O Love that wilt not let me go."

Benediction, Rev. Kajinosuke Ibuka, D.D.

TUESDAY EVENING, JULY 8

Tonhalle

WELCOME SERVICE

7.30—Service of Praise, Dr. A. J. Bucher. "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation."

Scripture and Prayer, Prof. John R. Sampey, D.D., LL.D.

8.00—Words of Welcome. For the City, His Worship, Mayor Robert Billeter; for the Local Committee, Pastor Arnold Ruegg, Chairman; for Continental Europe, Bishop John L. Nuelsen.

Words of Response. For Europe, Pastor Dr. P. Zauleck, Germany; for Asia, Rev. Richard Burges, India; for Africa, Rev. P. K. Albertyn; The Transvaal, Rev. A. P. Villiers; for Australasia, Mr. W. T. Lewis, Australia; for South America, Rev. H. C. Tucker, Brazil; for North America, Mr. E. K. Warren, United States of America.

Introductions. The United States Consul General, Hon. Robt. E. Mansfield; the British Vice Consul, Mr. J. C. Milligan; the German Consul General, Herr von Faber.

WEDNESDAY MORNING, JULY 9

TONHALLE

9.00—Service of Praise. "Let everything that hath breath praise the Lord."

9.15—Message from God's Word, Rev. F. B. Meyer.

9.45—The President's Message, Dr. George W. Bailey.

10.05—The Report of the Executive Committee, Mr. E. K. Warren.

10.20—Report of Commission on Continental Europe, Bishop John L. Nuelsen, Chairman; Rev. B. M. Tipple, D.D., Secretary. Report read by Dr. Tipple.

10.50—Address, "Modern Sunday-school Development in the Light of Child Study," Rev. J. Williams Butcher.

11.20—Address, "Turkey as a Sunday-school Field," Rev. J. P. McNaughton.

11.35—Address, "Sunday-schools a National Necessity," Sir Geo. Croydon Marks, M.P.

Appointment of committees.

WEDNESDAY AFTERNOON, JULY 9

Five Simultaneous Conferences

GERMAN SUNDAY-SCHOOL CONFERENCE

DEUTSCHE SONNTAGSCHUL-KONFERENZ

1. DEUTSCHE KONFERENZ

ST. ANNA-KAPELLE

2.30—Vorsiker, Herr Pastor D. Zauleck aus Bremen

Begrüssung der Konferenz namens der amerikanischen Sonntagschulfreunde durch den Kongress-Präsidenten, E. K. Warren.

2.45—Thema: Kinder-Seelenkunde und Kindergebet, Herr Pastor Dietrich Vorwerk aus Wernigerode, Superintendent.

Votanten:

3.30—Herr Dr. E. Frick aus Reutlingen.

3.45—Herr Prediger A. Scheve aus Gelsenkirchen.

4.00—Discussion.

ELEMENTARY DIVISION CONFERENCE

TONHALLE

Mr. George H. Archibald presiding.

Theme: The Elementary Grades in Principle and Practice. For all workers with pupils under thirteen years of age. Cradle Roll Depart-

ment, birth to 4 years; Beginners' Department, 4 to 5 years; Primary Department, 5 to 8 years; Junior Department, 8 to 12 years.

2.00 to 4.30—Papers and demonstrations will be given by Miss Emily Huntley, England; Miss May O. Pelton, England; Miss Ethel J. Archibald, England; Rev. Carey Bonner, England; Geo. Hamilton Archibald, England.

The following subjects will be considered: (a) The Furnishing and Equipment of the Primary and Junior Department Rooms; (b) The Ministry of Music in the Life of the Child; (c) Conducting a Department; (d) Teachers and Teacher Training; (e) Class Teaching and Expression work; (f) Atmosphere.

Conference continued until 5 if desired.

SECONDARY DIVISION CONFERENCE

TONHALLE

(Kleiner Saal)

Mr. E. H. Nichols presiding.

For all workers with pupils from thirteen to twenty years of age, including: Intermediate Department, 13 to 16 years; Senior Department, 17 to 19 years.

2.00—Devotions, Rev. William A. Ross.

2.15—Address, "Characteristics and Needs of Scholars in the Teen Ages," Rev. Principal D. L. Ritchie.

2.45—Address, "The Leadership Needed," Mr. J. Chas. Storey.

3.15—Open Conference, Mr. F. H. Brigham.

4.15—Address, "Worship and Scholars of the Secondary Division," Mr. Frank L. Brown.

5.00—Closing Prayer, Rev. George A. Joplin.

ADULT DIVISION CONFERENCE

ST. JAKOB CHURCH

Mr. C. C. Stoll presiding.

Theme: Organization.

For all workers with pupils twenty years of age and over.

2.00—Devotions, Mr. Wesley J. Weir.

2.15—Advantages of Class Organization, Rev. E. W. Halpenny.

2.35—Class Officers and Committees, Mr. J. H. Engle.

2.55—Class Names and Mottoes, Rev. F. C. Berger, D.D.

3.15—Class Organization—Why and How. (A practical demonstra-

tion will be given on the platform, showing the various steps to be taken in the organization of a class.)

4.00—Open Conference on Class Organization, led by Mr. W. C. Pearce.

5.00—Closing Prayer, Mr. Wallace I. Woodin.

HOTEL BAUR AU LAC

2.30—Meeting of the Executive Committee.

3.00—Meeting of the Woman's Algerian Mission Band. Mrs. W. C. B. Rawson, President; Mrs. Fred. A. Wells, Chairman of the Executive Committee; Mrs. W. C. Pearce, Secretary-Treasurer.

WEDNESDAY EVENING, JULY 9

TONHALLE

7.30—Service of Praise; "Sing unto God, ye kingdoms of the earth." Scripture and Prayer, Prin. Elson I. Rexford, M.A., LL.D.

8.00—Report of Commission on South Africa—Rev. F. B. Meyer, Chairman; Mr. Arthur Black, Secretary. Report read by Mr. Black.

8.30—Address, "The Sunday-school as an Educational Force," Prof. Martin G. Brumbaugh, Ph.D., LL.D.

9.00—Address, "The Sunday-school in the Religious Conquest of the World," Rev. Principal D. L. Ritchie.

THURSDAY MORNING, JULY 10

TONHALLE

9.00—Service of Praise; "Sing unto the Lord, bless his name."

9.15—Message from God's Word, Rev. F. B. Meyer.

9.45—Report of Commission on India—Sir Robert Laidlaw, Chairman; Rev. Richard Burges, Secretary. Report read by Mr. Burges and Rev. D. Reid, B.D.

10.15—A Presentation from Scotland, Mr. J. Cunningham.

10.20—Brief Addresses, "A Sunday-school Tour in India," Miss Emily Huntley, Mr. W. H. Stanes, and others.

10.45—Roll Call of Nations: Russia, Rev. G. A. Simons, D.D.; Sweden, Rev. K. A. Janssen; Spain, Sr. Don Vicente Mateu; Germany, Mr. J. G. Lehmann and Pastor Piersig; Bulgaria, Rev. Theodor T. Holway.

11.20—Report of the General Secretaries—Mr. Marion Lawrance, Rev. Carey Bonner.

THURSDAY AFTERNOON, JULY 10

Four Simultaneous Sessions

GERMAN SUNDAY-SCHOOL CONFERENCE

DEUTSCHE SONNTAGSCHUL-KONFERENZ

DONNERSTAG, 10 JULI

II. DEUTSCHE KONFERENZ

TONHALLE

Grosser Saal

2.30—Vorsitzer: Herr Pastor D. Zauleck aus Bremen.

Thema: Die Sonntagschule im Dienste des Reiches Gottes, Pastor Joh. Piersig aus Bremen.

Votanten:

3.00—Herr Prediger W. Völkner aus Wiesbaden.

3.30—Herr Redaktor Fankhauser aus Bern.

FRENCH SUNDAY-SCHOOL CONFERENCE

RÉUNION DE LA LANGUE FRANÇAISE

JEUDI, LE 10 JUILLET

TONHALLE

Petite Salle

2.30—Présidence: Mr. le pasteur Eug. Bridel.

Thème: Dans quel sens l'école du dimanche, au vingtième siècle, doitelle progresser? Rapporteur: Mr. le professeur Charles Bieler.

Premiers-Votants:

3.00—Mr. Jean Laroche.

3.30—Mr. le pasteur Henri Annex.

ELEMENTARY DIVISION CONFERENCE

FRAUMUNSTER CHURCH

Mrs. Mary Foster Bryner presiding.

Theme: Organizations and Plans.

For all workers with pupils under thirteen years of age, including: Cradle Roll Department, birth to 3 years; Beginners' Department, 3 to 5 years; Primary Department, 6 to 8 years; Junior Department, 9 to 12 years.

2.00—Juniors' Hymns, Scripture and Prayer, Miss Harriet E. Beard.

2.20—Thirty Years of History and Growth, Mrs. Wilbur F. Crafts.

2.40—Elementary Standard of Excellence, Miss Margaret E. Brown.

3.00—Advantages of a Separate Session, Miss Martha V. Graham.

3.15—A Cradle Roll Welcome Service, Mrs. Walter A. Snow.

3.30—Plans for Promotion Day, Miss Annie L. Williams.

3.50—Success of a Mothers' Class or Department, Mrs. J. A. Walker.
4.15—Problems and Conference, led by Miss Meme Brockway.
5.00—Prayer, Mr. George H. Archibald.

SECONDARY DIVISION CONFERENCE

St. Anna Chapel

Sir Geo. Croydon Marks, M.P., presiding.
For all workers with pupils from thirteen to twenty years of age.
2.00—Devotions, Rev. John G. Fulcher.
2.15—Address, "Departmental Organization for the Secondary Division," Rev. R. P. Shepherd, Ph.D.
2.45—Address, "The Institute Organization," Rev. Albert Swift.
3.15—Open Conference, leader Mr. J. Wesley Clift.
4.15—Sample Opening and Closing Exercises, Mr. Frank L. Brown.
5.00—Closing Prayer, Mr. Charles R. Fisher.

ADULT DIVISION CONFERENCE

St. Jakob Church

Sir John Kirk presiding.
Theme: Class Activity.
For all workers with pupils twenty years of age and over.
2.00—Devotions, Rev. J. W. Brown.
2.15—Address, "Responsibility for Providing Social Life," Rev. Walter A. Snow.
2.35—Methods of Enlarging the Membership, Prof. A. M. Locker.
2.55—Missionary Work and Social Service, Rev. Joseph Clark, D.D.
3.15—An Organized Class in Action. (This will be a platform demonstration of the business meeting of an organized class.)
4.00—Open Conference on Adult Bible Class Activities.
5.00—Closing Prayer, Mr. Herman Bowmar.

Hotel Baur Au Lac

5.00—Reception to Missionaries, by Mr. and Mrs. E. K. Warren.

CONFERENCE FOR WORKERS IN MOHAMMEDAN LANDS

Baptist Church

(Salems-Kapelle)

Bishop J. C. Hartzell presiding.
For pastors, missionaries, Sunday-school workers and all delegates present from or especially interested in the various countries under consideration.

2.00—Prayer, Rev. Horace B. Haskell.

2.10—A Survey of the Field, by the Chairman.

2.40—Difficulties and neglect: (a) Ignorance of situation in home churches, (b) Moslem laws and customs, (c) Governments, (d) Language.

3.30—Open Conference, led by Dr. S. M. Zwemer.

(a) Literature, (b) Correlating Sunday-school and Day-school Bible Study, (c) How can the World's Sunday-school Association Render Best Service?

THURSDAY EVENING, JULY 10

TONHALLE

7.30—Service of Praise; "Praise ye the Lord; for it is good to sing praises unto our God."

Scripture and Prayer, Prof. F. C. Eiselen, Ph.D., D.D.

8.00—Report of Commission on Hawaii, Japan, China, Korea, The Philippines—Mr. H. J. Heinz, Chairman; Mr. Frank L. Brown, Secretary. Report read by Mr. Brown.

8.30—Brief Addresses, "A Sunday-school Tour Around the World," Mr. H. J. Heinz and Mr. W. G. Landes.

9.15—Report of Committee on Nominations.

FRIDAY MORNING, JULY 11

Two Simultaneous Sessions

TONHALLE

Dr. George W. Bailey presiding.

9.00—Service of Praise; "O let the nations be glad and sing for joy."

9.15—Message from God's Word, Rev. R. Moffat Gautrey.

9.40—Our Membership—By the Statistical Secretaries—Mr. George Shipway, Mr. Hugh Cork.

10.00—Roll Call of Nations: Italy, Prof. Cav. Ernesto Filippini and Walling Clark, D.D.; France, Pastor Jean Laroche; Netherlands, Mr. H. J. de Jong Schouwenburg; Norway, Ven. Archdeacon Hansheen; Brazil, Rev. W. E. Entzminger and H. C. Tucker; Mexico, Rev. Levi B. Salmans.

10.40—An Unfulfilled Prophecy, Mr. E. K. Warren.

11.00—Address, "Zwingli, the Great Reformer." In German, Prof. v. Schulthess-Rechberg, D.D.; in English, Rev. James I. Good, D.D.

12.15—A Walk to the Zwingli Monument.

FRAUMUNSTER CHURCH

Sir G. Croydon Marks, M.P., presiding.

9.00—Service of Praise, led by Dr. A. J. Bucher; "I will praise thee with my whole heart."

9.15—Message from God's Word, Rev. F. B. Meyer.

9.45—Roll Call of Nations: Japan, Rev. H. Kozaki, D.D.; Algeria, Rev. E. F. Frease, D.D.; Central America, Rev. James Hayter; Hungary, Herr John Victor and Chas. W. Drees, D.D.; Uruguay, Miss Eleanor LeHuray; The Letts, Pastor T. Kurzit; Albania, Rev. C. Telford Erickson; Arabia, Mrs. S. M. Zwemer.

10.35—Our Membership—By the Statistical Secretaries—Mr. George Shipway, Mr. Hugh Cork.

10.50—Address, "Sunday-schools Among the Lepers." Mr. John Jackson.

11.15—Address, "Sunday-school Possibilities in Mission Fields." Rev. William A. Brown.

11.40—Addresses, "The Pocket Testament League," Mr. G. T. B. Davis, Mr. Charles M. Alexander.

FRIDAY AFTERNOON, JULY 11

Six Simultaneous Sessions

SWISS NATIONAL SUNDAY-SCHOOL CONFERENCE
SCHWEIZERISCHE NATIONAL KONFERENZ
CONFÉRENCE NATIONALE SUISSE

Grosser Tonhallesaal

Vorsitzer: Pfarrer A. Rüegg, Priv.-Dozent.

2.30—Begrüssung der Konferenz durch, Mr. Marion Lawrance.

Thema: Die Sonntagsschule im Dienste des Reiches Gottes L'Ecole du Dimanche au service du royaume de Dieu.

Das Thema wird von vier Referenten unter je einem der folgenden Gesichtspunkte behandelt.

2.40—Mit Rücksicht auf das Kind, Mr. le pasteur Gampert de Genève.

3.00—Mit Rücksicht auf die Familie, Herr Prediger G. A. Marquardt aus Basel.

3.20—Mit Rücksicht auf die Gemeinde, Herr Pfarrer Joh. Schlatter aus Zürich.

3.40—Mit Rücksicht auf die Mission, Herr Missions-Inspektor Dipper.

4.00—Discussion.

ELEMENTARY DIVISION CONFERENCE

FRAUMUNSTER CHURCH

Mrs. Carey Bonner presiding.

Theme: Instruction for Pupils and Teachers.

For all workers with pupils under thirteen years of age.

2.00—Beginners' Praise and Prayer, Mrs. Nellie T. Hendrick.

2.20—My Opportunity, Miss Bertha E. Bailey.

2.30—General Aim and Advantages of Graded Lessons, Miss Wilhelmina Stooker.

2.50—Memory Work—Correlated or Supplemental, Miss Meme Brockway.

3.10—Results from Graded Unions, Miss Grace Vandiver.

3.30—Eye Teaching, Mrs. J. M. Ross.

3.50—Temperance Instruction for Children, Mrs. Mary Foster Bryner.

4.10—A Story Lesson, Miss Mabel Bailey.

4.25—A Teacher's Parable, Miss Myra Batchelder.

4.35—Conference, Led by Miss Margaret E. Brown.

5.00—Prayer, Mrs. J. A. Burhans.

SECONDARY DIVISION CONFERENCE

ST. ANNA CHAPEL

Mr. Jas. S. Crowther presiding.

For all workers with pupils from thirteen to twenty years of age.

2.00—Devotions, Rev. W. Fred Long.

2.15—The Class: (a) The Organized Class and Through-the-Week Activities; (b) Sample Session of a Class in the Secondary Division; 1. Opening Exercises of Class, 2. Lesson Period and Teaching of Lesson, 3. Discussion of Class Affairs, 4. Closing Exercises; (c) Open Discussion. In general charge of Mr. John L. Alexander.

4.15—"Summing It Up" (As It Looks to Me), Rev. Albert Swift.

4.30—"Summing It Up" (As It Looks to Me), Rev. William A. Brown.

5.00—Closing Prayer, Rev. J. Walter Long.

ADULT DIVISION CONFERENCE

ST. JAKOB CHURCH

Dr. George Stibitz presiding.

Theme: Bible Study.

For all workers with pupils twenty years of age and over.

2.00—Devotions, Mr. F. E. Werry.

2.15—Address, "Bible Study Objectives," Rev. Frank Johnson.

2.35—Address, "The Message for the Men," Rev. A. T. Guttery.

2.55—Community Extension Bible Classes, Mr. Fred B. Smith.

3.15—The Class in Session. (This will be a platform demonstration of a class in session on Sunday, including the teaching of the lesson.)

4.15—Open Conference on Methods of Teaching Adult Classes, led by Mr. Geo. Shipway, J.P.

5.00—Closing Prayer, Rev. H. A. Durfee.

CONFERENCE FOR WORKERS IN LATIN-AMERICA
GROSSMUNSTER CHAPEL

Rev. H. C. Thomson, D.D., Porto Rico, presiding.

For pastors, missionaries, Sunday-school workers and all delegates present from or especially interested in the various countries under consideration.

2.00—Prayer, Rev. S. R. Gammon, D.D.

2.10—A Survey of the Field, Rev. H. C. Thomson, D.D., Rev. H. C. Tucker.

2.40—The Possibilities of the Field Through the Sunday-schools, Rev. Alvaro Reis, D.D., Rev. Gerard A. Bailly.

3.00—Sunday-school Lessons and Literature. In Spanish, Miss Eleanor LeHuray; in Portuguese, Rev. W. E. Entzminger.

3.20—Correlating Bible Study in Mission Day Schools with that in Sunday-schools, Rev. H. H. Muirhead.

3.40—How Can the World's Sunday-school Association Render the Best Service? Rev. George E. Henderlite, D.D., Rev. G. L. Bickerstaph and others.

4.00—Open Conference and Prayer in charge of Rev. Charles W. Drees, D.D.

CONFERENCE FOR WORKERS IN THE ORIENT
METHODIST CHURCH

(Promenadengasse)

Sir Robert Laidlaw presiding.

For pastors, missionaries, Sunday-school workers and all delegates present from or especially interested in the various countries under consideration.

2.00—Prayer, Mr. S. K. Tsao.

2.10—A Survey of the Field, Sir Robert Laidlaw and Mr. H. J. Heinz.

2.40—The Possibilities of the Field through the Sunday-school, Rev. Richard Burges, India.

3.00—Sunday-school Lessons and Literature, Rev. E. G. Tewksbury, China.

The Situation in Korea, George Heber Jones, D.D.

3.20—Correlating Bible Study in Mission Day Schools with that in Sunday-schools, Rev. Kajinosuke Ibuka, M.A., D.D.

3.40—How Can the World's Sunday-school Association Render the Best Service? Rev. J. L. McLaughlin, The Philippines.

4.00—Open Conference and Prayer, led by Mr. H. J. Heinz and Mr. Frank L. Brown.

FRIDAY EVENING, JULY 11

Tonhalle

7.30—Service of Praise; "Make a joyful noise unto the God of Jacob."

Scripture and Prayer, Prof. Melanchthon Coover, D.D.

8.00—Report of Commission on Mohammedan Lands, Bishop J. C. Hartzell, Chairman; Rev. S. M. Zwemer, D.D., Secretary. Report read by Bishop Hartzell.

8.30—Brief Addresses, "Problems, Possibilities and Personal Experiences in Moslem Lands," Rev. J. P. McNaughton, Rev. E. F. Frease, D.D., Miss I. Lilias Trotter, Rev. John Giffen, Rev. Jean Paul Cook.

9.00—Address, "L'âme de l'enfant" ("The Soul of the Child"), Pasteur Frank Thomas.

SATURDAY MORNING, JULY 12

Tonhalle

9.00—Service of Praise; "O Sing unto the Lord a new song."

9.15—Message from God's Word, Rev. F. B. Meyer.

[A service in memory of Mrs. W. N. Hartshorn was held here.]

9.40—Report of the Treasurers, Sir Robert Laidlaw, Mr. Fred A. Wells (represented by Mr. Bert Cashman).

10.00—A Presentation, Mr. H. J. Heinz.

10.15—Address, "The Moslem World—Ripe Unto the Harvest," Dr. S. M. Zwemer.

10.40—A Three-year Sunday-school Campaign, the Secretaries: Rev. Carey Bonner, Mr. Marion Lawrance.

SATURDAY AFTERNOON, JULY 12

Recreation.

SATURDAY EVENING, JULY 12

CONCERT—BANQUETS—REUNIONS, ETC.

Tonhalle

5.00—Orchestral and Vocal Concert (in charge of Dr. A. J. Bucher). Chorus of four hundred voices; orchestra of forty-two men; Swiss yodlers. Tickets, general admission, $1.00 (four shillings = five francs). Reserved seats extra, fifty cents (two shillings = two francs 50 cts.)

Hotel Baur Au Lac

7.30—Reunion and banquet of the American "World's Sunday-school Pilgrims," Mr. Charles G. Trumbull presiding. Committee in charge: Mr. C. E. Patterson, Chairman; Mr. George W. Penniman, Dr. George W. Bailey, Mr. J. A. Burhans, Mr. Marion Lawrance.

Hotel Savoy

7.30—Banquet to British Delegates, Sir Francis F. Belsey presiding. Arrangements in the hands of Mr. Geo. Shipway, J. P.

SUNDAY, JULY 13

Order of Service

For use in Sunday-schools throughout the world as an opening exercise preceding the study of the regular lesson on World's Sunday-school Day.

Singing

Love divine, all love excelling,
  Joy of heav'n, to earth come down!
Fix in us thy humble dwelling,
  All thy faithful mercies crown;
Jesus, thou art all compassion,
  Pure, unbounded love thou art;
Visit us with thy salvation,
  Enter ev'ry trembling heart.

Finish then thy new creation,
  Pure and spotless may we be;
Let us see our whole salvation
  Perfectly secured by thee;
Changed from glory into glory,
  Till in heav'n we take our place;
Till we cast our crowns before thee,
  Lost in wonder, love and praise!

RESPONSIVE READING (from Isaiah 55).

Leader—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

School—Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Leader—Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

School—Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Leader—For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

School—For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Leader—Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

SINGING.

My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day
Be wholly thine.

May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;

As thou hast died for me,
Oh, may my love to thee,
Pure, warm and changeless be,
A living fire.

Leader—This 13th day of July, 1913, is known as World's Sunday-school Day, and Sunday-schools everywhere are uniting in prayer for each other and for the World's Seventh Sunday-school Convention now in session at Zurich, Switzerland. This convention is planning for a great advance in the Sunday-school work of the world. It is uniting Sunday-schools and Christian workers from many lands in the fellowship of Christ, that through this fellowship and by the power of the Word and the teaching and living of the gospel, the world may be won to him. Sermons on Sunday-school work are being preached to-day around the world. May we unite our petition just now with these millions in many countries to the loving Father of us all. Let us pray.

(*Note:*—The leader may use the following prayer if desired, either with or without any other prayer that may be arranged for.)

PRAYER

O God, our help in ages past, our hope for years to come, we ask thy blessing upon us and upon thy children in all lands as we bow before thee. Thou art our Father, our Redeemer, our Guide, and without thee we can do nothing. We love thee, dear Lord, and we long to serve thee by bringing into one great fold all people throughout the world. They are thine, for thou hast created them. They are thine, for thou didst die to redeem them. They are thine, for thou art pleading for them. Bless them, every one and make them thine own now and forever.

More especially, do we ask thy blessing upon the gathering of thy servants now assembled from all parts of the world, to further the cause of our Sunday-schools and to seek thy guidance. O, thou Christ who didst of old teach thy people from the Mount, teach thy servants the fullness of thy truth and show them what thou wouldst have them to do. Come very near to them that they may feel thy presence, and make them one in thy love. May all their thoughts be inspired by thee. May all their plans be revelations from thee. And may the results of their work be such that thy name may be hallowed and thy cause advanced in all lands.

Dear Jesus, bless the Sunday-schools everywhere. May teachers and scholars be consecrated to thee and learn more and more to

love thy Word. Hasten the day when every child in every land shall worship thee. Bring the nations into thy fold and add the heathen to thine inheritance, that at thy glorious coming the whole world may be ready to welcome thee, and crown thee Lord of all. And to thee will we give now and forevermore all praise and glory, even as thou hast taught us: "Our Father, who art in Heaven," etc.

Responsive Service

School—What is the World's Sunday-school Association?

Leader—The World's Sunday-school Association is an organization of Christian men and women whose purpose is to help the church to realize the importance of the Sunday-school as a missionary agency in the home and foreign fields.

School—Why does the World's Sunday-school Association call workers together in great conventions?

Leader—In order that representative Sunday-school workers from all lands may learn from one another the remarkable evidences of God's guidance in Sunday-school progress; the needs of the world-wide field; and what further plans and enterprises are required to increase Sunday-school efficiency the world around.

School—How many World's Sunday-school Conventions have thus far been held?

Leader—Six. The first in London, England, 1889; the second in St. Louis, U. S. A., 1893; the third in London, England, 1898; the fourth in Jerusalem, Palestine, 1904; the fifth in Rome, Italy, 1907; and the sixth in Washington, U. S. A., in 1910.

School—How many Sunday-schools are there in the world?

Leader—About 300,000 Sunday-schools, with 30,000,000 officers, teachers and scholars. The Sunday-school Army of the world is growing at the rate of about a million members a year.

School—What are some of the recent signs of progress the World's Sunday-school Association is able to report?

Teachers—The Philippine Islands Sunday-school Union was organized only two years ago. The Sunday-school enrollment at that time was 11,000. Now it is 40,000.

Men and Boys—The India Sunday-school Union employs the full time of three secretaries. Over 10,000,000 pages of lesson help material printed in more than twenty dialects are required annually to supply their 15,000 Sunday-schools.

Women and Girls—The China Sunday-school Union has a secretary giving full time to the work and associate Chinese secretaries are

in training. Graded lessons, and teacher training books are now translated for use.

Leader—The Japan Sunday-school Association is well organized. There has been a great advance in effecting local organizations, and in the preparation in the Japanese language of books on Sunday-school management and teacher-training. During the Sixth National Sunday-school Convention in Tokyo last year, 10,000 Sunday-school children attended a rally in one of the public parks, and then marched to the imperial palace, waving flags on each of which was the emblem of the cross. The palace flags were raised in salute.

School—Why do the followers of the Lord Jesus Christ believe that it is their duty to help in the teaching of the word of God wherever they may do so throughout the world?

Leader—Because Jesus gave a great privilege and an urgent, loving command to those who would serve him when he said to his disciples. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

School—To what glorious vision do we look forward as we share in the work of spreading the gospel message abroad among the nations of the earth?

Leader—"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

All hail the power of Jesus' name!
  Let angels prostrate fall;
Bring forth the royal diadem,
  And crown him Lord of all.

Let ev'ry kindred, ev'ry tribe
  On this terrestrial ball,
To Him all majesty ascribe
  And crown him Lord of all.

Leader—Encouraged by this glimpse of what God is doing through the Sunday-school in mission lands, and strengthened by these moments of prayer in spiritual union with millions of Sunday-school workers in all parts of the world, let us with grateful hearts be more faithful to our own Sunday-school, which has its part in this world-wide work.

SUNDAY MORNING, JULY 13

TONHALLE

6.30—Sunrise Prayer Meeting, leader Rev. C. Jackson Shawe.

9.00—Regular service in all churches, visiting delegates participating as desired. World's Sunday-school Day "Order of Service" to be used in all the Sunday-schools.

TONHALLE

9.00—Preaching Service in English.

Scripture Reading, C. H. Leinbach.

Prayer, Mr. Charles G. Trumbull.

Sermon by Rev. R. Moffat Gautrey.

Prayer and Benediction, Rev. Charles H. Hubbell, D.D.

FRAUMUNSTER AND TONHALLE

11.00—Children's Services. Service in the Fraumunster in care Pastor Joh. Schlatter. Service in the Tonhalle in care of Rev. K. Schweingruber.

Addresses by Mrs. W. F. Crafts, Mrs. Mary Foster Bryner.

12.15—The children meet in the public square near Hotel Baur au Lac singing several hymns, accompanied by the band (Posaunenchor).

SUNDAY AFTERNOON, JULY 13

TONHALLE

2.00—Service of Praise.

Scripture and Prayer, Dean Hall Laurie Calhoun, Ph.D.

2.30—Address, "The Sunday-school and its Men and Boys," Mr. Fred B. Smith.

3.00—Address, "Temperance and Christian Citizenship," Miss Marie C. Brehm.

3.30—Address, "The Sunday-school of Four Centuries," Bishop John H. Vincent.

4.30—A special meeting to consider plans for the uplift of the Samaritans of Palestine, E. K. Warren.

SUNDAY EVENING, JULY 13

TONHALLE

7.30—Service of Praise; "This is the day which the Lord hath made; we will rejoice and be glad in it."

Scripture and Prayer, Rev. W. Spedding.

8.00—Address, "Sunday-schools and the Home," Rev. D. Reid, B.D.

8.20—Address, "International Lights on Religious Education," Madame Charles Bieler.

8.40—Address, "The Source of Power," Rev. J. C. Robertson, D.D.

Also, on Sunday evening, meetings may be held in the local churches desiring them, with two speakers in each church, one a missionary and the other a representative of the Organized Sunday-school Work, as, a National, State or Provincial Secretary.

MONDAY MORNING, JULY 14

Two Simultaneous Sessions

Tonhalle

Dr. George W. Bailey presiding.

9.00—Service of Praise; "I will sing unto the Lord as long as I live."

9.15—Message from God's Word, Rev. F. B. Meyer, D.D.

9.40—Address, "Sunday-school Work in Switzerland," Rev. William Esslinger.

10.00—Roll Call of Nations: Korea, Mr. Hugh H. Cynn; India, Principal Cotelingam; Australia, Rev. W. Gray; Venezuela, Rev. Gerard A. Bailly, Caracas; Trinidad, Rev. F. J. Coffin, D.D., San Fernando; The Philippines, Rev. J. L. McLaughlin; New Hebrides, Dr. Ewen MacKenzie (or Rev. J. Annand).

10.50—Address, "The World Message of the I. B. R. A., Mr. Stephen C. Bailey, with brief testimonies by Rev. T. C. Gebaur and Mr. J. G. Lehmann.

11.10—Introductions, members of the International Lesson Committee present from British and American Sections.

11.30—Address, "How the International Sunday-school Lessons are Prepared," Prof. Ira M. Price, Ph.D., LL.D.

Fraumunster Church

Sir Francis F. Belsey presiding.

9.00—Service of Praise; "I will praise the name of God with a song."

9.15—Message from God's Word, Rev. R. Moffat Gautrey.

9.40—Address, "First the Blade," Mrs. Mary Foster Bryner.

10.00—Roll Call of Nations: British Guiana, Rev. R. Gibson Fisher, Essquibo; Peru, Rev. C. E. Austin, Cuzco; Portugal, Mr. Rudolf Horner; Roumania, Mr. August Wielgana; Belgium, Pastor Henri Anet; Bohemia, Rev. J. S. Porter.

10.40—Address, "Armenia and her Sunday-schools," Prof. Thoomaian.

10.55—Address, "Albert Woodruff and the Foreign Sunday-school Association," Rev. Henry C. Woodruff.

11.15—Address, "The Sunday-school the Alien City Child," Pastor A. Schaffner.

11.35—Address, "Sunday-schools in the Land of the Incas," Rev. A. Stuart Mac Nairn.

MONDAY AFTERNOON, JULY 14

TONHALLE

2.00—Service of Praise; "Sing aloud unto God our strength."

2.20—Address, "The Open Door in China," Rev. E. G. Tewksbury.

2.45—Address, "The Evangelist of To-morrow," Mr. George H. Archibald.

3.10—Address, "One Spirit," Rev. Frank Johnson.

3.35—Roll Call of Nations: Denmark, Dr. Koch; Chile, Rev. Francisco Diez; Paraguay, Miss Emma B. Combs and Charles W. Drees, D.D.; Persia, Miss Ada C. Holmes; Siam, Rev. M. B. Palmer; Bolivia, Rev. A. B. Reckie; Iceland, Mrs. W. F. Crafts.

4.15—Address, "Ten Million Negroes and their Religious Education," Rev. H. C. Lyman.

4.40—Address, "The Whitest Part of the Great White Harvest," Mr. John L. Alexander.

MONDAY AFTERNOON, JULY 14

Four Simultaneous Conferences

KREUZKIRCHE

A GENERAL CONFERENCE ON SUNDAY-SCHOOL LESSONS AND LITERATURE, ESPECIALLY IN MISSIONARY FIELDS

(For all Missionaries, Missionary Board Representatives, Publishers of Church, Sunday-school and Missionary Literature, and all Sunday-school Workers located in or connected with Missionary Fields.)

Principal A. E. Garvie, M.A., D.D., presiding. In general charge of Prof. Ira M. Price, Ph.D., D.D.

2.00—Prayer, Rev. J. R. Earle, B.A.

2.15—A Survey of the Fields, Mr. Frank L. Brown, Rev. H. S. Harris, Bishop J. G. Hartzell, Rev. Ch. W. Drees, D.D.

2.45—The Present Needs as to Lessons and Literature, Rev. Richard Burges, Rev. J. P. McNaughton, Rev. J. H. Connell, D.D., Rev. Th. Holway, D.D.

3.15—Are Graded or Uniform Lessons Best Adapted to Missionary

Fields? Rev. E. G. Tewksbury, Rev. H. Kozaki, D.D., Rev. S. R. Gammon, D.D.

3.45—What Can be Done Through Missionary Boards and Sunday-school Agencies to Supply Needed Lessons and Literature? Rev. C. E. Wilbur, D.D., Rev. David S. Warner, D.D., Rev. J. L. McLaughlin, Rev. H. C. Tucker.

4.15—Suggestions as to How the World's Sunday-school Association Can Render the Best Service: open conference conducted by Prof. Ira M. Price.

5.00—Prayer, Rev. V. D. Baez.

GENERAL CONFERENCE ON
"TEMPERANCE AND CHRISTIAN CITIZENSHIP"
FRAUMUNSTER CHURCH

In general charge of Miss Marie C. Brehm.

2.00—Devotions.

2.20—Education, Methods and Materials: (a) Individual, (b) Sunday-school, (c) Committee, Prof. F. S. Goodrich.

2.40—Discussion, led by Miss Marie C. Brehm.

3.00—Application—Service: (a) Home, (b) Society, (c) Business, Prof. Robert Hercod.

3.20—Discussion, led by Miss Amanda Landes.

3.40—Organization: Sunday-schools (Elementary, Secondary, Adult Classes, Federation of Men's Classes); Churches (Brotherhoods, Missionary Societies, Young People's Societies), Dr. J. A. Hunter.

4.00—Discussion, led by Bishop D. Dr. von Scheele.

4.20—Salvation (a) Individuals—Our Bodies God's Temple, (b) Clean Cities, (c) Christian Nations, (d) The World for Christ.

4.40—Discussion.

TRAINING CONFERENCE
FRENCH CHURCH

Dr. Martin G. Brumbaugh presiding.

Theme: Preparation of Teachers and Training of Sunday-school Leaders.

2.00—Devotions, Rev. B. W. Kindley.

2.15—Preparation of Teachers, Rev. C. E. Wilbur, Ph.D., D.D.

2.40—The Graded City Training School—A Successful American Plan, Mr. C. W. Shinn.

3.05—Training of Workers through the Universities and Colleges, Rev. Principal D. L. Ritchie.

3.35—The School of Methods for Sunday-school Teachers, Dr. D. B. Purinton.

3.55—Specific Sunday-school Instruction in Theological Seminaries, Professor John R. Sampey.

4.15—Open Conference, conducted by Mr. Arthur Black.

5.00—Closing Prayer, Rev. H. C. Lyman.

INTERNATIONAL BIBLE READING ASSOCIATION CONFERENCE

St. Anna Chapel

Mr. R. Stuart, J. P. L. C. C., Chairman (Chairman I. B. R. A. Committee).

2.30—Meeting of District and Branch Secretaries, members and others.

Short reports will be presented during the conference from: Bohemia, Rev. J. S. Porter (Prague); Denmark, Rev. S. N. Gaarde (Veile); India, Rev. R. Burges ("Our Own Missionary" to India); Italy, Mr. Luzzi (Rome); Spain, Rev. Franklyn G. Smith (Barcelona); Sweden, Mr. Axel Radström (Stockholm); Various Other Countries, Mr. Stephen C. Bailey (Hon. Secretary).

To be followed by Tea at 5 p. m. at the Hotel Glockenhof.

MONDAY EVENING, JULY 14

Tonhalle

7.30—Service of Praise; "Sing forth the honor of his name." Scripture and Prayer.

8.00—Report of Commission on Latin-America, Rev. Robert E. Speer,* D.D., Chairman; Rev. Herbert S. Harris, Secretary. Report read by Mr. Harris.

8.30—Addresses, "Pestalozzi the Educator." In German, Pastor Arnold Ruegg; in English, Rev. Carey Bonner.

[These two messages were shifted to the following morning and a "Forward Movement" session was conducted here by the Rev. F. B. Meyer, in the interests of the money-needs of the world's Sunday-school work, supplementing the similar session of Saturday morning.]

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*Dr. Speer has supervised the gathering of the information and the preparation of this report but is unable to be present.

TUESDAY MORNING, JULY 15

Two Simultaneous Sessions

TONHALLE

Dr. George W. Bailey presiding.

9.00—Service of Praise; "Sing praises to the Lord, which dwelleth in Zion."

9.15—Message from God's Word, Rev. A. T. Guttery.

9.40—Address, "Utilizing Waste Material," Rev. S. D. Price.

10.00—Roll Call of Nations: England, Sir Francis F. Belsey; Ireland, Rev. D. H. Maconachie; Scotland, Mr. R. Baird; Wales, Rev. H. Barrow Williams; Canada, Justice J. J. Maclaren; United States, Mr. E. H. Nichols.

10.40—Address, "The Missionary Ideal of the Sunday-school," Miss Emily Huntley.

11.00—Report of Committee on Resolutions.

11.20—Presentation, in Print, for action by the Convention, of Address to the Missionary Boards of the World.

11.30—Address, "The New Chivalry of Men's Work for Boys," Rev. W. F. Crafts, D.D.

FRAUMUNSTER CHURCH

Mr. E. K. Warren presiding.

9.00—Service of Praise, "O worship the Lord in the beauty of holiness."

9.15—Message from God's Word, Rev. F. B. Meyer, D.D.

9.40—Address, "Sunday-school Work among the Negroes," Rev. J. Y. Dendy, D.D.

9.50—Roll Call of Nations: New Zealand, Rev. R. L. Walker; West Indies, Rev. Henry C. Thomson; Formosa, Rev. Hope Moncrieff; Finland, Rev. Fritz Larson; Egypt, Rev. John Giffen; Argentina, Rev. Charles W. Drees.

10.40—Address, "A Sunday-school Visit to the Balkans," Mr. John Davidson.

11.00—Address, "Mothers' Day," Miss Anna M. Jarvis.

11.10—Address, "Sunday-schools and World-wide Evangelism," Rev. R. K. Hanna, B. A.

11.30—Address, "The Triumphs of the Bible," Rev. R. Moffat Gautrey.

TUESDAY AFTERNOON, JULY 15

TONHALLE

2.00—Service of Praise; "I will sing unto thee among the nations."

2.20—Address, "The Home Department—Retrospect and Prophecy," Dr. W. A. Duncan.

2.35—Address, "Deutschlands Dank für Alfred Woodruff's Sendung" (German Gratitude for the Mission of Albert Woodruff), Pastor Wilhelm Romberg.

3.00—Address, "Christ the Master Teacher," Principal A. E. Garvie, D.D.

3.25—Address, "Qualifications for Sunday-school Leadership: (a) On Mission Fields (b) In the Ministry," Mr. W. C. Pearce.

3.50—Address, "The Sunday-school and Religious Education in Japan," Rev. Kajinosuke Ibuka, M.A., D.D.

4.15—Address, The Teacher's Personal Relation to the Saviour, Rev. Dr. R. E. Grob.

Report of Committee on Registration.

TUESDAY EVENING, JULY 15

Tonhalle

7.45—Service of Praise; "Stand up and bless the Lord your God."

Scripture and Prayer, Rev. John Hillman.

Report of Committee on Resolutions, Rev. Frank Johnson.

8.15—Introduction of New Officers.

8.30—Address, "A Look into the Future," by the new Officers.

8.45—Address, "The Oneness of Believers," Rev. A. T. Guttery.

9.15—"The Congress of Nations." Conducted by Rev. F. B. Meyer, D.D.

(The flags of all nations represented are to be brought to the platform and suitably massed. Representatives present from the various countries will offer short prayers in their native languages, for God's blessing upon their respective countries and the rest of the world, the whole to close with a consecration service.)

The Great Commission

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—Matthew 28: 19, 20.

THE STORY OF THE CONVENTION

CHARLES GALLAUDET TRUMBULL

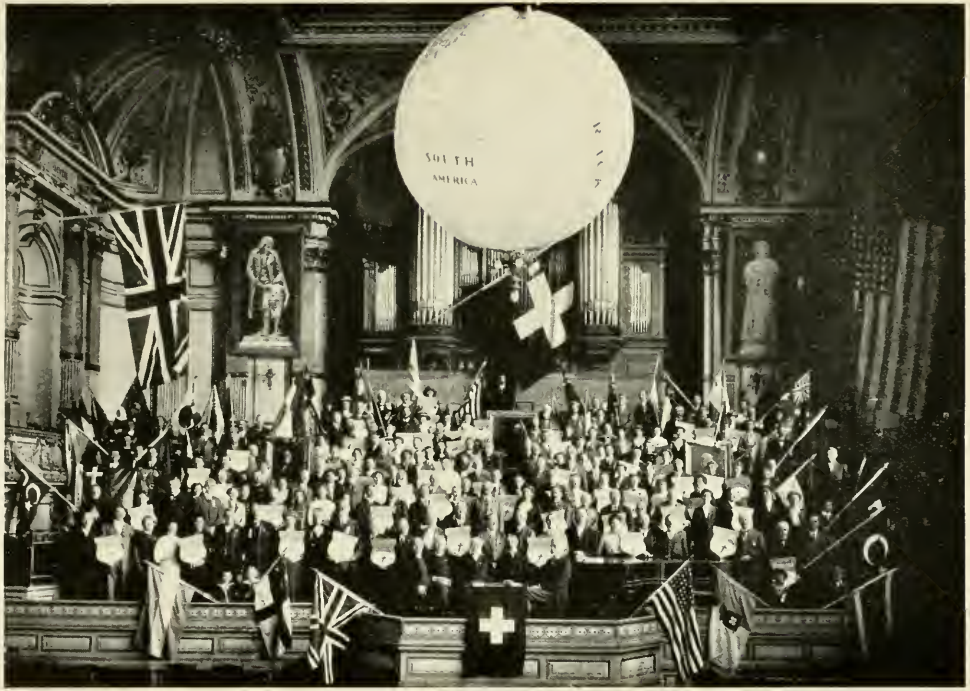
(Reprinted from The Sunday School Times)

A small company of the Lord's people, perhaps a hundred, had come together in an upper room used for church services in the old city of Zurich. It was the Sunday before the great World's Convention. Though there were so few present, it was still a gathering of the ends of the earth; workers from China, India, Japan, Korea, Great Britain and North America were in the room. And Marion Lawrance asked a question. "Do you know what the Sunday-school parable is?" he said. "The Sunday-school parable is the parable of the sower and the seed. Listen, the *child* heart is not hard, trodden ground. It is not a stony place. And it is not filled with thorns—the deceitfulness of riches. No, it is *good* ground. We're sowing *there*." He had sounded the keynote of the coming convention.

The great Tonhalle of Zurich housed the main sessions of the convention. As two thousand delegates and visitors poured into it on the first afternoon, a massive globe was seen suspended high in the air over the front of the speakers' platform. Upon its surface, in oceans of blue, were shown the continents of the world. Still higher in the air, above the globe and back of it, hung a cross, in the color of our Saviour's blood. At night the globe was filled with light, glowing down over the audience; while the cross of red, "lifted up," streamed forth its light upon the world just below.

The first words of the convention were spoken by Bishop John H. Vincent, veteran of the days of '72 and earlier—when the Uniform Lesson System was coming to birth. Responding to his call, all united in "Praise God, from whom all blessing flow." A simple but very beautiful devotional service was followed; it had been printed in three languages—English, German and French. When Luther's hymn was reached, "A mighty fortress is our God," the Reformer's own words, mingled with the English, rang out from many a Swiss and German throat, "Ein' feste Burg ist unser Gott."

The convention's first experience of the rare power, insight, sympathy and lovable spirit of the official interpreter, Dr. H. L. E. Luering, was had at this opening session, when he gave a brief summary of Dr. Tomkins' sermon in German. (Dr. Luering has preached in twenty-



The Tonhalle Platform at Zurich

Upon the surface of the massive globe suspended high over the speakers' heads were shown, in oceans of blue, the continents of the world. Still higher, above the globe and back of it, hung a cross, the color of our Saviour's blood. At night the globe was filled with light; while the cross of red, "lifted up," streamed forth its light upon the world just below.

The Rev. Professor H. L. E. Luering, Ph.D.

Dr. Luering was the Official Interpreter of the Zurich Convention. His grace of manner, sympathy, and remarkable linguistic ability endeared him in a notable way to the delegates. When pressed for information as to how many languages he understands Mr. Luering reluctantly admitted that he has preached in twenty-five, and can read perhaps a dozen others.

five languages, and reads a dozen more.) The afternoon closed with the pronouncing of the benediction in Japanese.

We could not all understand each other's language; but we could all understand each other. Professor Dr. John R. Sampey, of Louisville, Kentucky, told an incident that showed how true this was. There were two passengers on shipboard who were up early every morning and out on deck reading their Bibles; but neither could speak the other's language. After several mornings of this fellowship without speech, one finally said to the other, "Hallelujah!" And the other answered from his heart, "*Amen!*" At Professor Sampey's invitation the members of the Zurich Convention, on the first evening, united three times in a great concert of joyous praise, in the words, "Hallelujah. Amen."

The spiritual tone of the entire convention was dominated by the morning messages from God's Word, given by the Rev. F. B. Meyer, of London. Nothing less than the "riches of God's glory" was held up as the present privilege and obligation offered to every follower of Christ. With quiet simplicity and lucid clearness, with unaffected humility, with searching penetration, and through it all with what we call the spiritual power of personal experience, but what is really the actual presence of another Person in his fullness, even the Holy Spirit himself, Mr. Meyer stood before the convention as prophet-evangelist and offered, to all who would receive, every spiritual blessing in the heavenly places in Christ.

In pointed and unforgettable phrase Dr. Bailey stated in the President's Message the simple but far-reaching purpose of the Association that met at Zurich: *"The twofold aim of the World's Sunday-school Association is to promote a missionary spirit in the Sunday-schools in the home fields, and a Sunday-school spirit in mission fields."*

"It seems scarcely possible," said Chairman E. K. Warren, of the Executive Committee, in his report, "that the present tremendous World's Association is a child less than twenty-eight years old, with a Sunday-school enrollment of more than 28,000,000." As suggestive of the time, energy and money that are freely spent for this work by members of the executive committee, the chairman pointed out that, for the American Section alone during the past three years, "a conservative estimate would indicate the traveling of nearly 250,000 miles, and the report of the work accomplished by the American Section may well be duplicated by the faithful workers of the European Section."

A stirring word for the Sunday-school was spoken by a Young Men's Christian Association leader of world-wide note, Fred B. Smith,

when he said, after explaining that he has been in Young Men's Christian Association work for twenty-five years, expects to spend the rest of his life in it, and never believed in it more than he does to-day: "The Sunday-school is now, always has been, and ever will be, the prime minister of the church of Jesus Christ." But he also added the sobering and sadly needed reflection, as he dealt with the Sunday-school's opportunity to reach men and boys, "Some time the Sunday-school movement ought to go on its knees for the boys it has lost."

The "Roll Call of Nations" was a remarkable part of Zurich's eight-day program. Commencing early in the convention, and continuing into its last day, the countries of the world were marshaled before us and we were given stirring glimpses of the actual achievements of the gospel, as also of heart-searching needs, in far-away or near-by lands. Fifty-one countries were named on the program in this roll call, and in most cases their representatives were present to respond. Russia, Sweden, Spain, Germany, Bulgaria, Norway, Mexico, Japan, Algeria, Hungary, Albania, Uruguay, Arabia, Korea, Australia, Venezuela, the New Hebrides, Siam, Iceland, New Zealand, Finland—the responses followed on; and our Lord's love for all was the reason for their coming together with one accord in his name.

Not until one stands off from the absorbingly interesting single events and messages of the Zurich program and takes a perspective view of that program as a whole, studying carefully its bewildering riches, and at the same time its systematic groundwork, does he begin to realize what the convention offers and what globe-encircling activities of evangelism and education it represents. Six special commissions of missionary and other experts brought in their searching studies of Sunday-school conditions and needs in Continental Europe, South Africa, India, the Far East, Mohammedan lands and Latin-America. Simultaneous conferences during the afternoon hours gave eager delegates rare opportunities of learning about the best methods of work in the elementary, secondary and adult divisions of the Sunday-school, while still other afternoon meetings were held entirely in German and in French for delegates of those tongues. Missionary delegates also had special afternoon sessions devoted to the problems of their various fields. And morning and evening the main sessions of the convention continued, even then simultaneous sessions being sometimes required to provide for the wealth of topics that demanded consideration.

On entering the Tonhalle at Zurich the third evening of the World's Sunday-school Convention one found the great platform backed by a mammoth map showing Japan, Korea and the eastern coast of China,

while the words "World's Sunday-school Commission Tour to the Orient" stretched across the top of the map, and the tour route through the different countries was outlined in a pathway of red. Shall we not pray that it may yet prove to be a pathway of cleansing by the blood of the cross?

The front of the platform was draped with an array of strange-looking little flags and pennants, the latter being spattered with Oriental characters surmounted by a red star. On the gallery sides were still more flags in a riot of color and unusual design. They had been presented to or gathered by the Oriental Tour Party. A Foochow Sunday-school Union flag of dark blue ground contained a red cross in one corner on a white ground, and alongside, seven Chinese characters. In the center of the front of the platform, between the flags of Japan and the United States, was a particularly beautiful Chinese "Christian Conquest" flag.

It all gives one a hint of the possible meaning of the Oriental Commission of the World's Sunday-school Association—and not of that commission only, but of the six commissions that had been appointed many months before to report their findings at Zurich. These commissions represent the most thorough-going piece of work ever undertaken by the World's Sunday-school Association. They were composed of missionary and other experts, and they investigated the conditions and needs, with special reference to childhood and the Sunday-school, of Continental Europe, South Africa, India, the Orient, Mohammedan lands and Latin-America.

Following Mr. Brown's Oriental Commission Report, Mr. H. J. Heinz told of the remarkable Oriental tour party's visitation, and this was followed by a lantern talk from Mr. W. G. Landes, which pictured the Sunday-school awakening of the East. The tour party consisted of twenty-nine persons—fourteen business men and Sunday-school specialists and their families, whose visit last spring gave eastern Asia an utterly new view of the place of the Sunday-school in Christendom. Banquets and mass meetings were held all along the way in honor of the tour party, and at these the great forward movement of the Sunday-school was proclaimed. The largest meeting in the history of modern missions is said to have been the Sunday-school rally held on the north palace grounds at Seoul, Korea, when 14,700 Sunday-school members and workers were present, and four or five thousand visitors. In China the tour party were given an audience by President Yuan

Shai Kai, and, by special permission of the government, held a service for Chinese and foreigners conducted by Bishop Bashford in the historic "Temple of Heaven" at Pekin, the most sacred spot in China.

At the close of this Oriental Commission's evening at Zurich occurred an action of the convention that may be more far-reaching in its effect on the Orient than anything the World's Association has yet done. The Rev. Kajinosuke Ibuka, D.D., of Japan, who is president both of the Meiji Gakuin and of the federation of Japanese churches, presented a message which he and the Rev. Hiromichi Kosaki, President of the National Sunday-school Association of Japan, had come in person from Japan to lay before the convention.

Mr. Bonner announced that this and an invitation to hold the next convention in Belfast, Ireland, having come before the Executive Committee, a resolution had been passed by that committee that the convention be held in Tokyo. Mr. Heinz moved that the invitation extended by these special ambassadors from Japan be accepted, and Sir Francis Belsey expressed his great pleasure in seconding the motion. When Dr. Bailey put the question to the convention, a rising vote adopted it unanimously. And the evening session of far outlook and promise was closed by the benediction, offered in Japanese, by Mr. Kosaki.

When, later on, both the delegates from Japan gave their reasons for desiring the coming of the convention to their shores, this phrase of Mr. Ibuka's rang out with compelling appeal: "I wish you would come and be with us; and the Land of the Rising Sun will become the Land of the Risen Sun of Righteousness."

Startling and terrible facts about the Moslem world were brought before the convention by the Commission on Mohammedan Lands. Its chairman, Bishop J. C. Hartzell, in presenting the report, quoted this statement: "Islam is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies Christianity; the only one that seriously disputes the world with Christianity, and the only one that has in the past signally defeated Christianity; and the only one which in several parts of the world is to-day forestalling and gaining on Christianity."

The commission report pointed clearly to the present opportunity and also to reasons for rejoicing. There never was a time when the task of reaching Moslem childhood was more urgent and more possible than it is to-day. "Hundreds of thousands of Moslem children come

Mr. Frank L. Brown

Mr. Brown has been Field Secretary of the World's Sunday School Association since 1912. Having twice represented the World's Association as Special Commissioner to the Far East, he went on his third mission to that field as Secretary of the Commission on Oriental Lands which reported at Zurich.

Zurich from the Lake

into contact with vital Christianity through the splendid ministrations of medical missionaries, the evangelist, the Christian servant. . . . The missionary home in all these lands is also like a city set on a hill that cannot be hid. . . . Add to this also the increasing circulation of literature suitable for childhood. The Rev. Percy Smith, of North Africa, is translating the stories of the Bible into simple Arabic rhymes. These are very popular." And illustrated Bible stories, picture cards, and the other work of various mission presses at strategic centers are silently and efficiently doing their work. Most important of all is the work of the Bible societies through the missionary boards.

The very existence of the World's Sunday-school Association's Commission on Mohammedan Lands is a shining light in the darkness. "It is the first distinct proposition and plan for the thorough study of the moral condition of Mohammedan childhood, and is in harmony with the thought of the World's Christian missionary leadership."

These brief glimpses of the reports from two of the commissions give a hint of the thoroughness and world-wide reach of the study made by the six commissions. India's problem is vast, yet very different from the problems of the Far East and of the wholly Moslem fields. Under the India Sunday-school Union, of which the Rev. Richard Burges is the present General Secretary, a great Sunday-school work in India has been begun. Yet even there the need is still staggering. As Miss Emily Huntley, in her report as a member of the India Commission, said: "In India we seek help from the little fringe of three millions of Christians, not only to train the part of a million children already in the schools, but to push out into the mass of a hundred millions yet unclaimed."

It was worth going to Zurich to come into closer touch with two great figures of earlier days—Zwingli and Pestalozzi. Splendid photographs, in heroic size, of the statues at Zurich of these two leaders in religion and education flanked the sides of the platform of the Tonhalle during the sessions of the convention. Zwingli stood before us in calm, majestic power, the Bible in one hand, the other hand resting on a massive sword. Pestalozzi's kindly, rugged face leaned forward toward a trusting boy whose eager, upturned eyes had caught a new vision because this man was by his side.

"Greatheart of little pilgrims on life's highway," was the name given to Pestalozzi by the Rev. Carey Bonner in his sympathetic address on this educator. The English-speaking delegates had an exceptional privilege in an address on Ulric Zwingli by Dr. James I. Good, who has written what is said to be the only religious guidebook to Europe

—"Famous Places of the Reformed Churches." Zwingli's message to the twentieth century, Dr. Good interpreted to be, "Reform the world and the church by a close adherence to the Word of God and on the basis of a sound Christian education."

These two addresses were but typical of the many others that enriched the program which cannot even be mentioned here. One, however, must be included because of the work that it so irresistibly set forth—that of the Pocket Testament League. Mr. George T. B. Davis told of this movement which, by every right, must find a welcome and permanent home in the Sunday-school. Only five years old, this unassuming but dynamic plan for soul-winning through the carrying and daily reading of a chapter of God's Word has already been supernaturally used of God and blessed by him in a way that thrills one. On a single voyage from Naples to Australia, for example, Mr. Davis had the joy of knowing that 261 persons on the ship had joined the league, and at least forty declared their acceptance of Christ as their Saviour.

What the six commission reports did in great detail in the presentation of facts for their several fields, the report of the General Secretaries, Mr. Bonner and Mr. Lawrance, did in a condensed way for the whole world. It is a marvelous document, this 32-page pamphlet of the secretaries. It carries one swiftly around the globe, informing one briefly but clearly of the facts of Sunday-school work and opportunity at a multitude of centers, and shows convincingly what a sure place the Sunday-school has in the convictions of men of leadership. Apart from its geographical reach, the manifold and aggressive activities of the World's Sunday-school Association are impressively recorded. One is reminded that "the Sunday-school army is the largest Christian army in the world marching under one banner." The securing of the observance of World's Sunday-school Day (falling this year on July 13) is a stroke of unifying significance. The Order of Service for that day was, according to Mr. Lawrance's estimate, printed and used in more than a hundred languages and dialects. The program of the Zurich convention itself was a remarkable achievement of the World's Association. It included more than two hundred and forty participants from about fifty nations.

It is a pretty big claim to say that for the first time in history the flags of all nations have been brought together in one book just because the World's Sunday-school Association decided that they should be. Yet that is the claim made by the Statistical Secretaries of the World's Association, Hugh Cork, of Chicago, and George Shipway, of

Birmingham, England. These energetic secretaries put into the hands of the delegates at Zurich a 48-page booklet, entitled "The Strength of the Sunday-school Army." It was their report for the triennium, and contained the figures of Sunday-school enrollment for the whole world. The flag of every country was handsomely printed in colors, and the statistics, wherever obtainable, were given alongside the flag. The figures show a total gain in Sunday-school membership, since three years ago, of more than 1,800,000.

Think of an opportunity to look over, all in one place, samples of the best Sunday-school literature of the whole world. That is what the Convention's Exposition, under the directorship of Mr. Cork, made possible. It was a bewildering and fascinating collection of the printed matter that the world-wide Sunday-school movement is producing. It was estimated that there were some 20,000 pieces of printed matter in this exposition.

The silent, life-saving, life-changing work of the International Bible Reading Association was brought before the convention through the remarkable facts of its history. Offering as it does a simple plan of daily Scripture readings clustering about the International Uniform lesson, the I. B. R. A. during the first six months of 1913 has enrolled nearly 900,000 members. In the Moody Sunday-school are over 1,200 of its members. Germany furnishes some 80,000 members; and the convention was reminded that the German emperor reads his Bible daily. Out into the whole world the Bible Reading Association has gone; it was undoubtedly one of the factors, for example, in preparing China for its Sunday-school awakening.

A face and personality that have hitherto been inseparable from International and World's Sunday-school Conventions, and that will always be inseparable from the hearts of many who hold him in loving and grateful remembrance, were missing at Zurich: Mr. W. N. Hartshorn's. Mr. Hartshorn was for many years chairman of the International Sunday-school Executive Committee, is a vice-president of the World's Association, and chairman of the Zurich Convention's Transportation Committee. It was through Mr. Hartshorn's visit to Great Britain and the Continent in 1911 that Zurich was chosen as the place for the World's Seventh Convention. His health would not permit him to attend the convention himself; and after his friends had sailed from America word reached them that his beloved wife had been called to her heavenly home.

Mrs. Hartshorn had filled a place all her own in the world's Sunday-school work, invalid though she had been for years past. It is

difficult to express the tender love for her that Sunday-school workers, whose lives she had enriched by her presence and her love, have borne toward her. Fitting indeed, then, were Dr. Bailey's words: "Three years ago at Washington we turned aside from the program to engage in a memorial service to King Edward. This morning we meet to pay loving tribute to a queen."

The service that was held in Mrs. Hartshorn's memory was one of the great privilege experiences of the convention. It showed how God can use a life that refuses to be crushed by crushing affliction. It showed the mighty power of love. And the joyous, triumphant resurrection message of Jesus' own victory over death was given with wondrous beauty and power in an address by Mr. Meyer.

How many of those who read the parable of the Good Samaritan to-day realize that the Samaritans themselves are now like the wounded man lying by the roadside, and that they have been lying there these nineteen centuries? The Zurich delegates had an opportunity to consider this. Through Mr. E. K. Warren, of Three Oaks, Michigan, the subject was laid before them in an unusal way.

The time came for the convention to express its devotion and purpose in pledges of money for the continuance and expansion of the work of the World's Sunday-school Association. In two different sessions, under the leadership of Mr. Lawrance and Mr. Meyer, the delegates faced needs and met them. "You can give without loving, but you cannot love without giving," said Mr. Lawrance: and loving hearts answered the challenge. The pledges poured in, some running into the thousands of dollars, while one was of two dollars and a half, from the youngest delegate, nine years old. A cablegram was read from a man in Philadelphia whose mother had been in the Sunday-school all her life, eighty-five years; he pledged eighty-five dollars for her, and another eighty-five for himself.

"You have heard your little child say 'Jesus,'" said Mr. Meyer to the great audience; "won't you make it posssible for other little children to say that name?" One of the forms of pledge used in the giving services read: "As an act of devotion to our Lord, and of profound desire to see his gospel given to the children of the world, I promise, so far as my circumstances may permit, to dedicate to him and to his work the sum of ——, to be given in three instalments on or before January 1, 1914, 1915, 1916."

There is needed for the next three years $175,000. Of this $125,000 was pledged at Zurich. So there is abundant opportunity yet for

loving, willing hearts to share in the money provision for carrying Christ to the children of the world. Pledges or money may be sent to Mr. Fred A. Wells, American Treasurer, Mallers Building, Chicago, Illinois, U. S. A.; or to The Rt. Hon. T. R. Ferens, M.P., British Treasurer, 56 Old Bailey, London, England.

Zurich performed the difficult task of providing for the convention and its 2,600 delegates with a hospitality that was most gracious and a thoroughness that was remarkable. A delightful reception was given to the delegates on the opening day by Mrs. Rieter-Bodmer at her villa, where the German emperor was entertained last year. The hotel accommodations were spoken of enthusiastically on all sides. The arrangements for the meetings were a satisfying tribute to the work of the local committee, of which Pastor Arnold Ruegg was chairman and the Rev. William Esslinger, secretary. The orchestral and vocal concert of Saturday afternoon, under the direction of Dr. A. J. Bucher, the musical director of the convention, was such a musical treat as one can perhaps have only by traveling to Switzerland, and the choruses sung by the Swiss choir from time to time during the meetings were a noble addition to the program. Mr. Luering's interpretative work has already been gratefully referred to. It does not seem probable that a convention city anywhere could meet its heavy responsibilities with greater ability and success than were so manifest at Zurich.

As we assembled for the last session of the convention, we found the flags of the world massed along the entire front of the great platform of the Tonhalle. The flags were strikingly different; yet they stood only for the temporary homes of the members of one great family. In a message on "The Oneness of Believers" the Rev. A. T. Guttery, late Secretary of the Primitive Methodist Missionary Society of England, said, "There are no foreigners here: no foreigners in this convention. We are all brothers and sisters." And he went on to declare the blessed truth that some day the nations of the world will come together, and "find that their bond of union is not a policy, but a Lord."

A consecration service closed the now historic convention. It was led by the Rev. F. B. Meyer. "I beheld, and, lo, a great multitude," he said, "which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, * * * and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "This is a

great multitude," Mr. Meyer went on. "We are gathered in the presence of our Lord. These flags remind us that he is the Prince of the kingdoms of the earth." And he called upon every one to arise and repeat together the words of John 3 : 16 in his or her own language. First the request was interpreted in different languages. Then the mighty response came, "every man in his own tongue:" "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was a torrent of glorious but unintelligible sound to the human ear; but how straight and clear and sweet it must have ascended to the throne of that Father who "had only one Son, and he gave him to be a missionary!"

"We have been *asking* many things of Jesus: I want this great audience to *give* something to Jesus before we part." And this was done in three definite statements, in which Mr. Meyer led us as he asked us to say, again each man in his own tongue:

"My Saviour, I love thee, and I give thee my life.

"Jesus, put into my heart love for the children, and help me to help them.

"Lord Jesus, may I help these to bring the world to thy feet."

Quietly, with hand clasping hand, the hymn, "Blest be the tie that binds," was sung; we bowed in prayer voiced by him whom God had so richly used; and again a prayer-hymn was sung, "God be with you till we meet again."

Some of that great throng will meet again only in the presence of the Lord. May he grant that the sheaves of all shall be more plentiful because we listened to him there, and obeyed.

THE PRESIDENT'S MESSAGE

Dr. George W. Bailey, Philadelphia, Pennsylvania

To the representatives of Sunday-school work throughout the world, and especially to our friends who live and labor in Switzerland—our hosts—we bring Christian greeting.

In 1904 the World's Fourth Sunday School Convention assembled in a tent erected on the slope of a "green hill outside the city wall," upon the crown of which was enacted the world's greatest tragedy.

Calvary is the highest mountain this side the portals of heaven. From this pinnacle of sacrifice, as from no other, one whose spiritual vision is unclouded may scan the universe of God and clearly trace the marvelous unfolding of his plan of salvation. Little wonder so many of the delegates to that convention entered into a new Covenant with God as there was revealed to them a clearer vision of a crucified but risen Saviour standing as it were with outstretched hands, and saying, "Go ye therefore and teach all nations . . . Lo, I am with you alway."

As one of the results of this convention the Sunday-school took a far more important place in the mind of the church and the world, and from what has occurred during the last nine years it would seem that the light of the cross has shone with increased brilliancy upon the Sunday-school pathway, revealing the will of God to his servants as never before, and bringing to pass results far exceeding our most sanguine expectations.

After our meeting in the Holy City came Rome: a city once the center from which the world was governed, and the place where still rests authority for directing the affairs of one of the most important religions of the world; a city where the Apostle Paul exerted his greatest influence, and where he gave his life in testimony of his love for Christ. At this convention a definite forward movement was inaugurated.

Three years later followed Washington, the capital of the youngest of the larger nations, where was exhibited much of the New World's life—preëminently the faith and missionary spirit which are important factors in directing the Sunday-school activities of the world. This convention was attended by nearly three thousand registered delegates, and the largest hall in the city, with a seating capacity of more

than five thousand, was not large enough to accommodate one half of the number who desired to attend some of its sessions. Among the speakers was the President of the United States, and the American congress adjourned to afford its members an opportunity of witnessing the work of the convention. Hon. John W. Foster, ex-Secretary of State, long resident in Washington, and a member of our Executive Committee, said "no other religious gathering ever assembled in Washington has made so profound an impression upon the city as has this convention," and his opinion was sustained by Hon. John Wanamaker, ex-Postmaster-General of the United States. Rev. J. Wilbur Chapman, D.D., declared: "This is the greatest gathering of Christian people for such a purpose in the history of the world."

Three years more have passed into history, and by the grace of God we are permitted to meet in the birthplace of the Reformation, without which the gatherings at Jerusalem, Rome and Washington were impossible.

What a beautiful country is Switzerland! Truly this is a land where one may look up through Nature to Nature's God. One of the most interesting of the German religious poets, Mrs. Heusser-Schweizer, wrote from her home on a near-by hilltop in full view of the surrounding mountains:

"The everlasting hills! how calm they rise
Bold witnesses of an Almighty hand.
We gaze with longing hearts and eager eyes,
And feel as if short pathway might suffice
From those pure regions to the heavenly land.

Whence this strange spell, by thoughtful souls confest,
Ever in the shadow of the mountain found?
'Tis the deep voice within the human breast,
Which bids us seek a refuge and a rest
Above, beyond what meets us here around."

But this country, with which nature has dealt so generously, is also rich with history of deepest interest to all true friends of the kingdom of Jesus Christ. How our hearts have been stirred by the wonderful stories gifted writers have handed down to us—telling of the battles fought for the truth upon this "Esdraelon" of the Reformation. Historians like Motley and Ranke make Calvin the founder of republics, and we are reminded that in 1526 the first attempt at religious liberty occurred near this city.

As the snow-capped mountains about us send down their streams

of water, which make possible the rich harvests that gladden the husbandmen in the valley, so streams of living water, which have their springs in this historic country, have gladdened the hearts of the children of God in every part of the world.

Other speakers will inspire our admiration for, and deepen our interest in, this country, and especially in this city, by reciting the wonderful achievements of Ulric Zwingli and other reformers, and they will also point out to us many things held sacred because of their association with an accomplished Reformation, of which we are the inheritors.

To our friends and especially the churches in this city, State and Free: "We honor you not only for present conditions, in large measure the results of your consecrated labor, but for your splendid history. We praise God for the steadfastness of your fathers, and pray that his blessings may be poured out upon you and those who follow you, in richest measure.

"Our association represents a larger constituency, covers a more extensive territory, and has a wider reach of influence than any other association of men and women the world has ever known."

The twofold aim of the World's Sunday-school Association is to promote a missionary spirit in the Sunday-schools in the home fields, and a Sunday-school spirit in mission fields. It welcomes to its membership every man and woman whose face is toward the rising sun, and who believes that the Gospel of Jesus Christ is the "power of God unto salvation," and acts accordingly. In no way does it trespass upon denominational prerogatives, but earnestly seeks the coöperation of all evangelical denominations and religious bodies through their missionary boards or otherwise.

The theme of the Association is "The Sunday-school and the Great Commission," and its superstructure rests upon a foundation in which are laid certain beliefs and governing principles—though these have not been officially formulated.

We believe "if the world is to be saved, the children must be saved," and that under God the Sunday-school department of the church is especially equipped for service in this particular field of effort. We believe that every boy and girl born into the world is entitled to an opportunity of developing a Christian character—a priceless possession which cannot be purchased or created, and may only be secured by the application of the truths contained in the Word of God. We believe that the advance of the gospel is the destiny of the human race, and we therefore hold that it is the duty of the church to give the gospel to

the whole world as speedily as possible. We believe in Christian unity in its broadest sense: a unity which finds expression in united effort to bring to the entire world a knowledge of Jesus Christ as he is revealed in the Holy Scriptures. With the subject of organic union we are not concerned.

The purpose and plans of the Association as officially recognized are as follows:

The World's Sunday School Association is interdenominational in character, and, by coöperating with missionary organizations and otherwise, seeks to extend the work and increase the efficiency of Sunday-schools, especially in those regions of the world most in need of help.

First—By focusing the attention of the Christian church upon the Sunday-school as its most valuable asset, and by promoting a deeper interest in the work of foreign missions on the part of Sunday-schools in the home field.

Second—By coöperating with missionaries and local and national Sunday-school associations in mission fields, assisting them in their efforts to secure Sunday-school literature, and calling their attention to improved methods of Sunday-school work, especially along lines of organization and teacher training.

Third—By sending trained Sunday-school workers to mission fields to assist in effecting national and local Sunday-school unions or associations, and otherwise encourage a deeper interest in the work of the Sunday-school.

Being loyal citizens of the countries to which we belong, we are not unmindful of the threatening national and international questions demanding solution if peace and harmony among nations are to prevail. Wars and rumors of wars demand our serious consideration. Conflicts between labor and capital; between those who vote and those who are not permitted to vote; the interpretation of international agreements; tariff and free trade; and other national and international problems claim the consideration of every thoughtful person. The nations of the earth constitute one family, or rather one body, composed of many members. If one member suffers, all suffer. The world is bound together in a common tie of brotherhood. One nation cannot engage in war with another nation without all the nations feeling the effect.

There is more power in the Sermon on the Mount to bring about international and world-wide peace than in all the Dreadnoughts afloat, or that may hereafter be launched. When the time comes that a majority of those who vote and make our laws enjoy a Sunday-school

education, the sun of universal peace will be above the horizon, in the light of which racial, social and national differences will disappear.

As there is but one remedy for sin, so there is but one remedy for the ailments which afflict our national and international life; and we praise God that this remedy is a specific. The leaves of the tree of life, properly administered, never fail to bring healing to the nations.

The gospel of Jesus Christ is known by its fruit. How we should rejoice that it is our privilege to make this remedy known to those who are sitting in darkness and the shadow of death!

Twenty-three years ago the teaching of temperance in our Sunday-schools was inaugurated. In America we are reaping the results. In many sections of this country temperance teaching is succeeding where all other efforts have failed. A righteous sentiment is being cultivated by the Sunday-school. Wherever the opportunity is given, the young men who have been studying temperance and the woes of intemperance vote for temperance, and as a result in more than one half of the territory of the United States of America the sale of liquor is prohibited by law, and additions to this territory are being made annually. In every section of the United States the use of liquor is being discouraged as never before. Small indeed is the number of respectable people in America who find it necessary to serve wine to their guests. The fact is, drinking is becoming unpopular. And these results cannot be accounted for without taking into consideration the influence of the Sunday-school.

Dear Friends: By the favor of Almighty God, as we thoroughly believe, this convention is face to face with exceptional conditions. In view of what has been accomplished under the guidance of the Holy Spirit during the last decade we are justified in declaring that, if this convention measures up to its opportunities, the next ten years will witness a development of the kingdom such as the world has never known in so short a period of time. Your committee is deeply impressed with the responsibility resting upon them, and they earnestly crave the hearty coöperation of each individual delegate in an effort to make this convention a great blessing to the people of every nation, especially to those who are without a knowledge of the love of God for them, and of their duty to him.

Success depends upon the manifested presence of the Holy Spirit. How grateful we are that this may be had for the asking. Failing here—no matter what else is realized—our efforts will come to naught. It should inspire us to know that in every country where Jesus is named this gathering of the people of God is being remembered in prayer.

The speaker who will make the most inspiring address may not necessarily be the one who will contribute most toward the cause which brings us together; rather it may be some humble delegate whose name does not appear on the program, but who "lives near the throne, and has power with the King."

When preparing for this convention my attention was called to a letter received from a dear friend in 1899, from which the following is an extract:

"When on a voyage some years ago from the West Indies to the United States, the bark 'Emily,' in which I sailed, was becalmed for a whole week off the island of Hayti. One afternoon as the sun was declining we left the port of Aux Cayes, and the next morning at sunrise we found ourselves outside the bay, but still near the coast of the island. We spent a memorable week in sight of the same point of land. The tropical sun was burning hot during the day, the ocean glistened like a sea of glass—scarcely a breath stirred the air. The vessel was not anchored, but she did not move. Her sails, hanging loosely on the masts, flapped idly as the ship rose and fell upon the long undulating waves of the Caribbean. As Coleridge has it in his 'Ancient Mariner:'

'Day after day, night after night,
We stuck, nor breath nor motion:
As idle as a painted ship
Upon a painted ocean.'"

Why was this? The ship was free, the captain was on board, the sailors were at their posts and ready for action at any moment. There were apparently no obstructions to her progress—everything was there—the good ship, the open sea, the brave crew; but one thing was lacking—the wind from heaven.

When after seven days the breeze did spring up, the bark left the spot where she had been so long held without anchor or cable, and pressed on her way among the billows like a sea bird on the wing. Ship and cargo, captain and crew, were powerless without the wind of heaven.

We may have all the requisite machinery in perfection, and willing, devoted workers, but what is absolutely needful for success is the power of the Holy Spirit—the breath from heaven must start the work, and the same breath must keep it going. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "Except the Lord build the house, they labor in vain that build it." "I have planted, Apollos watered; but God gave the increase."

Let this be the burden of our prayers—that perfect harmony shall prevail, and that there shall go out from this convention influences which shall hasten the coming of the time when "every knee shall bow and every tongue confess Jesus Christ to be the Lord."

As a World's Sunday School Association we can declare with emphasis: "Hitherto hath the Lord helped us." At Jerusalem, Rome, Washington, the convention was composed of the members of many denominations and citizens of many countries, yet there was not heard a single note of discord. It was when the disciples were all with one accord in one place that they were filled with the Holy Spirit. As an earthly parent delights in the bond of affection which is manifested by his children in their relation one with another, so we may be sure our Heavenly Father is well pleased when his children, gathered from every nation without distinction as to color or denominational preferences, are met with one accord in one place to promote the interests of the kingdom of his Son, who died for all.

Looking backward from this place of exalted privilege, our hearts are filled with gratitude to Almighty God for the marvelous way in which he has led his Sunday-school army during the last triennium. Looking forward, we are deeply impressed with the indescribable need and soul hunger of many nations. Open doors leading into fields of richest promise confront us, and the Macedonian cry is heard in many languages. What answer shall we make? Were it not for the promise of his presence and power, we would stand appalled at the magnitude and importance of the work before us. But, supported by an unfaltering faith that all things are possible with God, we go forward with unshaken confidence and rejoice in that we are counted worthy to be workers together with him.

REPORT OF CHAIRMAN OF THE EXECUTIVE COMMITTEE

E. K. Warren, Three Oaks, Michigan

Brethren, we rejoice in the progress which has been made in the world-wide Sunday-school field since the days when we met together in Washington. Looking back to Jerusalem and Rome, it seems scarcely possible that the present tremendous World's Association is a child less than twenty-eight years old, with a Sunday-school enrollment of more than 28,000,000. Our ambition has been, and now is, no less than the conquest of the world for Christ through the Sunday-school.

Committee Meetings

Just one week after the close of the Washington convention, the American section of our Central Committee met together in the city of Chicago to plan an aggressive campaign for the world's field without loss of time. The main point attained was the decision to begin an investigation of the conditions in South America.

Less than three weeks later, the committee was again called to meet at Winona Lake, Indiana, and since that date there have been called twelve meetings of our Central Committee, and five meetings of our Zurich Program Committee. All of these gatherings have been well attended, and we feel that the results attained have more than repaid us for any sacrifice of time, strength and money which may have been necessary. A conservative estimate would indicate the travelling of nearly 250,000 miles and the report of the work accomplished by the American section may well be duplicated by the faithful workers of the European section.

Called Home

It is with sincere regret that I call your attention to our loss by the death of Sir George White (Treasurer of the European section), London, England, and Principal William Patrick, Montreal, Quebec. We are grateful to the Heavenly Father for the safe keeping of the other members of our committee, and especially for the restoration to health and strength of our President, Dr. George W. Bailey.

William N. Hartshorn

To our Brother William N. Hartshorn we are greatly indebted for three prominent services:

First—The careful and personal investigation of the different cities and countries which finally led to locating the World's Seventh Sunday-

Some of the Members of the World's Executive Committee

Some of the Officers

Standing, from left to right: Joint General Secretaries Marion Lawrance and Carey Bonner. *Seated, from left to right:* Mr. H. J. Heinz, Chairman, 1913-1916; Sir Robert Laidlaw, President, 1913-1916; Dr. George W. Bailey, President, 1910-1913; Mr. E. K. Warren, Chairman, 1910-1913.

school Convention in Zurich, at a large sacrifice of his time and money. Accompanied by his secretary, Mr. George W. Penniman, Mr. Hartshorn crossed the ocean and met in conference the Sunday-school leaders of Europe—with the results which are now before you.

Second—Providing transportation for North America's large delegation. It is said by many that the wholesome Christian fellowship afforded to the Sunday-school parties on shipboard is among the most uplifting influences of the entire convention.

Third—The creation and hearty support of a plan to send the State and Provincial General Secretaries of North America to the Zurich convention. In addition to this movement being a great help to the convention, it will result in a large investment for the fields served by the various general secretaries who are present.

Fellowship

Our Central Committee has carefully considered the world's most needy fields from a Sunday-school standpoint, and has sought by the careful distribution of literature, the granting of small gifts of money, and the sending of special commissioners, to hold together in helpful fellowship the Sunday-school army of the world, strengthening the weak places as they were found, and ever striving to establish permanent organization of the local forces already on the field.

Finances

At Washington, for the first time, gifts were called for in the interests of the World's Association work. It is with thanksgiving that we acknowledge the fine spirit of giving on the part of our world's contributors. In every department we have sought continually to render the greatest service at the least cost.

Life Memberships

For each person or group of persons subscribing a total of One Thousand Dollars in the name of himself or another within the past three years, a special Life Membership has been created, and beautiful hand-illuminated certificates have been issued in token of these memberships. The present list of life members in the World's Sunday-school Association is as follows:

1. H. J. Heinz, Pittsburgh, Pennsylvania.
2. James Stewart Huston, Coatesville, Pennsylvania.
3. Ruth Huston, Coatesville, Pennsylvania.
4. Thomas W. Synnott, Wenonah, New Jersey.

5. Howard Heinz, Pittsburgh, Pennsylvania.
6. E. O. Excell, Chicago, Illinois.
7. Charles L. Huston, Jr., Coatesville, Pennsylvania.
8. William A. Wilson, Houston, Texas.
9. William Nehemiah Wiggins, Dallas, Texas.
10. Dr. George W. Bailey, Philadelphia, Pennsylvania.
11. Rev. Carey Bonner, London, England.
12. Hon. William Jennings Bryan, Washington, D. C.
13. Hugh Cork, Chicago, Illinois.
14. William C. Pearce, Chicago, Illinois.
15. Hon. Theodore Roosevelt, Oyster Bay, New York.
16. Bishop John H. Vincent, Chicago, Illinois.
17. Booker T. Washington, Tuskegee, Alabama.
18. Hon. William H. Taft, Hartford, Connecticut.
19. Helen Herron Taft, Hartford, Connecticut.
20. Edward Kirk Warren, Three Oaks, Michigan.
21. Mary C. Warren, Three Oaks, Michigan.
22. William Newton Hartshorn, Boston, Massachusetts.
23. Ella Ford Hartshorn, Boston, Massachusetts.
24. Lillian N. M. Stevens, Portland, Maine.
25. Annie McGill Bailey, Philadelphia, Pennsylvania.
26. General Porfirio Diaz, Paris, France.
27. Sir Francis Flint Belsey, London, England.
28. His Imperial Majesty King George V, London, England.
29. Mrs. F. B. Meyer, London, England.
30. Lady Henry Somerset, London, England.
31. Marion Lawrance, Chicago, Illinois.
32. Ida Kerr Wells, Evanston, Illinois.
33. Mrs. John L. Given, New York, New York.
34. Dr. F. B. Meyer, London, England.
35. William Benton Chamberlain, Evanston, Illinois.
36. Edward Kirk Warren II, Three Oaks, Michigan.
37. Bishop J. C. Hartzell, Funchal, Madeira.
38. George W. Penniman, Boston, Massachusetts.
39. Rev. J. Wilbur Chapman, D.D., Jamaica, New York.
40. Samuel B. Capen, New York, New York.
41. W. Douglas Mackenzie, Hartford, Connecticut.
42. Bishop William Burt, Buffalo, New York.
43. Ira M. Price, Chicago, Illinois.
44. Clifford S. Heinz, Pittsburgh, Pennsylvania.
45. Frederick Parsons Warren, Evanston, Illinois.

46. Charles Kirk Warren, Three Oaks, Michigan.
47. Mrs. Louisa Baker, Plattenville, Louisiana.

H. J. Heinz

To our Brother H. J. Heinz we wish especially to express our appreciation for the splendid and timely service which has been rendered, in connection with his tour of Sunday-school experts and business men, to the Orient. The report of Commission No. 4 will demonstrate the need of such work at the present time.

The Six Commissions

The reports of all of the six great Commissions which have taken an inventory of the conditions and needs of the missionary fields of the world from a Sunday-school standpoint are to be placed before you during this meeting. The Zurich convention has the opportunity for which all the ages have labored to prepare.

"The Old Guard"

Young men and young women, we look to you to enter actively into the work of this Association. You are witnessing the passing of what might be termed "The Old Guard." Younger men should be placed in the positions of leaders in the official responsibility for the forward movement of our Association, to enter the open doors which now await us. We regret the absence from this convention of our beloved Brothers William N. Hartshorn, A. B. McCrillis, Fred. A. Wells, and others who have been such a strength to us in past meetings of this kind.

Zurich Program

In regard to the program for the convention sessions in which we are now engaged, both our Central and Program Committees have sought in every way to keep the world-wide needs in mind. Only subjects of vital interest have been allowed admission, and for the presentation of these we have endeavored to use the most attractive and profitable means. With many of the greatest Christian leaders of the world here to take part in the meeting, and practically every division of the globe represented by a strong delegation, we believe the results of this convention will be eternal.

Our General Secretaries

When Chairman George W. Bailey read his report at Washington,

and earnestly pleaded with the committee to put a General Secretary into the great world field which he believed was then ready, he described the character of the man whom he believed should fill that place. So high was the ideal, it seemed almost beyond human reach to find the man, but with one voice the American section of our World's Committee answered "Marion Lawrance"—and the European section, "Carey Bonner." Our beloved secretaries have more than measured up to the ideal which was set before them. With hearts upon things eternal, they have labored faithfully and efficiently, spending their own lives freely, that the world-wide Sunday-school work might grow the more rapidly. To these men and their assistants we owe a large measure of the present success which has come to the World's Sunday School Association.

Gratitude

At this time, on behalf of our World's Executive, Central and Program Committees, I wish publicly to thank all who have served in any capacity in making possible the present bright outlook for the World's Association. We believe that this movement has been signally blessed of God, and that the present is but the "earnest" of the future. Especially do we appreciate the hospitality of the Local Committee in Zurich, and we wish for them, and for the world at large, a blessing which will tell through all the years to come, for the upbuilding of the Master's kingdom on earth.

REPORT OF THE JOINT GENERAL SECRETARIES

At the World's Fifth Sunday-school Convention, held at Rome, in 1907, when the World's Sunday School Association was called into being, the following division of the world field for Sunday-school purposes was agreed upon. To the American Section of the Executive Committee was assigned the task of helping Sunday-school development in South America, Japan, The Philippines, Korea and South Africa; whilst the parts under the purview of the European Section of the committee were the continent of Europe, India, China and South Africa.

In the Report here presented the General Secretary of the British Section has drafted Part One, and the General Secretary of the American Section is responsible for the Second Part.

PART ONE

Fields Under the Purview of the European Section of the Executive Committee

In Europe, India and China, the operations are carried out through committees of the British Sunday-school Union working in friendly coöperation with the World's Executive Committee.

I. Continental Europe

On the continent of Europe there are, at the present time, twenty-two missionaries who, in whole or in part, are supported by grants from the Continental Mission Committee of The Sunday-school Union. Whilst opportunities increase and calls for help are more insistent year by year, yet, unfortunately, the response from the home schools is so poor that the committee have in many cases been compelled most reluctantly to reduce the grants.

During the past triennium Spain has been opened up for the Sunday-school as never before. A large liberty is being accorded, and a Sunday-school Federation, including all evangelical denominations (except the Spanish Reformed Church and the Brethren), has been formed, and a periodical for teachers has been published. Portugal, since revolution, has established a government which is sympathetic.

In France the Sunday-schools, and what are known as the Thursday-schools, are steadily growing, and forming strong barriers against the encroachment of secularism, which so possesses the people as a reaction from Romanism.

Under the auspices of the committee, fifty years ago the German Sunday-school work was started, and such progress has been made that the Sunday-school leaders no longer seek aid, the state church having now a large organization, and each of the evangelical free churches employing its own Sunday-school agent.

Italy is still an encouraging and fruitful field. The secretary of the Italian Sunday-school organization, Cav. Ernesto Filippini, after making a tour of the schools, reports:

"I have again gathered a large harvest of encouragement, and fresh proof that the Italian schools are the basis of our greatest hopes and expectation for our people's spiritual growth through the gospel."

In Austria quiet progress is being made; while in Bohemia and Roumania there are now upwards of one hundred and thirty-five Sunday-schools, in some instances managed by lay workers, but in most cases under the care of pastors who have both to superintend and teach.

In Hungary the National Sunday-school Union is recognized by the state as a local organization, and has been allowed to hold its public conferences.

In the empire of Russia the past year has been one of, at least, a partial triumph of reaction. Sunday-schools have been closed. Ministers have been threatened that their chapels shall also be closed if used for Sunday-school purposes. Conferences and educational courses for teachers have been forbidden.

Notwithstanding these trials, the Sunday-school movement, as a whole, is progressing in numbers, and through the agencies of the Sunday-school teaching, children and young people are declaring themselves as followers of Jesus Christ.

From Sweden and Norway cheering reports are to hand, and in Holland Sunday-schools have been commenced in the neglected districts.

1914 is the jubilee year of the Continental Mission. One friend has promised £100 if £200 additional is raised, and the committee cherish the hope that this challenge will be accepted, so that the Jubilee year may be marked by a great forward movement, enabling them to extend the Sunday-schools in European countries where at present they have little scope.

II. India

In the great empire of India the story of the past three years' labors has been one of difficulties encountered and overcome, and of genuine advance.

In 1876 the India Sunday-school Union was called into being under the leadership of Dr. T. J. Scott. Magnificent work was done by the first secretary—Dr. J. L. Phillips, whose labors have been continued with marked ability by his successor, the Rev. R. Burges, who, with untiring energy, devotes himself to the almost impossible task of dealing with the Sunday-school organization of this great empire. There are now thirty-two provisional auxiliaries connected with the India Sunday-school Union. One of the most useful tasks carried out by the Union is the promotion of the All-India Scholars Scripture examination, the questions being printed in twenty-two vernaculars, and 20,000 scholars per annum sit for these examinations.

Mr. and Mrs. Edward Annett also labor in India, especially having charge of the teacher training work, and constantly traveling from place to place holding conferences and schools of method. Mr. Annett's addresses deal with the "Aims of the Sunday-school"; "Methods of Teaching"; Child Nature"; "School Management"; "Methods of Bible Study," and similar topics, whilst Mrs. Annett specializes among Bible women. The important labors of these two friends are carried out by a generous grant from the funds of the Arthington Trust.

Invaluable help is also given by Mr. W. H. Stanes, and in addition to him there are two permanent native helpers and eight agents, giving partial time to the task.

The Home Committee, dealing jointly with India and China, is under the chairmanship of Sir Robert Laidlaw, J. P., with the Right Hon. Lord Kinnaird as its vice-chairman, and has now under consideration a reorganization scheme for the India Sunday-school Union aiming at the more direct representation of the denominational missionary societies upon the central board.

The situation in Southern Asia may be described as critical. We are embarrassed with our own success. Several important proposals for advance are now under serious consideration, either of which will involve the raising of a large sum of money annually. A better investment, we are convinced, could not be conceived. Our general secretary in India hopes to be able to report, in the World's Sunday School Convention of 1916, a Sunday-school membership of one million.

By the generous help of Sir Robert Laidlaw a Commission of In-

quiry spent three months in India. The members were Miss Emily Huntley, extension lecturer of the Sunday-school Union, and Rev. D. Reid, B.D., who was for several years a Presbyterian minister in Calcutta; whilst Mr. N. Micklem, Jr., M. A., also gathered information whilst visiting India with Rev. Dr. Horton. The addresses of Miss Huntley and of Mr. Reid were most appreciatively received wherever they visited, and the results of their observations and inquires are embodied in the commission report presented to the Zurich convention.

III. China

The field most recently occupied is that of China, and, naturally, therefore, especial attention is here devoted to that wonderful empire.

Up to the time of the Washington convention the European Committee had been baffled in their efforts to raise sufficient funds for a secretary. By the 1,000 dollars per year, for three years, voted for China at Washington, the way was opened up to employ a secretary, and the Rev. Elwood G. Tewksbury, of Boston, U. S. A., was appointed. Already Mr. Tewksbury had been for several years in China as a missionary, and was highly commended by the American Missionary Society under whose auspices he labored. The Shanghai interdenominational committee unanimously commended him, and with confidence, therefore, the committee offered him the position, which he accepted. He and his family went out to China via England. There he very favorably impressed the committee, and all Sunday-school leaders with whom he came in contact. In December of 1910 he settled in Shanghai, and from that time until now has ably prosecuted his duties with persistent zeal and with unfailing loyalty.

For the winning of the children of China the fields indeed were "already white unto harvest."

China, with its 400,000,000 of people, has been stirred to its depths with new thoughts and desires, and immense educational and political changes are in progress. Prejudice and superstition have given place to a keen interest in Christian teaching, and heathen children formerly unapproachable are now voluntarily sent to the Mission Sunday-schools.

Chinese Christians are willing and anxious to work in the Sunday-schools.

The Rev. W. Nelson Bitton, who at the time was secretary of the Shanghai Committee, received an invitation to address a united gathering of Christians in Canton for the purpose of inaugurating Sunday-school work. He traveled 750 miles each way and said:

"I addressed a magnificent gathering of Chinese Christians in the Canton Medical Mission Chapel. This building seats 1,500 people, and

it was crowded. The friends estimated an attendance of 1,700, and the meeting was enthusiastic. Quite apart from the special occasion of the meeting, it was a wonderful sight to find this muster of Christians earnest about the teaching of the young in the name of Jesus Christ in a city which for so many years closed its doors to missionary enterprise, and against the gates of which the pioneers of missionary work in China—Morrison, Milne and Parker—seemed to beat in vain. The second century of Protestant missions in Canton finds its chief expression in a determination to undertake the work of Sunday-schools."

The remarkable awakening has spread, too, over all the great Provinces of China, and, since Pentecost, perhaps no such golden harvest has waited the Christian reaper—one hundred millions of Chinese children may be taught the gospel of Christ through the Sunday-schools. By the recent marvelous appeal for the prayers of the Christian world China has "stretched forth her hands unto God."

It soon became clear to Mr. Tewksbury and to the Shanghai Committee that the one thing essential was to take steps for training the native Christians in Bible study and in the art of teaching, so as to make it possible for them to become the spiritual shepherds of the children and young people of their nation.

In pursuance of this policy the committee have concentrated upon three specific lines of work:

1. The issue of literature.
2. The promotion of Schools of Method.
3. Organization.

1. Dr. A. P. Parker has kindly undertaken the oversight of issuing *the literature,* and the denominational publishing houses in China have heartily entered into the scheme.

Under the auspices of the China Sunday-school Union the following publications are now issued:

(a) China Sunday-school Quarterly, containing notes on the International Uniform Lessons, Junior and Senior Departments.
(b) Chinese Sunday-school Uniform Lesson Leaflets.
(c) Chinese Sunday-school Golden Text Cards, etc.
(d) Child's Paper, Monthly.
(e) Chinese Sunday-school Student.
(f) China Sunday-school Journal, monthly.

In connection with the Graded Series of International Lesson Helps, there have been published leaflets for the Beginners, first year, and

pictures for same; Graded Lesson Folders for Primary, first year; and Pupil's Pad for Junior, first year.

Cheap editions of well-known British and American educational standard works and books on Bible study are also printed for circulation among the English-reading people.

By the issue of this literature, tools for the teachers are effectively provided.

2. In order further to assist in training the native teachers, Mr. Tewksbury has, for two years, organized, with fine results, a *Summer School,* in which courses of instruction in Biblical pedagogy and Sunday-school method have been given by various lecturers.

For the students who successfully pass through this course a form of graduate certificate has been drawn up in the Chinese language. These summer schools are big with promise, being attended by students keen and eager to learn all that can be gained to assist them in their work. These students in their turn go back to their own districts pledged to seek and find opportunities for forming and conducting teacher training centers and classes for the teachers and workers of their district, and otherwise to be ready to speak before gatherings of Christian workers upon topics connected with Sunday-school and Bible teaching method. It is believed that by such plans deep and far-reaching results will be obtained.

3. The third line of policy is that of *organization.* A China Sunday-school Union has been formed. Already the organization has been carried out in many provinces, and at the present time there are upwards of fifty auxiliaries of the China Sunday-school Union at work, at such places as Canton, Hong-Kong, Amoy, Fuchow, Suchow, Nankin, Wuhu.

The task before us in China was clearly stated by a writer in the *Hibbert Journal,* who says:

"In many countries the Christian church is already a native growth. In localities where it is thus established the work of the foreign missionary is now to foster its spontaneity and self-government, and to impart the highest possible education to its children and teachers, looking forward to the time when its schools shall be staffed by its own members, and the foreign missionary can withdraw. Kindergartens, schools, colleges, should be established at once, that the children born to the native Christian church in any nation may grow up in every way the highest product of the nation."

For the forming of Sunday-schools of this type—staffed by native

officers and teachers—it is imperative that interdenominational organizations shall be established in the provinces and districts.

The crying need of the moment is set forth by Mr. Tewksbury, who writes:

"A young Chinese delegate from Foochow, of the Church Missionary Society, feels called to devote himself as a missioner to the Sunday-schools of Fukien province. The Foochow Sunday-school Union have almost "held us up" to help them in this matter—and rightly too, because we gave them grounds for expecting such help at the convention held here this spring. It is essential to have such leaders, not only in Foochow, but also in Amoy and Canton.

"What will it cost to put a Chinese missioner in these three places? £40 is the amount we ought to be able to grant each of these important centers per year. And, in addition, some pledge towards continued support for a term of years, conditioned on local contributions increasing each year, *e. g.*, say a five-year pledge, beginning 1912 with £40, in 1913 giving £35, and so on, £30, £25, £20, for the five years, say £150 for each center. This is certainly a small enough sum to secure an Associate Chinese Secretary in the three centers, where are located one-fifth of the foreign missionaries, and perhaps one-half the Christians of China —£150 for each—£450 for the three."

Being assured that in the best interests of this interdenominational work native helpers must be placed in the three places named, the committee appeal strongly for special gifts to enable the China Sunday-school Union to proceed with the work so splendidly begun.

The British Committee have issued various leaflets dealing with Sunday-school progress in China, and a new missionary cantata entitled "Christ and the Children of China" has just been published. It was given with striking success in the Metropolitan Tabernacle, London, and already is in large demand in various parts of the kingdom.

The story of the China Sunday-school Union has been given at some length, because this is a new and great field of opportunity. It is earnestly hoped that the presence and advocacy of Mr. Tewksbury at the Zurich convention will awaken all Sunday-school people to a living interest in the children of China.

IV. South Africa

The field of South Africa presents peculiar difficulties for interdenominational organization, the great distances between towns making effective coöperation almost impracticable. The British section of the World's Executive have, therefore, persistently kept before them the

possible formation of a South African Sunday-school Union, and have offered a grant of £150 per year for two or three years in order to make such an organization possible. The visit of the Rev. F. B. Meyer, B.A., D.D., to South Africa, when, among other objectives, he dealt with the Sunday-school question, admirably prepared the way for a distinctly Sunday-school tour by Mr. Arthur Black and the Rev. T. E. Ruth, who visited some of the chief centers of population in South Africa, holding conventions and meetings, gathering information, and preparing the way for future developments.

Already in some of the cities and districts there are effective organizations, and the different denominations are giving leadership in the shape of organized Sunday-school work. It is hoped by a combination of forces to bring into being the National South African Sunday-school Union in the immediate future.

British Tour of Mr. Marion Lawrance

September 15th, 1911, to November 30th, 1911

An important event during the triennium was the visit of Mr. Marion Lawrance to Great Britain. Previous to the Washington convention the Rev. F. B. Meyer, B.A., D.D., had given two months for a Sunday-school tour in the United States, and a suggested return visit of Mr. Marion Lawrance to Great Britain was taken up enthusiastically by the committee, who at the close of the tour issued the following report:

Mr. Marion Lawrance's British campaign on behalf of Sunday-schools has entirely fulfilled its purpose. He was invited to undertake the tour under the joint auspices of The Sunday-school Union and the World's Sunday School Association, and the committee of these two organizations sought and obtained the coöperation of representatives from the various churches in forming a special national committee to take the oversight of the arrangements. Of this national committee the Rev. F. B. Meyer, B.A., acted as chairman, Sir George White as treasurer, and the Rev. Carey Bonner (General Secretary of The Sunday-school Union and joint secretary with Mr. Marion Lawrance of the World's Sunday School Association) acted as secretary, planning out the organization and arrangements of the whole tour.

The Purpose of the Tour

as stated in various announcements, was:

1. To inspire and strengthen interest in Sunday-school work.

2. To consider the practical Sunday-school problems of the day.

3. To emphasize the Sunday-school as the church's best evangelistic agency.

4. To call attention to the world-wide Sunday-school work as a missionary force.

5. To cultivate, so far as possible, through the Sunday-schools, the spirit of international brotherhood and universal peace.

To carry out this purpose, conferences and meetings were organized in the following cities and districts:

Liverpool.
Manchester.
Halifax.
Hull.
Carlisle.
Scottish Convention, Motherwell.
Oldham, S.-S. U. Convention.
Brighton (Baptist Union Assembly).
Plymouth.
Bristol.
Cardiff.
Nottingham (Congregational Union Assembly).
Wrexham.
Scotland (Edinburgh, Aberdeen, Glasgow, etc.).
Newcastle-on-Tyne.
Leeds.
Bradford.
Leicester.
Luton.
Birmingham.
Northampton.
Ipswich.
Haverhill.
Norwich.
Huddersfield.
Sheffield.
Derby.
Belfast.
East London—Stratford Conference Hall.
South London—Metropolitan Tabernacle.
North London—Finsbury Park Wesleyan Church.
West London—Regent's Park Chapel (Farewell Meeting).

In order that all sections of the religious community might be reached, in most cases special committees were formed of the church and Sunday-school organizations in the town, and, as a rule, some of the most influential leaders in civic and religious life identified themselves with the campaign.

The chairmen have included:

The Rt. Hon. the Lord Mayor of Liverpool.
The Rt. Hon. the Lord Mayor of Cardiff.
The Rt. Hon. the Lord Mayor of Leeds.
The Rt. Hon. the Lord Mayor of Birmingham.
His Worship the Mayor of Halifax.
His Worship the Mayor of Hull.

His Worship the Mayor of Wrexham.
The Lord Bishop of Down.
The Rt. Hon. Lord Emmott.
The Deputy-Speaker of the House of Commons
(The Rt. Hon. J. H. Whitley, M.P.).
R. Armitage, Esq., M.P.
Sir F. F. Belsey, J.P.
Sir George White, M.P.
Alderman Sir G. H. Kenrick.
Mr. Alderman A. Tollington.
Mr. Alderman John Harrop, J.P.
Mr. Jos. Storrs Fry.
Mr. A. E. Hutton, J.P.

In order to emphasize the international character of the tour a British speaker has accompanied Mr. Lawrance, and among those who have thus served by speaking are the Rt. Hon. Lord Kinnaird, the Rt. Hon. J. A. Pease, M.P., the Revs. F. B. Meyer, B.A., A. T. Guttery, Elvet Lewis, Richard Roberts, W. L. Watkinson, Principal Ritchie, Thos. Yates, J. Williams Butcher, W. Melville Harris and Carey Bonner, Sir George White, M.P., Sir F. F. Belsey, J.P., Mr. A. E. Hutton, J.P. To all chairmen and speakers the committee's cordial thanks are tendered.

In addition to the conferences and public meetings arranged in each center, in many places breakfasts, luncheons or receptions have been given by the generosity of local friends, to whom the committee's especial thanks are tendered.

Two functions deserving more than passing mention have been:

(1) A gathering of students from various theological colleges in London.

This was held at Regent's Park College by the kind permission of the Rev. Principal Gould, and Mr. Lawrance gave a powerful and suggestive address on "The Minister's Relation to his Sunday-school" and conducted a question conference at the close. Revs. Principal P. T. Forsyth, M.A., D.D., and Principal A. E. Garvie, M.A., D.D., also spoke.

(2) A remarkable and unique gathering was the luncheon given by invitation of Sir George White, M.P., treasurer of the World's Sunday School Association, at the House of Commons, on Tuesday, November 28th, 1911. This was presided over by the Deputy-Speaker, the Rt. Hon. J. H. Whitley, M.P., and was attended by about sixty prominent mem-

bers of the House of Commons, who gave Mr. Lawrance a most cordial reception.

Descriptive accounts of the meetings week by week were published in the *Sunday-school Chronicle,* whose sub-editor accompanied Mr. Lawrance on the tour.

During his sojourn in Great Britain Mr. Lawrance delivered 110 addresses, traveled 5,500 miles and spoke in the aggregate to upwards of 75,000 people, being an average of 700 per meeting.

So far the outer facts concerning this tour are given. The record of its influence on lives of Sunday-school workers can never be fully known. The results, however, may be judged from the following two or three typical testimonies.

In one great city a local leader says, "Although, before this, we had distinguished speakers at our Sunday-school Union meetings, and lectures from experts, yet never has there been present so representative and so influential an audience as that assembled to hear Mr. Lawrance. His visit has given a new dignity to the Sunday-school in this town and district."

In the city of Birmingham, where Sir Oliver Lodge and Professor Roscoe addressed the gatherings, the testimony is given that Mr. Lawrance's visit "has lifted up the Sunday-school work of the city to a higher level than it ever before occupied."

In a large center where the meetings were attended by delegates from surrounding villages, we are told that his visit was a "veritable inspiration, and his presentation of high ideals and better methods had led the way to practical reform."

The practical character of the meetings is shown by the fact that in Newcastle, after Mr. Lawrance's visit, a special conference was called, attended by representatives from the city and surrounding districts, to discuss how best to serve and follow up the influence of Mr. Lawrance's messages.

In offering their cordial thanks to the chairman and speakers, to local committees, to hosts, and all who helped to make the campaign so great a success, the committee would place on record their especial gratitude to Mr. Lawrance and to his American committee. At the farewell meeting held at Regent's Park Chapel, under the presidency of the Rev. F. B. Meyer, Sir Francis F. Belsey, on behalf of The Sunday-school Union, presented Mr. Marion Lawrance with a specially engraved and framed "Diploma of Honor" in recognition of his long and valuable services in the Sunday-school cause, and the following

address, beautifully illuminated and bound, was presented by the Rev. F. B. Meyer, B.A.:

Dear Friend and Brother:—It is impossible for us to allow your British tour to terminate without attempting to express to you something of our deep appreciation of your effort.

We have elsewhere voiced our gratitude to our brethren of the American committee for freeing you for the purpose of this tour. But something more than this is called for. We want you also to know how greatly we value what you have done in the interests of the Sunday-school. From the opening of the campaign at Liverpool, on September 21st, to the closing meeting in West London on November 30th, the gatherings have been full of power. The testimonies from all places visited clearly show that your presence and your messages have heartened and inspired Sunday-school workers throughout Great Britain. You have given a new vision to the Sunday-school people who have heard you, and have shared with them the fruits of your ripe experience. More than this, you will henceforth be regarded as the personal friend of all who have come in contact with you, because you have won not only our esteem, but our affection. Your visit has, in a remarkable way, strengthened the bonds between British and American Sunday-school people. We realize more than ever that the work is one, and that the conquest of the world for Christ can only be brought about when our Lord's people unite in using every effort to win the children of the world for him.

In bidding you "Farewell" and wishing you a heart-felt "God-speed" in your life and labor we assure you of our belief that your visit here has been of lasting help to all of us. Its influence will remain. Whenever we think of it we shall thank God and take courage.

Commending you in love to our Heavenly Father, and praying that throughout your future the joy of the Lord may be your strength, we remain, dear friend and brother,

Most cordially yours,

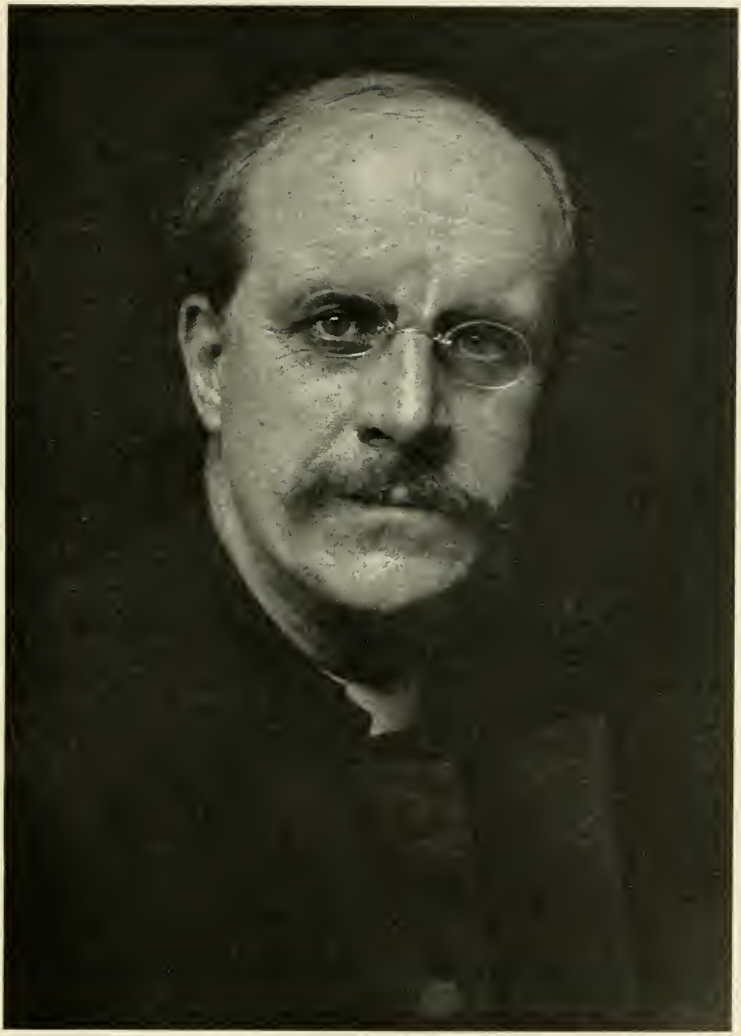
(Signed on behalf of the National Committee)

F. B. Meyer,
Chairman of National Committee.
George White,
Treasurer.
Carey Bonner,
Secretary.

The committee's resolution of thanks to the American brethren was engraved on vellum, and forwarded to the chairman of the American committee. It read as follows:

"*Resolved,* That the members of the British section of the World's Sunday-school Association Executive Committee desire to place on record their deep sense of the courtesy and generosity of their American brethren in allowing Mr. Marion Lawrance to undertake the British tour in the interest of Sunday-schools.

"They would assure their brethren that this tour has been of



The Rev. Carey Bonner

Joint General Secretary (British) of the World's Sunday School Association since 1907, and General Secretary of the Sunday School Union of Great Britain.

Mr. Marion Lawrance

Mr. Lawrance has been Joint General Secretary (American) of the World's Sunday School Association since 1910. He was Recording Secretary of the World's Association 1907-1910; and he has been General Secretary of the International Sunday School Association since 1899. It would be difficult to name any Sunday-school worker in North America more widely known and loved for his service to the cause.

the greatest value to British Sunday-schools, embracing as it has done various parts of Great Britain and Ireland. In all the places visited Mr. Lawrance has helped and inspired Sunday-school workers in their labors, giving them a wider outlook and nobler ideals, besides aiding them in a spirit of devotion as well as in a finer quality of service. The British representatives are expressing to Mr. Lawrance personally their appreciation of his visit.

"In sending fraternal Christian greetings to their brothers in America, they would express their conviction that this campaign of Mr. Lawrance's will have deep and lasting influence in Great Britain. It has undoubtedly strengthened the bonds uniting the two great nations in the one supreme service of winning children and young people for the Saviour King."

The National Committee gladly record that written and spoken testimonials alike, from city, town and country districts, abundantly prove that Mr. Lawrance's campaign has been an encouragement to the loyal and faithful, a trumpet call to nobler and more efficient effort, an aid to international brotherhood, a help to a world-wide vision of the Sunday-school, and a challenge to all servants of the Lord to give him their "utmost for the highest."

London, December, 1911.

BUDGET

The committees in charge of the work here dealt with have raised during the past three years, for the

Continent of Europe £2,826 = 14,130 dollars
India ..... £3,282 = 16,410 dollars
China ..... £2,619 = 13,095 dollars

For India, to this amount must be added £1,600 = 8,000 dollars, contributed by Scotland to support a new agent; £1,680 = 8,400 dollars, raised by the secretary in India; and £600 = 3,000 dollars, cost of Commission; yielding a grand total of:

£12,607 = 63,035 dollars

for the European section of the Committee.

Respectfully submitted,

CAREY BONNER,
General Secretary, British Section.

PART TWO

Fields Under the Purview of the American Section of the Executive Committee

The World's Seventh Sunday School Convention meets auspiciously, and under conditions never before possible. The Sunday-school is

rapidly coming to its own. Its true value and possibilities are recognized to-day as never before. The rapidity with which it has come into favor and general recognition during the past decade is wellnigh miraculous. The churches at home and abroad, missionary organizations, and ecclesiastical bodies of all kinds—likewise our Theological Seminaries, are recognizing the Sunday-school as the church's strongest ally in bringing the world to the Lord Jesus Christ, and are perfecting and unifying their plans, and directing their energies accordingly.

The general work of our World's Sunday School Association preceding the Washington Convention was somewhat in the nature of an experiment, but since that time it has risen out of uncertainty into strength and dignity, and has become a vital factor in the Christian conquest of the world.

In the past twenty-four years, since our world's first Convention met in London, we have done our work largely through the holding of great conventions every three or four years. At Washington, however, the work was financed, and definite policies were laid out. At present, there are under the American section five employed persons devoting their entire time to it, and as many more devoting part time to it.

Our Staff

The work of the World's Sunday School Association is accomplished largely through existing agencies on the local fields. Nevertheless, in the performance of the duties assigned by our Central Committee, the following employees are giving their time as indicated:

1. Marion Lawrance, General Secretary (half time).
2. Frank L. Brown, Field Secretary (full time).
3. Bert Cashman, Secretary to Mr. Lawrance (full time).
4. Rev. Samuel D. Price, Superintendent for the Department for Utilizing Waste Material (part time).
5. Rev. Herbert S. Harris, Corresponding Secretary for South America (part time).
6. Miss Nellie Waggener (half time).
7. Miss Edna M. Rounds (full time).
8. Miss Hilda A. Johnson (full time).

All of these are in addition to the special commissioners who have been engaged from time to time.

The Sunday-school Army

Statistics given at Washington showed 286,000 Sunday-schools with a total enrollment of 28,011,194. To-day we find the number of scholars increased by nearly 700,000. While this advance is not so great as we had hoped for, it is nevertheless true that the Sunday-school army is the largest Christian army in the world marching under one banner. Our great convention in Jerusalem in 1904 did much to give the Sunday-school a rating in the secular press. The Rome convention in 1907 gave permanency, and the Washington convention in 1910 gave a definite policy. What a clearing house means to the present banking system, the World's Sunday School Association should mean to the Sunday-school forces in the field.

Sunday-school Tours

Perhaps one of the most far-reaching features of the World's Sunday-school work has been the sending of special commissioners on tours of investigation and organization.

Tour to the Orient

Following the Washington convention, our Field Secretary, Mr. Frank L. Brown, was sent on a second tour to the Orient, where he not only met in helpful conferences the missionaries and native workers of Hawaii, Korea and China, but where, in 1911, he organized the Philippine Sunday-school Union. Fourteen years ago there were no avowed members of Protestant churches or Sunday-schools in the Philippines. To-day there is a church membership of 50,000 and a Sunday-school enrollment of more than 36,000—the larger part of which has been gained within the past two years.

Tour to the Balkan Peninsula

In 1911, Mr. John Davidson, who is officially connected with the Scottish National Sabbath-school Union, made a tour under our auspices into various parts of the Balkan peninsula, visiting especially the countries of Austria-Hungary, Bohemia and Bulgaria.

The results of this tour were very satisfactory, and the information secured will lead to intelligent operation of these fields in the future. Practically all that we have been able to do so far has been in the line of correspondence and some special grants for literature and local needs in these great fields.

Tour to South America

The great "Continent of Opportunity" has not been neglected—South America—that land so full of promise, one country of which is as large as our own United States—the country of Brazil. Starting in June of 1911, with a thorough equipment, our special commissioner, Rev. Herbert S. Harris, began a tour, the full results of which can never be told. Journeying by way of England, he attended the first National Sunday-school Convention of Brazil, and at that time the National Sunday-school Union of Brazil was organized and put on a permanent basis. Since then the field has been divided into nine districts, six of which are already organized.

Traveling along the eastern coast of Brazil by land and sea, Mr. Harris visited Uruguay, then went to Argentina, Chile, Peru and Ecuador, meeting missionaries, conducting conferences, rallies, round tables, and classes in both Spanish and English—all the while gathering information for the future good of the work in that field. Returning to New York by way of Panama and the West Indies, Mr. Harris traveled over 25,000 miles, and brought back a report of Sunday-school coöperation and progress for Latin-America that promises much for the future.

Tour to Great Britain

Your General Secretary made a three months' tour of Great Britain and Ireland in the fall of 1911, visiting about thirty-five centers, and holding meetings under the direction of the Sunday-school Union of London and its various auxiliaries. Most of the meetings were held in England, though a number took place in Scotland, Ireland and Wales. Dr. F. B. Meyer, Sir Francis Flint Belsey and my colleague, Rev. Carey Bonner, accompanied me to many of the points visited. This tour is reported by Mr. Bonner.

Tour to Europe

Our Vice-President, Mr. W. N. Hartshorn, in company with Mr. George W. Penniman, made a journey through England, Germany and Switzerland in 1911 without expense to our World's Association, meeting the leaders of both the Free and the State Churches. This tour was made for the purpose of definitely locating the World's Seventh Sunday-school Convention, and as a result the brethren in Zurich invited the convention to meet in this fair city. Their invitation was communicated to both sections of the World's Committee and gratefully accepted.

Tour to the Philippines

Rev. Arthur M. Williams, one of the leading Sunday-school specialists on the Western Coast of North America, made a tour of the Philippines early in 1913, attending the annual convention of those Islands, and meeting in helpful conference the missionaries and other Christian leaders of that promising field. Later, he crossed over to China, and was there able to render valuable service to Secretary Rev. E. G. Tewksbury. Mr. Williams was loaned to us by the Presbyterian Board of Sunday-school work, with no expense to the World's Association beyond that of travel. His report shows this field to be full of promise and ripe for aggressive Sunday-school work.

Secretarial Tour to London and Zurich

In the early part of this present year it became my pleasure to again visit the city of London, meeting there the European Section of the World's Committee. Then my colleague, Rev. Carey Bonner, and I spent considerable time in Zurich in consultation with the local committee, completing the arrangements for halls, churches, committees, etc., and these plans were later presented to both sections of the World's Committee and approved.

The "Round the World Tour"

Without a doubt, the greatest single undertaking of our Association, if not the greatest single Sunday-school enterprise ever undertaken in the line of visitation, is represented in this "Round-the-world Tour."

On March 1, 1913, a party of twenty-nine Sunday-school people under the leadership of Mr. H. J. Heinz and our Field Secretary, Mr. Frank L. Brown, sailed from San Francisco, visiting Hawaii, Japan, Korea and China. The party included two state general secretaries, Sunday-school superintendents and specialists, pastors and prominent business men. They carried letters of introduction and recommendation from the President of the United States and many other prominent officials of our country and Canada from leading commercial clubs, and from other business and religious organizations of prominence. The party has been known in all its journey as "The Business Men's Sunday-school Party." Everywhere they have been received with the greatest cordiality; they have been met by governors, mayors, and other prominent officials; business men, missionaries and Sunday-school leaders, wherever they have gone. The missionaries, especially, have been helped by this visit, and many

of them have referred to it as the most beneficial tour of its kind ever undertaken.

Throughout this entire tour, there has been great enthusiasm, and the audiences have been large. No less than one hundred meetings were held in Japan alone, and large numbers of meetings in Korea and China have also been held. Every testimonial received from the Orient since the tour began has been filled with gratitude and thankfulness.

The reports which will be given by members of the tour itself will reveal the wisdom and the timeliness of the undertaking. The magnificent results of the great Sunday-school work which will come out of this wonderful tour are traceable to the business sagacity, keen foresight and Christian enthusiasm of our friend and brother, H. J. Heinz, who for many years has carried the Sunday-school interests of the Orient, and especially of Japan, heavily upon his heart. In carrying out the details of this tour, he has been ably seconded by our Field Secretary, Mr. Frank L. Brown, and all the members of the tour party.

Literature

The differences of language, customs, seasons and modes of life make it wellnigh impossible to issue a literature of common value to all the field, except as it may be inspirational news and helpful suggestions gathered from far and wide from those who have made successes in their respective fields of labor. Nevertheless, by special grants for printed matter in various key fields throughout the world, such as Brazil, Turkey, China, Bulgaria, Korea, the Philippines, etc., a Sunday-school literature has been begun which has been very helpful. In nearly all the countries of the Orient, as well as in Mexico, Cuba, and some of the districts of South America, graded lessons are used in the native languages with varying degrees of success. One of the greatest present needs is for a system of lessons that will be generally acceptable in mission fields. In China, Japan and Korea, many helpful Sunday-school books have been and are being translated for use of the native workers.

Sunday-school magazines have been started, departmental leaflets have been issued, lists of books and pamphlets dealing with such subjects as definite organization in the local field, the conducting of conventions, conferences and institutes, etc., have been freely distributed and are much appreciated.

On the third and fourth of this present month in the city of London,

there was held a most significant conference between the American and the British Sections of the Lesson Committee, for the special purpose of discovering how the demands of the field for lessons and literature could be more adequately met. The result of this conference will be duly reported. There is perhaps nothing that our Association can do at this time that would be more far-reaching in its results for good, than to develop an adequate literature which could be used with proper modifications for all countries speaking a given language. Of course, this should be done through denominational and other similar agencies.

Department for Utilizing Waste Material

Beginning less than five years ago, this department has now placed more than 9,000 Sunday-schools in our home land of North America into direct, helpful touch with mission stations of their own denominations in the foreign field. This means that many tons of useful picture cards and rolls, lesson helps and papers, and other Sunday-school equipment which would otherwise have been wasted by our own schools are being saved for the missionaries in the needy stations of the foreign field. This is a by-product which is not only saving many thousands of dollars annually but is creating a "channel for service" for many individuals, classes and Sunday-schools. One of the choicest experiences of this department last year was the securing and sending of packages of beautiful cards to every leper asylum known in the world for last Christmas. There is perhaps no phase of our work which wins so many words of praise from the missionaries.

Our Touch with the Field

Perhaps one of the most effective features of our work during the past three years has been our touch with the field through correspondence. Tens of thousands of letters have been sent. This has been kept up vigorously and extensively, and the testimonies we have received indicate that it has been exceedingly helpful.

Help for Local Fields

Besides the special grants allowed by our World's Committee for literature, where there has been an organization which would warrant it, we have helped to support local secretaries in various parts of the field. Among the associations which have been granted assistance in this way, may be included the following:

1. The China Sunday-school Union, Rev. E. G. Tewksbury, Secretary.
2. The Japanese Sunday-school Association.
3. The Philippine Sunday-school Union, Rev. J. L. McLaughlin, Secretary.
4. The Korea Sunday-school Association, Rev. J. G. Holdcroft, Secretary.

In addition to the above, the American Section contributes $1,000.00 annually toward the work of the European Section of our World's Committee. Our budget for the triennium has been $75,000.

A Sunday-school Fleet

It is twenty-four years since the S. S. "Bothnia" carried 242 delegates from North America on its tour across the ocean, to attend the World's First Sunday-school Convention in London.

Through the services of our Transportation Committee for this convention, special reservations were secured on thirteen ocean liners, and a number of them were chartered exclusively for our use, the largest party of about 400 sailing on the S. S. "Canopic." Some of these ships sailed more than two months ago, in order that the delegates might be enabled to visit the Holy Land. This fleet of thirteen ships represents probably the largest delegation of Christian people who have ever crossed the ocean to attend a single gathering of this kind.

Here in Zurich, earth's ends are meeting in a great eight days Sunday-school conference, with more than 1,300 delegates from North America, probably 500 from Great Britian, 500 from Continental Europe, and goodly numbers from Asia, Africa, South America and other parts of the world, including perhaps 250 missionaries. All these have come together including hundreds of prominent pastors, Sunday-school superintendents, teachers, and other Sunday-school workers to study the great world field in the light of our Lord's last command, to "Go, teach."

The Zurich Program

Perhaps the most important of all our work has been the preparation for this great convention in Zurich. We did not know six years ago, when we met together in Rome, that our nearby neighbors in Switzerland would entertain the World's Seventh Convention, but we rejoice that this has come to pass. Our fellowship with the Local Committee has been exceedingly choice, and they have greatly endeared themselves to us by their coöperation and brotherliness.

Our program covers eight days, with forty-seven separate sessions, and more than two hundred and forty participants from about fifty different nations of the world. In almost every case, our speakers have come without expense to our World's Association, to render this valuable service, some coming even as far as from North America at their own expense to speak ten minutes upon this program. We have sought to cover, so far as possible, every phase of practical Sunday-school work, remembering local conditions in the various parts of the field. Our many conferences enable the workers to meet together more informally than in the regular sessions of the convention, and without a doubt they will lead to good results. The beautiful convention prayer printed in the front of the program was prepared by our Brother and Vice-President W. N. Hartshorn, who sits to-day in the shadow of a great sorrow.

The Roll Call of Nations will bring out many interesting facts from all quarters of the earth, and will probably be one of the strongest and most interesting features of our great convention.

World's Sunday-school Day

Under the direction of our Central Committee, a special Order of Service has been prepared for use on World's Sunday-school Day, July 13, 1913. This has been printed and widely distributed throughout the world. In many countries, it has been translated into the native language, and we now have information that it will be used in Turkey, Switzerland, South Africa, Mexico, Argentina, Germany, India, North Africa, Korea, Sweden, United States, Denmark, Canada, Egypt, Great Britain, Finland, New Zealand and many other countries as well as the Islands of the Sea. We believe that the unity of purpose, prayer and power, which will come out of the wide-spread use of this service will bring one of the greatest blessings of this entire convention. We doubt not this service will be printed in more than a hundred languages and dialects.

The Six Commissions

In our judgment, the strongest feature of the program presented at this time is found in the report of the six Commissions. The purpose has been to make as thorough a study as possible of the various great fields of the earth, especially those of missionary character, in order to determine the nature and extent of Sunday-school work being done, and also to ascertain the possibilties for the future, and what the World's Sunday School Association can do to be of the

greatest assistance. The reports which will be presented by these six Commissions will have a permanent value to missionary boards and to all others interested in the Christian work of the fields represented. The following outline will indicate the fields covered by these commissions:

Commission No. 1. Continental Europe.
Commission No. 2. South Africa.
Commission No. 3. India.
Commission No. 4. The Orient (comprising Hawaii, Japan, Korea and China).
Commission No. 5. Latin-America.
Commission No. 6. Mohammedan Lands.

Theological Seminaries and Missionary Boards

There will be presented to this convention for its approval two addresses—one to the theological seminaries of the world, and one to the missionary boards of the world. The purpose of these addresses is to emphasize the importance of the Sunday-school. Childhood is the hope of the world, and unless we win the young life there is little hope of accomplishing the thing for which we stand. More and more, our theological seminaries are coming to realize that their graduates must have a practical working knowledge of the Sunday-school and all that pertains to it. The church of the future is the church which has an adequate conception of its responsibility along the lines of the religious education of its youth, and our pastors are our leaders. To this end, there should be more adequate provision in the seminaries to enable the students to become thoroughly acquainted with and equipped for Sunday-school work. We rejoice that many of the seminaries are addressing themselves to this matter.

Our missionary boards, likewise, are now emphasizing the Sunday-school more than ever before. We are aware that many of the scholars in the mission schools are studying the Bible six days in the week, and it is well. Nevertheless, there should be a still greater popularizing of the Sunday-school work in mission fields.

When native Christians become qualified, even in a slight degree, to tell the simple story of Jesus' love to the children of their neighborhoods, they should be encouraged to do so, and in this way thousands of children and young people may be reached who could not be reached by the missionaries themselves.

From many missionary fields comes the word indicating a deepened

conviction along this line, and stating clearly that Sunday-school work as such, is not yet receiving the attention it should.

It is on this account that we wish to place our World's Seventh Sunday-school Convention on record as definitely committed to better training for Sunday-school workers both at home and abroad.

Reports

There will be three reports of this convention issued—one each in English, German and French. The one in English will be the most complete. It will be a book of about 600 pages, well illustrated, and covering, so far as possible, the entire convention. When completed, this report will be sent to every registered delegate, and will be sold to others at $1.00 per copy. There will be abridged reports, in German and French. These are being edited by our German and French Committeemen and friends. They will consist of about 120 pages each, and will sell for one franc. We recommend that our American delegates procure a number of these reports to present to their German and French friends in America.

The Future

The future of the World's Sunday School Association is to be determined by this convention. The blessing of our Heavenly Father has been evident during the past three years, and indeed, during our entire history. There are, however, opening up before us opportunities requiring our serious consideration. The benefits of the Sunday-school were never so fully appreciated as at present. The field is white to the harvest. This convention will reveal to us open doors that we must enter, or be disobedient to our plainest duty. A number of inviting fields are ripe for aggressive work, and are now calling for secretaries. Among those which may be mentioned are the following:

1—Japan.
2—The Philippines.
3—Turkey.
4—Korea.
5—South America.

These and many other fields are greatly in need of an adequate literature and trained leadership. The reports of our six Commissions will show us the needs that must be met if we are to keep pace with our opportunities. We have no hesitancy in saying that if we can go

forth from this convention to man these fields and supply these needs, we shall be able to report three years hence the greatest progress in religious education and Sunday-school work the world has ever known.

Money is needed to make these things possible. We know of no opening where money can be more wisely invested, or where larger dividends may be assured than through these channels. From four to five thousand dollars a year will make it possible to put in a secretary and open up the work in any one of the fields mentioned above, furnishing literature, traveling expenses, stenographic help, etc.

We sincerely trust that this convention will exercise its faith in God and its confidence in our committee by making it possible for us to carry out these plans. The little work we have already been able to do in various parts of our great field has brought back the choicest words of appreciation, indicating that our Association is working on right lines in what it is undertaking to do.

The field is white—the doors are open—shall we enter in?

"According to your faith be unto you."

Respectfully submitted,

MARION LAWRANCE,

General-Secretary American Section.

THE WORLD'S SUNDAY-SCHOOL STATISTICS

COMPILED FOR THE WORLD'S SEVENTH SUNDAY-SCHOOL CONVENTION, 1913. MR. HUGH CORK, CHICAGO, ILLINOIS, U. S. A., MR. GEORGE SHIPWAY, BIRMINGHAM, ENGLAND, STATISTICAL SECRETARIES.

[The following statement appeared in the booklet of statistics that was distributed at Zurich. In this booklet the statistics were accompanied by the national flags of the world, reproduced in colors.]

Your statistical secretaries have the honor to present to this convention their second triennial report of the Protestant Sunday-school Army of the world.

We began to gather these figures nearly fifteen months ago and have incorporated in them the latest corrections received up to the time of going to press.

Our first appeal was to the secretaries of the 425 foreign missionary societies. A blank was sent each one with a list of all countries alphabetically arranged under the nine general divisions of the earth, asking them to give the figures for each country where they had

Mr. Hugh Cork

The American Statistical Secretary of the World's Sunday School Association. The 48-page booklet of statistics prepared by Mr. Cork and his British co-secretary, Mr. Shipway, for Zurich, brought together in one book for the first time in history, it is claimed, reproductions of the flags of all nations.

Mr. George Shipway, J.P.

The British Statistical Secretary of the World's Sunday School Association.

missions. These returns were all assembled under their respective countries and the totals for each country submitted to a number of "best informed missionaries" for that country.

We also appealed direct to Sunday-school organizations and prominent leaders for their best figures and criticisms on what we received. The following is the result:

We are conscious that for some countries these figures are not correct, yet we feel that they are the most accurate gathered thus far.

You will notice that the flag which waves over each country is given with the figures of that country. This is the first book to show "The Flags of All Nations," for no book, not even flag catalogues, has ever given every flag on earth. How appropriate that for the first time all national ensigns should group around the institution which teaches the "Word" in which, "in the beginning was life and the life was the light of men," and at whose manifestation the angels sang "Peace on Earth, Good Will."

The time has now come when we should plan to gather more facts from the World's Sunday-schools and we suggest that you authorize our successors in office to immediately begin to plan an organization for collecting statistics with a statistical secretary in each of these countries to gather under direction of the World's Sunday-school secretaries a more full and accurate report for the World's Eighth Convention three years hence.

Very respectfully submitted,
HUGH CORK,
GEORGE SHIPWAY,
Statistical Secretaries.

LATER CORRECTIONS

When this report had been scattered at Zurich some received it who could give more accurate figures for their country; thus their corrections, together with the new census figures given in the Statesman's Year Book, issued after the first report was printed, are given here. This is the only revision possible until the World's Convention of 1916.

North America

	Number of Sunday-schools	Number Officers and Teachers	Number of Scholars	Total Enrollment	Population	Per cent. of Population in Sunday-schools
Alaska	50	196	2,222	2,418	64,356	3.8
Dominion of Canada	10,642	85,046	853,065	938,111	7,205,000	13.
Labrador	12	50	450	500	3,947	13.
Mexico	460	1,854	19,613	21,467	15,063,207	.1
Newfoundland	529	3,252	35,263	38,515	238,670	16.1
United States	159,451	1,566,151	13,863,848	15,429,999	100,000,000	15.3
Totals	171,144	1,656,549	14,774,461	16,431,010	122,575,180	

South America

Argentina	115	435	6,250	6,685	7,000,000	.09
Bolivia	10	28	427	455	2,267,935	.02
Brazil	716	1,767	19,681	21,448	20,378,566	.1
British Guiana	205	795	21,143	21,938	305,090	7.2
Chile	192	418	8,420	8,838	3,500,000	.3
Colombia	6	13	400	413	5,475,961	.008
Curacao	0	.....	.....	.....	53,808	.....
Dutch Guiana	23	70	1,732	1,802	83,223	2.2
Ecuador	6	18	140	158	1,500,000	.01
Falkland Islands	0	.....	.....	.....	2,323	.....
French Guiana	0	.....	.....	.....	49,009	.....
Paraguary	14	28	286	314	800,000	.04
Peru	28	81	830	911	4,500,000	.02
Uruguay	26	119	1,638	1,757	1,177,560	.2
Venezuela	5	17	150	167	2,713,703	.006
Totals	1,346	3,789	61,097	64,886	49,807,178	

Europe

Austria	307	767	8,681	9,448	28,567,898	.03
Azores Islands	1	2	14	16	412,390	.004
Belgium	145	542	7,209	7,751	7,317,561	.1
Bulgaria	57	100	2,536	2,636	4,329,108	.06
Channel Islands	125	1,437	5,636	7,073	96,900	7.3
Crete	0	.....	.....	.....	342,151	.....
Denmark	1,376	5,250	92,200	97,450	2,757,076	3.6
British Isles	50,100	725,119	7,588,951	8,314,070	45,272,190	18.3
European Turkey	58	79	1,910	1,989	8,000,000	.02
Faroe Islands	0	.....	.....	.....	18,000	.....
Finland	8,351	16,443	173,486	189,929	3,015,700	6.3
France	1,200	7,000	67,000	74,000	39,252,245	.2
Germany	9,000	30,000	950,000	980,000	64,903,423	1.5
Gibraltar	3	66	734	800	18,351	4.5
Greece	6	8	200	208	2,631,952	.007
Greenland	0	.....	.....	.....	13,517	.....
Herzegovina	0	.....	.....	.....	1,895,673	.....
Hungary	448	1,034	12,953	13,987	20,850,700	.06
Iceland	0	.....	.....	.....	85,069	.....
Italy	389	1,112	15,935	17,047	34,686,653	.05
Malta	14	69	568	637	228,534	.3
Monaco	0	.....	.....	.....	19,921	.....
Montenegro	3	7	93	100	250,000	.04
Netherlands	2,060	5,140	209,000	214,140	5,945,155	3.6
Norway	1,475	7,145	127,720	134,865	2,392,698	5.6
Poland	15	40	560	600	12,467,300	.005
Portugal	29	107	2,048	2,155	5,957,985	.03
Roumania	16	60	783	843	7,248,061	.01
Russia	896	5,814	64,440	72,254	169,003,400	.04
San Marino	0	.....	.....	.....	10,489	.....
Servia	3	6	94	100	2,911,701	.003
Spain	94	210	6,500	6,710	19,503,068	.03
Sweden	6,952	24,288	320,676	344,964	5,561,799	6.2
Switzerland	1,762	7,490	122,567	130,057	3,741,921	3.4
Totals	84,885	839,335	9,782,494	10,623,829	499,708,589	

ASIA

	Number of Sunday-schools	Number Officers and Teachers	Number of Scholars	Total Enrollment	Population	Per cent. of Population in Sunday-schools
Annam	0				5,513,681	
Afghanistan	0				5,900,000	
Arabia	12	15	223	238	1,050,000	.02
Balearic Islands	0				325,703	
Bahrein Islands	0				95,000	
Baluchistan	5	14	244	258	950,000	.02
Bhotan	0				250,000	
Bokhara	0				250,000	
Cambodia	0				1,193,534	
Ceylon	423	947	16,294	17,231	4,083,936	.4
China	2,103	5,641	90,568	96,209	433,553,030	.02
Formosa	117	199	2,049	2,248	3,252,589	.7
Cochin-China	0				3,050,785	
Hongkong Island	3	13	171	184	319,803	.05
India	14,203	27,367	538,350	766,717	315,000,000	.02
Japan	3,684	6,828	200,017	206,845	51,591,361	.4
Khiva	25	29	2,069	2,098	800,000	.3
Kiau-Chau	0				53,074	
Korea	2,859	6,434	137,610	144,044	13,125,027	1.09
Laos	59	78	3,665	3,743	663,727	.6
Macao	0				63,991	
Nepal	0				5,000,000	
Persia	78	339	4,399	4,738	10,000,000	.04
Pescadores	0				12,000	
Portuguese-India	0				475,513	
Samos	226	630	8,412	9,042	55,000	18.
Siam	22	46	862	908	6,000,000	.02
Tonking	0				6,119,720	
Asiatic Turkey	480	1,600	43,816	45,416	21,000,000	.2
Weihaiwei	0				147,177	
Totals	24,299	50,180	1,048,749	1,299,919	889,894,651	

Abyssinia	0	.....	.....	.....	8,000,000	.....
Algeria	21	37	583	620	5,231,850	.01
Angola	31	97	4,260	4,357	4,123,000	.1
Basutoland	47	53	2,112	2,165	405,900	.5
Bechuanaland	99	164	7,734	7,898	125,350	6.3
Reunion	0	.....	.....	.....	173,872	.....
British Somaliland	0	.....	.....	.....	300,000	.....
Cape Verde Islands	4	10	93	103	147,424	.07
Comoro Islands	0	.....	.....	.....	100,000	.....
Canary Islands	1	1	4	5	419,809	.001
Congo Free State	200	263	11,395	11,658	15,000,000	.08
Cape Colony	3,232	11,312	123,529	134,841	2,264,965	5.3
Dahomey	0	.....	.....	.....	825,950	.....
East Africa Protectorate	18	18	1,372	1,390	4,000,000	.03
Egypt	230	590	17,721	18,311	11,287,359	.2
Eritrea	1	1	5	6	277,874	.003
French Congo	7	7	399	406	10,000,000	.004
French Guinea	0	.....	.....	.....	1,498,000	.....
French Somali	0	.....	.....	.....	208,000	.....
Swaziland	0	.....	.....	.....	99,559	.....
Gambia	0	.....	.....	.....	160,807	.....
German East Africa	33	61	2,224	2,285	10,000,000	.02
German Southwest Africa	11	54	1,096	1,150	178,791	.6
Gold Coast Colony	10	25	380	405	1,696,965	.02
Italian Somaliland	0	.....	.....	.....	450,000	.....
Ivory Coast	0	.....	.....	.....	1,132,811	.....
Kamerun	18	52	1,760	1,812	3,000,000	.06
Liberia	89	799	4,939	5,738	2,000,000	.3
Madagascar	1,061	1,622	47,983	49,605	3,104,881	1.6
Madeira Islands	20	64	1,079	1,143	169,777	.7
Mauritius	7	13	195	208	373,336	.05
Mauritania	0	.....	.....	.....	223,000	.....
Morocco	3	8	150	158	8,000,000	.002
Mozambique	0	.....	.....	.....	3,120,000	.....
Natal	196	449	7,984	8,433	1,194,043	.7
Northern Nigeria	4	7	210	217	9,269,000	.002
Southern Nigeria	323	1,071	18,744	19,815	7,855,749	.3
Nyassaland	190	272	4,500	4,772	1,001,263	.5
Orange Free State	825	2,062	25,027	27,089	528,174	5.1
Prince St. Thomas Islands	0	.....	.....	.....	42,103	.....
Portuguese Guinea	0	.....	.....	.....	820,000	.....
Rhodesia	111	312	9,251	9,563	1,624,526	.5
Sahara	0	.....	.....	.....	1,000,000	.....

Africa—Continued

	Number of Sunday-schools	Number Officers and Teachers	Number of Scholars	Total Enrollment	Population	Per cent. of Population in Sunday-schools
Senegal	0	.....	.....	.....	1,172,096	.....
Seychelles	0	.....	.....	.....	26,000	.....
Upper Senegal-Niger	2	4	60	64	4,471,031	.002
Sierra Leone	109	472	6,957	7,429	1,146,460	.7
Socotra Island	0	.....	.....	.....	12,500	.....
St. Helena	7	22	397	419	3,577	11.
Togoland	0	.....	.....	.....	1,000,000	.....
Tripoli	0	.....	.....	.....	528,176	.....
Tunis	2	14	208	222	1,923,217	.01
Transvaal	1,104	3,444	33,570	37,014	1,686,212	3.
Uganda	8	50	1,119	1,169	2,843,325	.04
Zanzibar	0	.....	.....	.....	250,000	.....
Totals	8,024	23,430	337,040	360,470	136,496,732	

Central America

British Honduras	5	5	114	119	44,156	.3
Costa Rica	10	50	590	640	388,266	.2
Guatemala	28	73	1,089	1,162	1,992,000	.1
Honduras	7	17	234	251	553,446	.05
Nicaragua	25	99	2,111	2,210	600,000	.4
Panama	20	195	1,555	1,750	426,928	.4
Salvador	7	13	189	202	1,161,426	.02
Totals	102	452	5,882	6,334	5,166,222	

West Indies

Antigua	27	246	4,496	4,742	38,899	12.2
Barbadoes	88	704	10,563	11,267	171,982	6.5
Bahamas	25	190	1,825	2,015	55,944	3.6
Cuba	225	694	10,800	11,494	2,220,278	.5
Virgin Islands	15	80	1,880	1,960	5,562	34.
Santo Domingo	10	40	460	500	703,000	.07

West Indies—Continued

Guadeloupe	0	.....	.....	.....	212,430	.....
Grenada	8	50	550	600	66,750	.9
Haiti	17	33	458	491	2,029,700	.02
Jamaica	1,080	6,769	90,305	97,074	862,422	11.2
Montserrat	12	130	1,640	1,770	12,000	14.7
Martinique	0	.....	.....	.....	184,004	
Nevis	8	75	1,116	1,191	12,945	9.2
Porto Rico	205	1,092	13,931	15,023	1,118,012	1.3
St. Kitts	33	392	5,492	5,884	26,283	22.4
St. Lucia	5	5	180	185	48,685	.4
St. Vincent	34	311	3,977	4,288	43,117	9.9
Trinidad and Tabago	399	1,636	22,170	23,806	330,074	7.2
Totals	2,191	12,447	169,843	182,290	8,147,037	

Oceania

Australia	7,752	52,641	568,614	621,255	4,568,707	14.
Bismarck Archipelago	191	359	5,945	6,304	190,400	3.3
Caroline Islands	0	.....	.....	.....	55,320	.....
Cook Island	23	150	1,180	1,330	12,598	10.
Ellice Islands	24	86	2,989	3,075	30,000	10.2
Fiji Islands	1,021	2,349	22,176	24,525	139,541	18.3
Friendly Islands	79	110	759	869	21,600	4.
Gilbert Islands	28	200	1,657	1,857	25,000	7.4
Hawaii	207	780	11,321	12,101	191,909	6.3
Guam	0	.....	.....	.....	12,517	.....
Kaiser Wilhelm's Land	0	.....	.....	.....	531,173	.....
Marquesas	0	.....	.....	.....	3,424	.....
Marshall Islands	86	109	3,891	4,000	15,164	26.5
Caledonia	37	41	759	800	55,886	1.4
New Guinea	178	305	9,387	9,692	240,000	4.
New Hebrides	180	404	3,509	3,913	140,000	2.8
New Zealand	1,705	10,428	120,960	131,148	1,038,004	13.
Samoan Islands	295	434	10,340	10,774	37,000	29.1
Santa Cruz Islands	0	.....	.....	.....	5,650	.....
Society Islands	5	5	66	71	10,237	.7
Solomon Islands	126	865	10,177	11,042	230,000	4.8
Tuamotiu Islands	0	.....	.....	.....	3,828	.....
Totals	11,937	67,266	773,730	842,756	7,557,958	

Malaysia

	Number of Sunday-schools	Number Officers and Teachers	Number of Scholars	Total Enrollment	Population	Per cent. of Population in Sunday-schools
Borneo	0	.....	.....	.....	1,233,655	.....
Brunei	0	.....	.....	.....	30,000	.....
Celebes	0	.....	.....	.....	1,397,200	.....
Federated Malay States	0	.....	.....	.....	1,045,917	.....
Java and Madura	6	7	193	200	30,098,008	.001
Molucca Islands	0	.....	.....	.....	407,906	.....
Portugal Timor	0	.....	.....	.....	300,000	.....
Philippines	700	1,500	34,500	36,000	8,600,000	.4
Sarawak	7	22	279	301	500,000	.06
Straits Settlements	2	4	46	46	713,864	.006
Sumatra	0	.....	.....	.....	3,200,000	.....
Totals	715	1,533	35,018	36,547	47,526,550	

Summary

	Number of Sunday-schools.	Number of Officers and Teachers.	Number of Scholars (all ages).	Total Enrollment.	Population, Latest Census.	Per Cent. Population in Sunday-schools.
North America	171,144	1,656,549	14,774,461	16,431,010	122,575,180	13.4
Central America	102	452	5,882	6,334	5,166,222	.1
South America	1,346	3,789	61,097	64,886	49,807,178	.1
West Indies	2,191	12,447	169,843	182,290	8,147,087	2.2
Europe	84,885	839,335	9,782,494	10,623,829	499,708,589	2.2
Asia	24,299	50,180	1,048,749	1,299,919	889,894,651	.2
*Africa	8,024	23,430	337,040	360,470	136,496,732	.4
Malaysia	715	1,533	35,018	36,547	47,526,550	.1
Oceania	11,937	67,266	773,730	842,756	7,557,958	10.9
Totals	304,643	2,654,981	26,988,314	29,848,041	1,766,880,147	
Reported in 1910	285,999	2,607,371	25,403,823	28,011,194		
Increase	18,644	47,610	1,584,491	1,837,847		

*Totals in 1910:

REPORT OF THE TREASURER

(American Section)

To the World's Seventh Sunday-school Convention:

It gives me pleasure to submit to you a financial statement covering my term of office; first, because of the hearty coöperation which has been accorded to the Treasury Department by the World's contributors; and second, because of the tremendous results which have been made possible for the Kingdom of Christ in missionary fields, through the gifts of our many friends.

Three years ago, at the Washington Convention, pledges amounting to a little more than $68,000 were made toward the work of the World's Sunday School Association. Through the collection of a large percentage of these pledges, and the securing of additional subscriptions since that time, we are now able to report receipts to the amount of nearly $75,000 for the past triennium. On June 1st, when our books were closed in preparation for this statement, with all bills paid in full to date, we had still in the treasury $2,901.66.

To me there is no greater opportunity, no more pleasant task, than to keep in touch with those who give liberally of their means for the support of this great work. A conservative estimate would indicate the writing of no less than 10,000 letters from the Treasury Department of the World's Association during the past three years. This has enabled us to keep in close communication with the 1,200 subscribers to our work. The giver of one dollar has received the same attention as the giver of larger sums, it being our ambition to make it a joyful privilege for the World's contributors to have a share in the investments made throughout the missionary lands of the earth.

Therefore, in behalf of my associates, as well as for myself personally, I desire at this time publicly to express my appreciation of the hearty support which has been rendered, and to wish for my successor as great a blessing as has come into my own life through the performance of the duties which were placed upon me at Washington.

Respectfully submitted,

FRED A. WELLS,

Treasurer (American Section).

TRIENNIAL TRIAL BALANCE STATEMENT JUNE 1ST, 1910—JUNE 1ST, 1913.

	Receipts	*Disbursements*
1. Albania Work	.....	$25.00
2. Azores Fund	$230.00	.....
3. Brown, Frank L., Oriental Tour, No. 2.	.....	1,380.27
4. Brown, Frank L., Oriental Tour, No. 3.	.....	2,308.12
5. British Section Expenses	.....	3,000.00
6. Bulgaria and Bohemia Fund	.....	865.04
7. China Fund	.....	4,000.00
8. Department Util. Waste Material	174.92	1,860.29
9. General Fund, (from pledges)	53,538.60	.....
10. Incidentals	51.03	24.38
11. Interest and Discount	42.18	88.77
12. Italian Fund	.....	149.29
13. Japan Fund	3,000.00	3,000.00
14. Korea Fund	895.64	1,250.00
15. Moving Expenses	.....	38.15
16. Office Furniture	358.00	792.14
17. Office Rent	.....	3,700.00
18. Office Supplies	.....	194.17
19. Postage and Express	.....	1,108.63
20. Philippine Fund	500.00	500.00
21. Printing (General)	.....	2,435.86
22. Report Washington Convention	518.50	2.324.84
23. Report Zurich Convention	.....	250.00
24. Romanic No. Africa Mission Fund	1,295.73	1,000.00
25. Salaries	.....	9,283.35
26. South American Fund	.....	2,905.18
27. Stenographer and Clerk Hire	.....	5,602.57
28. Telegraph & Telephone	.....	156.17
29. Traveling Expenses (Misc.)	.....	2,091.41
30. Turkey Fund	.....	840.00
31. Washington Convention	48.70	185.20
32. Washington Exhibit	.....	64.00
33. Zurich Convention	841.52	7,155.33
34. Zurich Secretarial Fund	11,815.00	11,880.00
35. Cash on hand, June 1, 1913	.....	2,901.66
Totals	$73,359.82	$73,359.82

(British Section)

INCOME AND EXPENDITURE ACCOUNT FROM JULY 11TH, 1907, TO MAY 31ST, 1913.

Dr.

To Remittances from America ($3,000)	£615	2	7
To Subscriptions and Donations	277	7	7
To Sale of Order of Service, etc.	24	8	—
To Washington Convention—Commission	50	—	5

To Marion Lawrance Tour.						
Donations and Collections	£127	15	5			
Guarantees	65	2	6			
Sales of Reports		15	6			
				193	13	5
To Zurich Convention.						
Delegates' Fees				31	7	9
				£1,191	19	9

Cr.

By Stationery and Printing				£69	11	2
By Postage, Carriage and Cables				44	4	2
By Office and Sundry Expenses				48	19	2
By Traveling Expenses				36	6	7
By Clerical Assistance				55	7	8
By Advertisements				12	13	1
By South African Tour—Grant.				70	—	—
By Washington Convention.						
Exhibition Grant	£20	13	5			
Stationery and Printing	20	17	7			
Travelling Expenses	9	13	—			
Expenses of Meetings	5	2	7			
Advertisements	8	8	3			
Cables and Postage	1	13	10			
Sundry Expenses	2	2	—			
				68	10	8
By Conferences and Meetings.						
Stationery and Printing	138	10	9			
Travelling Expenses	72	1	—			
Expenses of Meetings	44	0	3			
Speakers' Expenses	33	12	—			
Cables, Postage and Carriage	14	0	3			
Advertisements	9	8	6			
Office Expenses and Sundries	10	13	11			
				322	6	8
By Zurich Convention.						
Travelling	10	—	—			
Printing, etc.	15	—	11			
Missionaries Financial Aid	61	—	—			
				86	—	11
By Balance in hand				377	19	8
				£1,191	19	9

We have examined the above Account of the World's Sunday-school Association and verified the Balance by reference to the bankers. We certify the Amount to be correct in accordance with the vouchers produced.

MIALL, WILKINS, RANDALL & Co.,
Chartered Accountants.

In addition to the above, nine thousand pounds has been raised and administered through the Sunday-school Union for the work in India, China and Europe during the past triennium. In determining the expenditures of the British section of the World's committee, this amount should be added to the figures given above.

The total amount of money contributed at Zurich in pledges and otherwise for the work of the World's Sunday-school Association for the Triennium of 1913-1916, through both the British and the American Sections of the work, was in round figures $125,000.

COMMISSION REPORTS AND RELATED ADDRESSES

REPORT OF COMMISSION No. 1, CONTINENTAL EUROPE

CHAIRMAN: BISHOP JOHN L. NUELSEN, D.D.
Secretary: Rev. BERTRAND M. TIPPLE, D.D.

Bishop William Burt, Buffalo, N. Y.
Rev. J. G. Lehmann, Kassel, Germany.
Pastor Schlatter, Zurich, Switzerland.
Pastor Conrad, Berlin, Germany.
Rev. T. T. Holway, Samokov, Bulgaria.
Rev. H. F. O. Melle, Vienna, Austria.
Dr. P. D. Koch, Copenhagen, Denmark.
Mr. Ernest Peter, Seville, Spain.
Rev. Gunnar G. Nesse, Christiania, Norway.
Sen. Alfredo da Silva, Oporto, Portugal.
Rev. Henri Anet, Clabecy, Belgium.
E. R. Nicole, London.
Dr. Jean Laroche, Paris, France.
Dr. Eduardo Taglialatela, Rome.
Cav. Ernesto Filippini, Rome.
Dr. G. A. Simons, St. Petersburgh, Russia.
Miss Berta Hermanson, Helsingfors, Finland.
Mr. Edvard Wessling, Stockholm, Sweden.
Rev. W. W. Peet, Constantinople.
Dr. E. Barger, Amsterdam, Holland.
H. N. Philcox, London.

There are approximately 375,000,000 human souls in Continental Europe, and there are 34,217 Sunday-schools with a total enrollment of 2,284,000. The field extends from Portugal to the eastern confines of

Most of the Commission Reports have been necessarily abridged in order to bring them within the compass of this book. The World's Sunday-school Association has arranged to publish some of the reports in fuller detail for those specially interested. For information concerning the reports on Continental Europe, South Africa, and India, address the Rev. Carey Bonner, 56, Old Bailey, London, E. C., England; on the Orient, Latin-America, and Mohammedan Lands, address Mr. Marion Lawrance, 1416 Mallers Building, Chicago, Illinois, U. S. A.

European Russia, and from the southernmost tip of Greece to the Arctic Circle, "where," so a worker writes in December, "the midnight sun makes the whole summer light and where just now the darkness is nearly almighty." The territory includes twenty nations and perhaps fifty languages. The Sunday-school is at least known in all these nations, while its ideals and scope are more or less perfectly expressed in two-thirds of the languages. It has won its largest success in the Protestant North, it is making headway in the Greek and Roman Catholic sections, and is now facing with confidence its task in the Mohammedan south and east.

In 1842, persecution drove the Englishman Scott out of Sweden. Those early days were days of persecution and individual heroism. But even in the present day there are experiences fully as trying and the heroism is not lacking. In 1913 one of our representatives in the Balkans reports as follows: "I have been driven out twice by the Turks and now by the Servians. I have been spied upon by the police, my house twice searched, my correspondence and papers confiscated. Twice I have been a prisoner. Three purchases of land for the work have been expropriated. In five years I have had to change my place of residence and work four times, and such is the condition of the country for lack of highways and railroads that for more than half of the time I have been deprived of all or a large part of my household goods. I have been privileged to fill up somewhat the 'measure of the suffering of our Lord.'"

Our largest success has been in Northern and Central Europe. Norway has a population of 2,300,000 and reports 119,855 officers, teachers and scholars in the Sunday-school. Sweden, out of a population of 5,200,000, shows a Sunday-school registration of 337,793. Denmark, with 2,750,000 inhabitants, records 8,500 in the Sunday-school. The last census gives Holland 5,500,000 souls and the figures for the Sunday-school are 218,300. Finland, with only 3,000,000 people, has a Sunday-school enrollment of 198,590. Here is more than a third of our entire enrollment for Continental Europe.

There are four principal reasons for the larger growth of the Sunday-school movement in these countries: first, it is Protestant soil; second, here the Sunday-school has been longer established; third, it has been better equipped with workers and material; fourth, it has been adopted by state churches. Once the Sunday-school idea had come, the churches more or less rapidly saw the importance of the movement in the work of evangelization, and the resources of the people, together with substantial aid from outside sources, permitted

the proper financing of local schools and the formation of national organizations. But in these most highly developed Sunday-school centers of Continental Europe to-day there is a very considerable conviction that with better and more widely circulated literature, and with a largely increased staff of well-trained officers and teachers, in short, with adequate and up-to-date equipment, the numbers and efficiency of the Sunday-school would at least be doubled in the next decade.

There has come to many sections of Continental Europe a new appreciation of child life, and an added importance to its proper cultivation, and this has tremendously strengthened the Sunday-school idea and at the same time added much to its opportunities and responsibilities. In Italy, Doctor Montessori has succeeded in focusing a very considerable portion of the national thought upon the child and has awakened parents to the possibilities of the early years of childhood. To our Christian workers scattered over the continent, the conviction, born of experience, has come that if they are to greatly augment the spiritual forces they must devote themselves diligently, persistently and wisely to the training of the child. In our distinctly mission districts we feel that the outcome of our first evangelistic campaign is not altogether satisfactory, considering the time, energy and money expended. But we have seen a light and are determined to follow its guidance in the new contest, The Children for Christ! A hundred million children await the touch of the Master Hand. If the Sunday-school wants a task, it has it!

In the Protestant North

Sweden—In Sweden the foundation period of the Sunday-school lies between 1850 and 1870, although the first Sunday-school was organized as far back as 1834. In 1872, the first Sunday-school missionary, or traveling secretary, was appointed, marking the beginning of a notable advance. At present the Sunday-school Union of Sweden employs ten such field agents, while other religious organizations and denominations maintain several of their own. The districts and provinces covered by these general secretaries report far and away the largest growth. A large percentage of the increase in free church membership and a large proportion of the more active workers in the state churches come from the Sunday-school ranks.

Few, if any, buildings have been especially designed for Sunday-school work. Graded schools, in the latest understanding of the term, are not known, though half or more of the schools observe the three divisions, primary, intermediate and senior. There is home instruc-

tion, but nothing like the home department is existent. There is some kind of a musical instrument in nearly all the schools, and a few of the more fortunate have stringed orchestras. Here and there a primary department is using the sand-box. Cheap editions of the Bible and special hymn books are in general use. Teachers are helped in their preparation by the more or less well-edited expositions of the lesson published in the various religious weeklies, and teachers' classes, taught by the pastor, are almost universal. Certain publications print from week to week articles from well-known experts dealing with different aspects of the Sunday-school, and suggesting new methods and lines of work. The lack of good libraries is keenly felt. Young people's societies have in their mission and Bible courses taken up the subject of Sunday-school management. In this way they have interested some of the older Sunday-school scholars in active work, and have also furnished for the Sunday-school trained officers and teachers. There are Bible institutes with longer or shorter courses, devoted to the history of the Sunday-school, methods and principles of teaching, and practical experience in an actual school.

There are still many provinces and districts in Sweden where the Sunday-school is little known. Only one out of every one hundred and sixty-eight persons is an attendant. The need of competent teachers is voiced on every side; indeed, there is opportunity to start Sunday-school work in almost every locality of the country, if only the leaders were at hand. The call for more traveling secretaries to organize and educate is insistent, improved and multiplied literature for teachers and scholars is demanded, as well as a deepening of spiritual life.

Norway and Denmark.—The first Sunday-school organized in Norway bears the date 1840. The first traveling missionary was appointed in 1876. In 1896 the Norwegian Sunday-school Union came into existence and since 1902 this union has had a salaried secretary. Speaking for Denmark, Dr. P. D. Koch says that it must be remembered that in all schools in Denmark, public and private, there is regular and generally very good religious instruction. In the State Church Sunday-school one finds only the children between the ages of five and fourteen. Above that age they are considered as belonging to the juvenile classes of the Y. M. and Y. W. C. A. or similar institutions. The Baptist, Methodist, Congregationalist and other free churches are carrying on a most active Sunday-school propaganda.

Lapland.—Of Sunday-school work in Lapland, the Commission has been unable to secure any report beyond the news that the Sunday-school is there.

The Netherlands.—The Dutch Sunday-school has existed since 1836. There were five hundred schools, 1500 teachers and 50,000 scholars when in 1866 the Sunday-school Association of the Netherlands was founded. We have already given the present figures, which exceed 200,000. The love of the Sunday-school is genuine and widespread. Parents covet its instruction for their children. Children attend up to fourteen years of age, and its teachings are considered preparatory to the catechetical classes conducted by the pastor.

Finland.—In the Land of a Thousand Lakes, the Finland Evangelical Lutheran Sunday-school Union was launched in the year 1887. The union employs the services of a general secretary, who visits at least fifty different parishes annually. The government and some of the civic corporations assist in defraying this and other expenses of the union. Two laymen are also employed by the union to do pioneer work, giving lectures on the Sunday-school, holding special sessions for practical demonstration, striving constantly to win new friends. Special courses of instruction for teachers are arranged in various parts of the country. In 1910, the union worked out a four-year series of lessons. Papers and magazines for children are edited.

The Methodist, Baptist and Evangelical Free Mission, together with the Salvation Army, constitute most of the free church element. While they are not joined in any union, these different bodies are all doing Sunday-school work, and in it are experiencing great blessings. The international lessons are used. Special text-books are distributed among the children. Commentaries on the lesson are published in the weekly magazines. A teachers' preparatory meeting is held in most of the parishes, with the pastor in charge. Lectures in pedagogy and Bible knowledge are delivered in strategic centers.

Our co-laborers in Finland testify to the fact that hundreds of young men and women have been brought to a saving knowledge of the truth in Jesus Christ through the Sunday-school. The majority of the free church preachers are the fruit of Sunday-school work. Thus far about one-third of the children of Finland have been reached. The multiplication of agencies already in operation is the principal need.

Germany.—It is a source of keen regret to the Commission that it has been unable to secure a report from the state churches in

Germany. No doubt splendid work is carried on by those organizations, and it would be of interest to hear the story.

The free churches of Germany have continued their forward march. The forces of unbelief appear to be unusually active in the present hour, and certain anti-religious organizations are making a strong drive to capture the children. It is predicted, however, that one of the effects of this movement will be to arouse multitudes of lethargic Christians and secure their positive alliance with the Sunday-school. There is a reason for the success of the free church Sunday-schools, and that reason is perceived in the report of their activities and their use of methods. The blackboard is in common use. A separate room is considered almost a necessity for the primary department. Teachers' and children's papers are widely circulated, maps and Bible pictures are utilized. Much is made of the music, well conducted orchestras and children's choirs being not uncommon. By various inducements the children are enlisted to bring new scholars, and the new scholars are publicly welcomed. There is also special recognition of birthdays. Likewise rewards for faithful attendance are distributed. Christmas, Easter, Children's Day, Harvest and Mission Days are emphasized.

The simple Bible stories are told to the little ones, while the International Lessons are used for all other grades. And speaking of grades, there is noticeable a growing demand to know what the graded Sunday-school is like, and a determination to adopt it as rapidly as possible. The Methodists in Frankfurt, the Baptists in Hamburg, and the Evangelical Association in Reutlingen, provide carefully prepared courses of study in pedagogy, the psychology of the child, and Sunday-school management. Many districts conventions are held, and assemblies for teachers, and, in a small way, an effort has been made toward the special training of superintendents.

Teachers are faithful in home visitation. The Baptists alone for last year report 6,604 visits. Needlework classes, singing classes, reading circles form a part of the week-day program. Not a few teachers gather their scholars during the week to familiarize them with the Bible, and to this end work with the Bible puzzles and conundrums published in the weeklies. Christian parents are thoroughly sympathetic with the Sunday-school work; many of them at home follow the daily readings. The International Bible Reading Association covers much the same field as the Home Department in America. The Bloc Almanac is sold annually to the extent of 30,000 copies and introduces the study of the International Lessons into as many homes.

In all day schools religious instruction is compulsory. This comprises Bible stories, catechism and hymns. As far as it goes, it is satisfactory, provided the teachers are serious. Large numbers of the public officials and most of the educators appreciate the need of religious instruction that will produce character.

The Sunday-schools are supported by the grants and the collections of the churches and the offerings of the children.

The feeling is pronounced that the next decade should witness an extraordinary enlargement and strengthening of the work. To meet successfully the opportunity, there must be increasing numbers of educated teachers, with high religious ideals. Conventions and institutes, model Sunday-schools and model class sessions, improved literature, exhibits of suggestive material, the visitation of local schools by experts—these are the lines that must be followed, and above all, men of religious power and character must lead.

Switzerland.—Carrying on a work necessarily not so extensive and yet similar in conditions and problems, the free church Sunday-schools of Switzerland are following much the same lines as the free churches of Germany. This beautiful city in which we are assembled is a favorable field for the study of their ideals and activities. There are five different denominations of the free churches here; the Baptists with a Sunday-school enrollment of 132, the Methodists with 1690, the Evangelical Association numbering 750, the Evangelical Society having 570, and the Brüdergemeinde counting 54, giving a grand total free church enrollment of 3196. While they do not use the Cradle Roll or Home Department, most of the schools have an adult Bible class, and this serves as a teachers' training and supply class.

In all the national church parishes there are Sunday-schools. Inasmuch, however, as there is no union or central organization, the exact number of scholars is not recorded. But very generally the children attend the Sunday children's service, and for children between the ages of twelve and sixteen the attendance is obligatory. The older scholars have also from one to two hours of religious instruction during the week. The family idea rather than the graded system is followed, that is, children of different ages belong to the same class, just as there are different ages in a family group. Only Bible history is taught.

Switzerland has a highly developed public school system, with religious instruction a part of the curriculum. The value of this religious

instruction, however, varies widely with the personnel of the teachers. The importance of the Christian religion in character building is not rightly appreciated by many of the public officials and leading educators.

Russia.—Russians are constitutionally religious. The whole question, then, for Russia, so far as the Sunday-school is concerned, is how long will it be before conditions are such in that vast empire that the Sunday-school can work without restraint? When this day dawns, the Sunday-school will begin in Russia one of the most triumphant advances in the history of Christian work. At present the movement is too greatly handicapped to show anything like large and rapid gains. The field is white unto the harvest, and reapers are waiting anxiously for the necessary permission to begin the reaping. There are little patches along the roadside, and these are most diligently cultivated and faithfully harvested. The Commission has received reports from the Evangelical Lutheran, the Free Lettish Congregation, and the Methodist Episcopal Schools. They give a total of 428 schools and 46,802 officers, teachers and scholars. The Baptists have a work in Russia, but their Sunday-school statistics are not at hand. One of the most difficult tasks is created by the number and diversity of tongues. Already the work is in Russian, German, Polish, Esthonian, Finnish, Lettish, Swedish and French.

During the past two years and a half free church congregations which had been doing an aggressive work among the Russian (Greek Orthodox) children have been forbidden to continue their Sunday-schools, because the Ministry of the Interior considered this evangelical educational work a very dangerous form of proselyting, and as such a direct violation of the existing religious laws or regulations which had been issued in various circulars during and directly after Prime Minister Stolypin's administration. Several large Sunday-schools in large centers have been practically suspended during the past two years and from all parts of the empire word has come that the free church congregations and Sunday-schools have been either suspended or greatly hampered through the interference of the police or priests—in some cases by both. God grant that real religious liberty, based on sane and liberal laws in harmony with the manifests of His Majesty the Tsar (issued in 1905), may speedily come to this great land and people, where out of more than one hundred and sixty-three million souls less than five million know anything about the Bible and a *living* Christ.

In the Latin South

France, Portugal, Spain, Italy—here we enter the Latin world, and confront conditions altogether different from those we have been considering. Belgium and Austria-Hungary, though not of the Latin race, should be included in this grouping. We are entering a field that Roman Catholicism has had in its keeping for many centuries.

It is a great and providential hour in all Latin lands. A new conscience is demanding a new political and social order. Has Protestantism a message that will satisfy the spiritual cravings of these people, and at the same time harmonize with their aspirations for education and democracy? Ultimately it will be Protestantism or unbelief. In France it has already gone so far that Dr. Laroche, the Secretary of the French Sunday-school Union, says that the World's Sunday-school Association should look upon France as a pagan mission field. In Italy the situation is not quite so bad as this, and yet Cav. Filippini, the secretary of the Italy union, declares that a very large number of Italian children and young people are educated by indifferent agnostics. And recently a prominent educator announced his conviction that Italy, like France, must pass through a more or less extended period of rank materialism to a new and vital faith. From Spain and Portugal and Belgium, and even Austria and Hungary, comes the same word. Agnosticism and unbelief are favorites with many in these lands. And yet in all this Latin territory the workers with children are optimists!

France.—To one who does not understand the difficulties under which Sunday-school work is carried on, for example, in France, the numerical results obtained must seem insignificant. But here is only one of many difficulties: the Sunday-school is Protestant, and where it is found in a Roman Catholic country it has been transplanted from some Protestant land. This very fact designates it a foreign institution and raises against it prejudice if not open hostility. Again, in France for some years the birth rate has been lower than the death rate by several thousands. There has been an actual scarcity of children. There is also lacking in France the sympathetic coöperation of the parents. Except in those communities, comparatively rare, where the Protestants are to be found in large numbers, as in the south central part of the country, the sentiment is either wholly indifferent or actively hostile to the institution. However, France is able to report 1200 schools and 72,000 scholars.

Dr. E. W. Bysshe calls our special attention to the Thursday schools. Thursday is the weekly holiday for the public school chil-

dren. This day of respite from the regular school work has been seized upon by the evangelical workers in France for the establishment of the *Thursday school.* Naturally there is more liberty allowed in these Thursday schools than in the Sunday-schools. The children are entertained with instructive games and are taught certain practical subjects. Music and a study of the Bible are a part of the program. Wisely the World's Sunday-school Association has placed a high value upon the work done in these Thursday schools, and has accepted as Sunday-school scholars those in attendance. The feeling is that these Thursday schools may become powerful agencies of evangelization.

The oustanding needs in France are: First, more Biblical teaching and a deeper searching into the Scriptures; second, a greatly increased teaching staff of devout Christians, true examples of Christ; third, a better appreciation of the needs of childhood.

Italy.—For over twenty years the Sunday-schools of the various evangelical churches in Italy have been federated in an interdenominational union. The latest figures of this union are 389 schools, 1212 officers and teachers, and 15,935 scholars. In 1907 the World's Sunday-school Association convened in Rome. The influence of that gathering stirred a deeper and more lively interest in Sunday-school work throughout all the Protestant organizations. For the past two years the Methodist Episcopal Church has employed one of its ministers, Dr. Eduardo Taglialatela, as a Sunday-school missionary with most gratifying results. He reports for this year an advance of twenty-seven per cent. in membership.

The great obstacles to the development of Sunday-school work in the Latin nations are created by the presence and character of the Roman Catholic Church. We want an open Bible in the hands of the people, we believe that every soul may enter into direct and personal relationship with the Heavenly Father. The church prohibits the reading of the Sacred Book without special permission, and insists that the priest is an indispensable intermediary between the soul and its God. Using the confessional to superstitiously enslave the womanhood, and the catechism to chain with fear the children, it inspires in mother and child a horror of the evangelical Sunday-school.

In Italy the work is still young, the workers are few, the means are meagre. There is a pitiable lack of religious literature. There is little or nothing for the teachers. There should be a translation of one or more of the latest English manuals. Teachers should be able to become acquainted in their own language with the progress

attained in the vast field of scientific pedagogy. There is crying need for a greatly enlarged and better adapted literature for children. The best books written and published for the use of young men and young women do not shine for purity and virility of religious thought.

Pastors are deficient in Sunday-school preparation. As a result, they occupy themselves almost exclusively with the conversion of adults, and even when they attempt to provide for the spiritual culture of the young the results are disappointing. Few are the schools that have training classes.

Spain.—Dr. Vincente Mateu, the secretary of the Union in Spain, writes: "Teachers and teaching material are lacking. Not that there is exactly a scarcity of persons who devote more or less time to this blessed work, but they are handicapped by a lack of helps for the due preparation of their work. And if the means for the preparation of the teachers be scanty, the same can be said of the teaching material. A few schools use the colored prints published in Providence, Rhode Island, three schools have the apparatus for illustrated talks, some have harmoniums, but the secret of this latter fact is that the sessions are held in buildings used for preaching services."

Belgium.—Henri Anet writes from Belgium: "We have very little in the way of manuals for the Sunday-school teachers in French or Flemish (the two national tongues). But we ought to have something in this line very simple, adapted to the mentality of the people. We have been trying, with some success, to organize competitive essay contests among the teachers. They set forth briefly their knowledge of Sunday-school methods and their deductions from personal religious experience and teachings."

In all the Latin section the organization of the school is deficient. The Cradle Roll is a novelty, and practically the same is true of all adult classes. The feeling is widespread and strong that Sunday-schools are exclusively for children. Usually the classes are grouped according to age and not according to individual capacity and progress in the sacred studies.

The furnishings are deficient. Too often all didactic helps are wanting. The place of meeting is small, poorly lighted, poorly ventilated. Several classes are crowded close in one little room. There is little or no use made of the blackboard and explanatory pictures.

In view of all this, it is nothing short of miraculous that the cause advances, even slowly. But God is in it, and the conviction is in the hearts of the workers that the great hope for the future success of evangelization lies in the proper care of the children.

In answer to the question, "What are considered the most urgent necessities in order to put the Spanish Sunday-schools in condition for a great forward movement?" the following are some of the answers: "Preparation of teachers," "teaching material," "intelligent, willing workers," "well equipped teachers," "Christian teachers," "good teaching staff and funds," "better trained staff of teachers," "good workers and suitable buildings." From these answers we see again that a great and pressing need is that of intelligent workers properly prepared.

It would be of very great practical value if there could be organized in at least the larger schools a normal class, diplomas being granted from time to time to those who complete the course of study and practice prescribed. For the instruction of such a class the pastor is usually the most available person. Bearing this in mind, at least one of the theological schools in Italy specially instructs its student ministers and requires three years of practical teaching in a *bona fide* Sunday-school. As often as possible there should be conferences, meetings in which pastors and laymen study together all that concerns the development of the schools. Model schools, organized in easily accessible centers, would be of inestimable value in the way of example and stimulation.

Dr. Charles W. Drees, a man of wide experience among Latin peoples, writes from Spain: "My impression is that such Sunday-school work as is done in Spain is in most places on very primitive lines, and without modern appliances or especially adapted literature beyond text cards and one or two juvenile periodicals of very limited circulation. In many places, the only teaching is done by the local pastor and resolves itself into not very skillfully adapted homilies on the International lessons, delivered without special preparation and in a more or less perfunctory way.

"While it is exceedingly difficult to secure attendance upon the church services of the Protestant missions, one cannot but remark, as offering an anomaly and at the same time a great opportunity, the ease with which children can be brought into the day schools of the mission, and the absence of serious objection to Bible teaching in the day school. It seems to me that Bible schools, or classes, whether conducted on Sundays or other days of the week, might be organized and made most effective, influencing directly and indirectly a very large number of people.

"There is needed graded literature of suitable range and adaptation in the Spanish language. It would seem as if there is a wonderful

opportunity for the preparation and production of such literature in some central place for the whole Spanish-speaking world. Why should not the widely scattered groups of workers and enterprises in Mexico, South America, Spain and American-Spanish dependencies, be associated, and their printing facilities extended and coördinated to this end? Further needs are: special training of ministers and their helpers in day and Bible schools, stimulation by interchange of workers within limits, by conventions, not too greatly multiplied nor allowed to run to mere enthusiasm. Inspiration through visitation in the persons of interdenominational traveling secretaries, or field workers, institute work, model schools and classes, etc. In certain small villages and in certain city quarters where the missions for lack of resources are unable to enter open doors, most timely aid might be rendered in providing rent for the very inexpensive *locales* for Bible schools, with some provision for furnishing the same."

The World's Sunday-school Association can greatly aid the work in all Spanish-speaking fields by availing itself of its central position and prestige, to propose and carry into effect measures for the coördination of the Spanish Sunday-school movement everywhere in respect to the production of graded Sunday-school literature. A special department, central in location, with the needed staff and provision for the expense involved, would be a noble expression of the united zeal of our Protestant Christendom on behalf of the diffusion of the knowledge of fundamental Christian truth among people of Spanish speech. Furthermore, the association could aid by providing for the appointment and support of skilled field secretaries, interdenominational, for each country, or for groups of the smaller countries, and by the appointment of a general secretary for the whole field, through whom the work in all the fields could be coördinated.

Belgium has one hundred and forty Sunday-schools, with an enrollment of 6,234. Portugal counts one hundred and five schools, and 2,296 officers, teachers and scholars. The numbers for Spain are 84 and 5,498 respectively.

Austria—Dr. Otto Melle writes from Austria: "I am sorry that I am not able to show the Sunday-school people of the world pictures of our Austrian Sunday-school scholars with their many colored national costumes, for there is perhaps no other country with such an abundance of nationalities. And each of these nationalities has not only its own language but also its own style of dress. Is it not heart-rending that most of these nationalities live in enmity toward each

other? What a task for the Sunday-school to sow the seed of love in the hearts of the children!"

To this end a beginning has been made, for one hundred and thirty schools are established and running with a membership of 6,585. Austria does not grant full religious liberty and therefore the existing laws are perhaps the greatest obstacle to the development of the Sunday-school work. In those Protestant churches acknowledged by the state lies the largest possibility for the present of Sunday-school growth. If the pastors of these churches could be thoroughly stirred with the Sunday-school spirit very much might be done. There is an opportunity here for the right kind of Sunday-school man to visit these pastors and churches and arouse their interest and enthusiasm. But even the Sunday-schools of these churches acknowledged by the state dare teach only the children of their own congregations. What the difficulties of the free churches are under these circumstances can be imagined. They are not allowed to hold public services for children.

Yet in spite of all difficulties encouraging work is accomplished. Here and there a school reports really extraordinary progress. Through the Sunday-school many a child has been led to Jesus and then through the child the parents have been reached. In a Sunday-school in Vienna there are many children of "freethinkers," who formerly belonged to the Roman Catholic Church. The freethinking fathers bid their children go to the Sunday-school in order to anger the priest. One of these children started to pray at home. "What are you doing?" asked the father. "I want to pray," was the answer of the child. "You shall never pray at home," said the father, "but you may pray in the Sunday-school." The child attended regularly the school, learned to pray, and to-day the father knows the sweetness of prayer and has a knowledge of a Christianity that breathes love and liberty and enlightenment. Let us pray for a larger religious liberty in Austria.

Hungary—Sunday-school work in Hungary shows progress, the invaluable advantage of liberty to carry on any branch of evangelical work. To the convention in Washington the following figures were reported: Schools, 372; teachers and scholars, 9,502. Owing to a steadily growing interest in the evangelical churches, Hungary is happy to report to this convention 448 schools, with an enrollment of 13,987.

The evangelical pastors are very much alive to the importance of the Sunday-school, and in all of their gatherings its larger development is a theme of intense interest. The visit of Mr. Davidson was greatly appreciated by ministers and laity, all feeling a distinctly new impulse from his presence. A highly gifted woman superintendent is conducting

her school with the purpose of training the most promising scholars for Sunday-school leadership, and at strategie centers three of her graduates are successfully at work.

In the Balkans

The storm center of Europe in recent months has been in the Balkans. In 1911 the World Student Christian Federation met high up on the banks of the Bosphorus in Robert College. At that time this great Christian educational institution stood in the heart of the Turkish Empire. To-day it stands on the same ground, but it is no longer in the heart of Turkey, it is on the border line. Our hearts melt to tears at the thought of the thousands slain and the loneliness and the suffering which their destruction has entailed. And yet the children are left! And those of the older ones who remain are left with changed ideas, ideas that permit the opening of unlimited Christian enterprise. Dr. Erickson writes from Albania: "It was from these lands that the call came to Paul to 'Come over to help us!' The Great Powers—and the Balkan allies give assent—have decided that Albania shall be made an independent state. But what is to save these people from religious anarchy? I answer, only Protestant work can do it. The whole face of the nation is changed. Hitherto I have felt that an aggressive Protestant propaganda would be a mistake, but I believe that we are face to face with that duty now and should lose no time in planning such a forward campaign as will bring at the earliest moment possible the principles of our Christian faith to the knowledge of the whole people."

There is Sunday-school work in the Balkans, but it is in a primitive form and operating at widely scattered points. Furthermore, such work as there is has necessarily been interrupted and in some cases discontinued by the events of recent months. But from various reliable sources the Commission has learned that the war times and the war changes have brought about governmental conditions and a general attitude of mind on the part of the people more favorable than in the past to the prosecution of the Sunday-school movement.

Mrs. Elizabeth H. Holway writes: "Hitherto only Bulgaria among all the Balkan States has permitted missionaries to carry on evangelical work among the Christian populations. Hence there are no Sunday-schools in these countries, nor any hope of them until evangelical truth is taken to them. We are hoping and working as far as possible to see Greece, Servia and Montenegro grant religious liberty to their peo-

ples as a result of the Balkan war." And she adds: "We must be ready with trained superintendents and teachers, with lesson cards and lesson leaves, with songs and enthusiasm, to welcome and hold the children who are sure to come to us."

Bulgaria—Religious liberty prevailing in Bulgaria alone of the Balkan States, naturally the statistics of Sunday-school work in the Balkans come mostly from Bulgaria. The Commission has received notice of 53 schools and an enrollment of 2,656. Of the general situation in Bulgaria, Dr. Elmer E. Count says: "In some cases our pastors have been drafted into service. Officers and teachers have also been compelled to leave home and go. In one of our churches the pastor and every member of a large official board were taken. And yet there was so much vitality in that church that those left did not despair, but made a tremendous effort to meet the new state of affairs by prayer and consecration. This rallied the depleted ranks. They met the responsibility as no one would have dared to prophesy they could. All their regular services and a live Sunday-school have been conducted with a remarkable blessing to all. While some of our Sunday-schools will have to look with sorrowful eyes upon the vacant seat and upon the scars still left upon those who have bravely fought for God, home and native land, as they feel, still man's extremity has proven to be God's opportunity and a larger dependence upon him has deepened the spiritual life of the church members, and the cruel war in this respect has not been unmixed with blessing."

Better schooling facilities should be introduced into Bulgaria. On account of narrow quarters, classes are conducted in such a noisy way as to cause one to marvel how the attendance of scholars can be secured by the teacher. The field is sadly deficient in quite all the modern methods of Sunday-school work.

The field is not able to support financially a field secretary, and a field secretary seems to be the most urgent need. With such a secretary and perhaps the coöperation of the World's Sunday-school Association, books on the "how" of Sunday-school work might be translated, and a Sunday-school journal might be edited. Such a secretary might be the means of accomplishing many good things. Word comes of mission stations here and there in other parts of the Balkans, and at most of these stations there seems to be at least an attempt to carry on Sunday-school work. Dr. Erickson gives us this word from Elbasan, Albania: "We started the work last year in our own house, the Turkish government forbidding us to hold any public services. Attendance ranged from thirty to sixty, about half being boys and

girls and half adults, mostly men. The method was very simple. We met together in one room, sang several songs, prayed, and a simple passage of Scripture was explained. Few books were used, because the majority could not read. We also organized last fall in our home at Elbasan a day school. Fifty boys attended, half of them being Greek Orthodox and half Moslem. Instruction in God's Word was given daily. Two-thirds of Albania, about one and a half million, is nominally Mohammedan, but these are openly saying now that they desire to have done with Mohammedanism and become evangelical Christians; that their forefathers were Christians and that they wish to come back to their own. Greek Orthodox and Roman Catholic religions they will have nothing of, with their empty forms and, worst of all, their political propagandas."

There has been for twenty-two years in Kortcha, Albania, a girls' boarding school, which at present is in charge of Mr. and Mrs. Phineas B. Kennedy, of the American Board. They are conducting a Sunday-school, the teachers and scholars in the girls' boarding school assisting them. At times the attendance has exceeded two hundred.

Macedonia—Rev. W. P. Clarke, of Monastir, reports three Sunday-schools in Macedonia, with a membership of 110.

In answer to the question, "How can the World's Sunday-school Association be of assistance in furthering a large advance in the Sunday-school work of your country?" Dr. E. B. Haskell, of Salonica writes: "Can't tell 'till we know what country we are going to be in." Salonica is no longer Turkish territory, but Dr. Haskell, speaking for this section of the European map, says there are twenty-four Congregational and two Presbyterian Sunday-schools, and 1,027 officers, teachers and scholars. Six of the schools have some grading. Experienced Sunday-school leaders and Sunday-school literature in the vernacular of the people are the crying needs.

The Commission understands that Greece has had for many years a small evangelical work with headquarters at Athens, and now in charge of Dr. Kalopothakes, but we have received no Sunday-school statistics for this work.

Rev. Paul Dressler and Mrs. Dressler are conducting a Sunday-school among the Jews in Adrianople. Mrs. Dressler was the only Anglo-Saxon woman in Adrianople during the recent siege.

Roumania—Mr. J. H. Adeney, at Bucharest, Roumania, has two Saturday schools for Jewish children. The German Lutheran pastor has instituted a fortnightly service for German children and the attendance runs from one hundred to one hundred and fifty. The German Bap-

tists have also a small school of seventy in Bucharest and six others outside that city, attended by 265 scholars. Altogether Roumania reports fourteen schools with an enrollment of 917.

In our survey of the European field we have discovered literally millions of children still unreached by the Sunday-school. We have found that there is a strong and growing appreciation of the needs of childhood, and an unshakable conviction among a very large proportion of the evangelical leaders that the hope of to-morrow lies in the greatly increased efficiency of the Sunday-school.

We have noted that the idea that the Sunday-school is only for children is prevalent in certain quarters of the Protestant North and in all quarters of the so-called Catholic countries. Furthermore, we have observed that the state churches of Northern and Central Europe regard the Sunday-school more as supplementary to the catechetical classes and the religious instruction in the day schools, while with the free churches the scope and position of the Sunday-school are more in keeping with English and American thought. This is in part due to the close association of the free churches with the London Sunday-school Union and other Sunday-school agencies in England and America.

Needs—The main needs are four: more modern methods; more and better equipped officers and teachers; more and better literature; more traveling secretaries.

These needs are voiced constantly throughout the entire continent. In the more advanced Sunday-school sections of the north the value of the Sunday-school field secretary has been demonstrated, and there is in consequence a very emphatic and wide-spread call for a largely increased number of such workers. While he is not so well known in the more distinctively mission fields, he is sufficiently known to cause the leaders in those divisions to believe that he could accomplish for them an extraordinary evangelical service. However, in this matter of Sunday-school missionaries, each field should be very carefully studied to ascertain, first of all, whether denominational or interdenominational secretaries should be appointed. How can the World's Sunday-school Association assist in multiplying these agencies? This is a most important question in the future development of the Sunday-school all over Continental Europe.

Special courses for the training of Sunday-school leadership have been established in a few of the more favored centers, but they are a luxury impossible by reason of expense in the major portion of Europe. Likewise numerous conventions are held in such countries as

Germany for mutual stimulation and instruction. But conventions are expensive, and for this reason are almost prohibitive in such countries as Spain and Bulgaria and Russia. But if schools for the special training of Sunday-school leadership and conventions are at present too few, and in many sections entirely impracticable, what is to be done to improve the methods of Sunday-school work and raise the standards of teaching?

The answer lies in the improvement of the literature. And here the World's Sunday-school Association can render a valuable service. It should establish a department for the dissemination of the best Sunday-school literature. The latest news, the last word in Sunday-school thought and activity should be sent to various centers here on the Continent and from these centers dispatched to the local papers and magazines. Extensive news of this convention ought to reach every Christian publication in Europe. Such a department should seek to have published in the various languages one or more of the best manuals and other books and helps that will make for the larger knowledge of the Sunday-school. It should take up the matter of Sunday-school libraries, and see if it cannot strengthen them in the various countries by the translation of many of the splendid books published for children and young people. Such a department can aid in a multitude of ways. For example, Finland says that she could arouse great interest in foreign missions if she had a series of picture cards representing mission fields and the personalities and people and organizations, etc., connected with those fields. The pictures should be on thick paper, about two by one and a half feet in size.

Coming to the close of this report we are overwhelmed with the immensity of the Sunday-school task, let us say opportunity, in Continental Europe. Who is equal to these things? Certainly not one man nor a dozen men, however strong they may be. Shall we not go a step farther and say, not one or a dozen organizations of moderate strength and working haphazard. Nothing but a world-wide Sunday-school movement can accomplish in the next decade what should be accomplished in Continental Europe, to say nothing of the vast areas in other parts of the world. This Commission is, therefore, deeply grateful to the leaders from England and America, who have come together in Zurich at great expense of time and money in the effort to see face to face representatives of the whole world and work out a world program. May the God of all wisdom and grace lead us wisely and triumphantly to this end.

ARMENIA AND HER SUNDAY-SCHOOLS

Rev. Professor Thoumaian

Upon the awakening of the pure evangelical spirit in the Armenian Church, towards the middle of the last century, the children began to receive their due. Sunday-schools sprang up wherever an evangelical church was started, and now in the whole of the Turkish Empire, wherever the Armenians live, there are Sunday-schools also.

Our Sunday-schools are not only for the children, but also for the adults. Owing to the political circumstances of the country, the ignorance of the people, as well as the exclusive use of the Bible in the ancient Armenian in the churches and in the houses, the study of the Bible was for centuries neglected; therefore, after the translation of the Bible in modern Armenian our evangelical fathers set themselves to the study of the Bible, and started in every church Bible classes for adults, a kind of Sunday-school for grown up people, Sunday evening services being devoted to these classes.

But all these Sunday-school activities, both for the children and for the adult, are only going on among the Christian population of Turkey. The Turks and other Moslem population have no share in it. They do not, they cannot, attend our Sunday-schools, because religious freedom in Turkey is only a farce.

For the countries where religious freedom is a reality, as it is in Egypt, under practically British rule, Dr. Zwemer can speak of Moslem children attending Christian day or Sunday-schools. But in a country like Turkey, under a Moslem rule, where religious freedom is only on paper, of course the conversion of the Mohammedans is next to impossible. That is why in our Armenian Sunday-schools not one Mohammedan child can be seen or is allowed to attend them. Therefore for such countries it is of the utmost importance that earnest work towards obtaining real religious liberty be carried out energetically in order to make the Sunday-school or any other Christian work successful. The Christians of all nations and countries must join in a supreme effort not to let the present opportunity pass by without securing to the inhabitants of Turkey, both Mohammedans and Christians, the blessings of a real religious and civil liberty. Mere promises and written edicts have no binding value at all for a Mohammedan State, unless a material guarantee is secured by the Powers.

Another point is the relation of the eastern churches to the conversion of the Moslem world, and especially of the Armenian Church

in relation to the Turks. The Zurich Convention has initiated a bold forward movement for Mohammedan lands. A very worthy undertaking, indeed. But the native Christian churches of those Mohammedan lands should not be neglected or put aside. They are not negligible in this great work; on the contrary, they are the natural means of the conversion of the Moslems among whom they live, and at whose hands they have suffered great persecutions. Speaking only about Turkey, I can confidently affirm that the Armenian church, the Evangelical party especially, will be the natural instrument in the hand of God for the conversion of the Turks, if only religious and civil liberty, so long promised and expected, dawns on the land. The Armenians in Turkey have before them a great mission to accomplish for the Turks. God has preserved this people throughout the centuries for a good purpose, he has scattered them among the Turks throughout the Turkish Empire, in order to receive their training in that wilderness, and being proved by fire and blood, to get ready for the great work of evangelizing their Turkish neighbors, when the hour strikes on the divine clock. Besides the Armenians know the language of the Turks, their habits and customs, their mode of thought; and being their next door neighbors, they are the future natural missionaries to the Turks. But in order to do the work, they must both, Armenians and Turks, have real religious and civil freedom.

A SUNDAY-SCHOOL TOUR IN THE BALKAN PENINSULA

JOHN DAVIDSON, GLASGOW, SCOTLAND

The southeastern portion of the continent of Europe is the volcanic area of the eastern hemisphere. For centuries this eruptive energy of the Balkan character has been alternately repressed and unrestrainable, and the passing centuries have witnessed the gradual and steady forcing back of the red tide of Turkish domination, from the walls of Vienna to the Golden Horn.

In these latter days, history has been and is still a-making in those peninsular lands, and at this moment new world powers are adjusting themselves, with which reckoning will have to be made in future diplomatic movements. In a dreadfully tragic sense we know not what a day may bring forth. But it is not only along purely political lines that this development is steadily and irresistibly taking place. There exist vast, widespread and far-reaching moral and spiritual

issues, which are making themselves forcefully felt right through and among all the Slavonic nations. My visit to the Balkan Peninsula and to Bohemia, Moravia and Hungary, at the instance of the World's Sunday-school Association, is too recent for the impressions made on my mind to have become dimmed.

In Bohemia, the conditions are at once supremely difficult and brightly hopeful. About ninety-seven per cent. of the inhabitants of this once Protestant country are either Roman Catholics or profess no religious faith at all. The laws against Gospel propagation are exceptionally irksome, yet the Sunday-school cause makes steady headway. In the north among the highlands, I found a unique school with a senior section of about sixteen or eighteen lads, and a total abstinence society. At Semonice, near Josephstadt, I attended a special Sunday-school session, with minister, superintendent, teachers and scholars present, on a Tuesday afternoon, and at Podebrady five schools from the district round about gathered in an impressive demonstration. At Velim an enormous crowd overflowed from the church into the roadway on a Saturday morning at half past eight. A schoolmaster from a distance who was present remarked at the close, "I am going back to my village to organize a Sunday-school."

In Prague itself, the valuable work done by Rev. L. B. Marek, Rev. Dr. Clark, Rev. J. S. Porter, Rev. Joseph Navotny and by Miss Kaspar, the then representative of the London Sunday-school Union Continental Committee, was observed, admired and noted. One of the most wonderful gatherings I have ever seen took place in this capital on a Sunday afternoon. For the first time, I was informed, the representatives of denominations usually at variance crowded the Moravian church to suffocation, drawn by their interest in the Sunday-school movement or at least curious to know what it all meant. Lutherans, members of the Reformed Church, Congregationalists, Baptists, Moravians, and it may be others, representing different spiritual interests, sat or stood together in amity. Before the gathering ended, Rev. L. B. Marek was appointed correspondent to the World's Sunday-school Association, and arrangements were completed to meet again at an early date to arrange concerted action on Sunday-school matters. I am informed that several harmonious gatherings of the different interests have since taken place.

In one of the districts of Prague there is a remarkable Sunday-school, in which a lady delegate to this convention, Mrs. Kolátorá, takes a lively personal interest. It is arranged and carried on entirely for Roman Catholic children and parents. It is the only purely Roman

Catholic Sunday-school in the Austrian Empire, though during the last year a new school has been opened in one of the districts of the city by the Reformed Church, to which Roman Catholic children are permitted to, and do, come. Mrs. Kolátorá writes to me, "Roman Catholic parents come regularly Sunday by Sunday with their families. There is a religion lesson for children too, on a week day. The poorest of the poor crowd the room, and very often there is not enough space to stand. The first time we started, men came in with their pipes; they spat on the floor, they disturbed the meeting and laughed, but now they behave quite differently."

In Bohemia Sunday-school workers appreciate the value of literature. There have been many attempts to popularize Sunday-school magazines, with varying success. Everywhere among the Slavs the cry is for good literature, not only of a distinctively Sunday-school or religious type, but of a general kind suitable for young people. The curse of pernicious literature is leaving its impressions on the national character, and there is a lack of the antidote in the form of cheap and attractive books of an elevating nature such as are produced so prolifically in Great Britain and America. A veteran evangelical publisher showed me some specimens of translations of "Christie's Old Organ," "Alone in London," and similar stories, which he had produced as far back as 1887, but they seemed now to be out of print. In Hungary there is a National Sunday-school Union, and though many difficulties continually face the executive, the Union does good work in organizing the Sunday-school cause.

At the convention held in Rome six years ago it was reported that there were 203 Sunday-schools in Hungary; now there are 448. There are 1034 teachers, and these work among 12,953 scholars. In those schools are to be found Jews and Roman Catholics as well as others.

A special feature of the visit to Hungary was the many opportunities afforded of visiting and pleading the cause of the Sunday-school in the theological and teacher-training colleges. At the Calvinter in Buda Pesth, at the training colleges at Pápa and Debreczen and Szátmár, and at the Universities of Sáröspatak and Kolosvar in Transylvania, professors and students gave attentive ear to the plain exposition of Sunday-school principles. Quite recently, Mr. John Victor, the secretary of the Hungarian Sunday-school Union, wrote to me as follows: "Mr. Takaró and myself have had several times letters from young ministers in the country who have begun Sunday-school work and who referred to the inspiration they had gained from your addresses to them in their colleges."

A special privilege was afforded me in that I was invited by the Bishop of Debreczen—the Moderator—to address what might be termed the General Assembly of the Hungarian Reformed Church. Mr. Takaró interpreted for me and a long debate followed, the drift of which, it will be believed, I did not catch, but at the close it was intimated that the assembly had resolved to associate itself with the World's Sunday-school Association and to appoint for the first time a Sunday-school committee.

In the city of Debreczen, the third largest in Hungary, I had the honor of speaking to a gathering of day school teachers and afterwards to the students. There was no Sunday-school at all in the city, and some of those present had never heard of such a thing. Before the meeting was over a promise was made that at least two schools would be begun.

An authority already quoted makes this significant statement: "There is an almost unanimous desire for a Sunday-school missionary, and for improved Sunday-school literature."

The Balkan Peninsula proper may be said to be that portion of Europe southeast of a line drawn from Trieste on the Adriatic to Odessa on the Black Sea, and includes a large portion of Hungary and the countries of Bulgaria with Macedonia, Servia, Montenegro, Albania, Roumania, Greece, Turkey and the Austrian province of Bosnia. A large portion of this territory is still untouched by evangelical movements. Servia has only three Sunday-schools, and by the constitution of the country the propagation of the gospel is forbidden, though for many years agents of the British and Foreign Bible Society have done splendid pioneer work in a quiet way. There are several small churches in Roumania, and the returns indicate that there are sixteen Sunday-schools.

Albania and Montenegro are, like Servia, almost if not altogether destitute of gospel teaching. Rev. P. B. and Mrs. Kennedy in Kortcha, Southern Albania, and the Rev. C. Telford and Mr. Erikson at Elbasan, representatives of the American Board, are the only Protestant missionaries among the people.

This convention has already listened sympathetically to Mr. Erikson's plea for assistance, which we pray may be granted. There are no railroads nor roads, which, of course, adds to the problem of how to evangelize the people of such wild lands.

The progressive country of the Balkan group is, of course, Bulgaria. Whereas in the other states darkness reigns, in Bulgaria the light blazes out from a hundred different foci. In place of servitude we

find freedom, for repression of evangelical teaching the Bulgarians have complete religious liberty and toleration; instead of autocracy there is a democratic representative government. Railways increase from year to year, and the Bulgars are a traveling people. In all this, Sunday-school workers will recognize the operations of a divine and all-wise Providence.

Since this address was prepared ten days ago events in the Balkans have moved with tragic rapidity and whatever remarks I make on the general situation must be modified by the knowledge of circumstances created by the present "fratricidal carnage." Apart from, but closely allied with, commercial and political movements which the late and present sanguinary conflicts in Balkan territories have set flowing, there have arisen marvellous opportunities for effective gospel propaganda. As the new conditions are creating newer and wider interests and generating strange ambitions, now is the time for a Sunday-school evangel to take possession of the imagination of those brave peoples.

The Bulgarian missionaries and evangelicals have already done much in the establishment of Sunday-schools, but it can hardly be expected that they can bear the whole of the burden themselves. They have played their part well and nobly, but their resources are limited, and as they themselves say in one of their picturesque proverbs: "A boy cannot carry two melons under one arm." There is a new appeal sounding in our ears to-day, which is an old cry with a two-thousand-year-old inspiration in it. "Come over into Macedonia and help us." I have heard the cry, and I have seen the need. Strong men have risen in their gatherings and with tears in their eyes and with arms outstretched have pled, "Send us a Sunday-school missionary." I pass on the appeal to this convention.

In Bulgaria there are two evangelical churches at work. In the country south of the Balkan range the churches are congregational in their order. Here the American Board of Missions conducts its operations. From the northern slopes of the Balkans to the Danubian frontier the American Methodist Episcopal missions and churches have possessed the land. Those two churches work together in perfect harmony, and there is hardly a village in which a church or a small cause is not to be found. The Sunday-school element in those churches is prominently recognized, and there are few if any of the churches which have not their successful Sunday-schools.

The sentiment among the teachers and particularly the leaders in regard to organization and modern development is surprisingly strong

and healthy. The spiritual life of the churches in Bulgaria and particularly in Macedonia is exceedingly deep. A Bulgarian worker said to me, "If you think that among our churches the Christian tone is high, in Macedonia you would consider it apostolic."

At Samakov, twenty-four miles southeast of Sofia, an open air conference was held in the compound of the mission college of the American Board. It was attended by missionaries and teachers, American, English, Scotch, Bulgarian and possibly representatives of other nationalities. For two and a quarter hours on a hot August afternoon, under the shade of a spreading acacia tree, the subject of Sunday-school work and methods was ardently discussed.

The state religion of Bulgaria is Greek Church, or to be more accurate Bulgarian Orthodox. It is a misnomer to call the eastern section of the historic Christian Church Greek. Only about two per cent. of its adherents belong to the Greek race. Even in the red days of Turkish misrule the Bulgarian Church refused to join the rest of the United Greeks, as they were called, in acknowledging the authority of Rome, and in 1871 by a special firman of the Sultan the Bulgarian Orthodox Church was constituted. The ritual and traditions of the eastern church are followed, and in an evangelical sense the tendency of their influence is corrupt and soul-stupefying. But it is a matter for gratitude that no fewer than 800 out of the 2000 priests of this church are evangelically inclined, and many of them to my knowledge are spiritually-minded men. The New Testament as translated and produced by the evangelicals is being read in many of the churches, and the Protestants are regarded with marked respect by all classes. Queen Eleonora herself is a Protestant and an occasional attendant on the services of the Methodist Church at Varna. On more than one occasion Orthodox priests in their robes came to, and took part in, our Sunday-school conferences.

In conversation with a priest I mentioned my desire to see the Exarch—the Pope of the Bulgarian Church—at Constantinople, and to discuss with the Holy Synod the possibility of introducing the Sunday-school system. His reply was characteristic and convincing. "Do not," he said, "go to the Exarch. It is useless to approach the Holy Synod. Go rather to the young men in training for the priesthood in the theological seminaries." This was wisdom indeed, but advice I was unable to follow except on its negative side.

One more evidence of the inclination of the Orthodox towards the acknowledgment of the superiority of evangelical teaching is a common saying among them, "It is right to be Protestant, but it is

easier to be Orthodox." Surely never was a field more nearly white to the harvest than this!

The children of the evangelicals and the Orthodox, the young people of the Christian home and the black-eyed frequenters of the streets, are being gathered in. The evidences of the effects of the Sunday-school I have observed in Sofia, in Samakov, in Philippopolis, in Stanimaka, in Nova Zagora, Haskovo and Burgaz, all on the south of the mountains. Then in Varna, Rustchuck and Plevna, in Lovatz, where there is a Methodist Girl's College, in Tirnovo, recently almost totally destroyed by an earthquake and in Sofia again.

I found three great spiritual forces at work in the countries of mid and southeastern Europe: the Young Men's Christian Association, the Student Volunteer Movement and the Sunday-school. They are interlinked. They are the advance guard of the church of the Living Christ. They represent the strength, the intellect and the simplicity of the Kingdom of God.

In Bulgaria there is a strong desire for a national Sunday-school Union. The subject has been discussed in the religious press. On the last day of my stay in the country I was assured by a prominent leader that in a short time there would undoubtedly be formed such a union. The disorganization of events prior to and consequent on the war may have delayed the matter, but the Bulgarian delegates to this convention will return with a new stimulus to organize their great movement on a national basis. The children are already being trained to love the Lord, to serve him in purer habits and to maintain the testimony of a Christ-like life.

War's present painful turmoil over, we pray that those heroic peoples who crowd the Balkan steeps may learn the art of peace and brotherhood, and continue to advance in civilized pride to a wider and more perfect liberty, the liberty of the bondage of Christ.

SUNDAY-SCHOOL WORK IN SWITZERLAND

Rev. William Esslinger, M.A., Zurich

Switzerland is not a land of boundless possibilities. She has neither the opportunity nor the inclination to indulge in spread-eagle oratory. Her national emblem is the cross. But Switzerland has a history of her own. Helvetia is a noble figure among the nations. Although not a Swiss myself, the tale of the stalwart heroes of this confed-

eracy has always thrilled my soul. The struggle for freedom was fought with unshaken faith in a righteous God.

There was a time in Switzerland when the schools did little more than teach the children to read and write and commit to memory Bible verses and church hymns. Then the people had time to attend to the needs of their soul. But the times changed—the curriculum of the school was broadened and multiplied. There was little room left for religious instruction. The church felt the need of supplanting it and providing special catechetical hours. For a long time it was possible to keep the young people in "children's instruction" up to the age of sixteen to eighteen. There were special sermons for the children. It was not only formal instruction, but instruction in the form of a service. Of course it necessarily comprises now a few fixed years and is really a preparation for special catechetical instruction. The pastor is the teacher. With all this it was felt by many wide awake pastors that more ought to be done, something which would bring out the personal interest in the Bible, something not legally ordered, something which gives others than the licensed teacher and pastor an opportunity to take part in the endeavor to acquaint the growing generation with their God and Saviour and bring them to a love for the Word of God. And that factor was found in the Sunday-school.

Religion is a branch of instruction in the public schools. These hours are, as a rule, in charge of the pastors. Yet being a part of school work, belonging to its curriculum, it is not of an edifying but only of an instructive character. It may involve moral teaching, and in many case it is only moral instruction; it has not the aim of really leading the child to Christ. Moreover, the hour may be given over to rationalistic and even infidel teachers. Thus the Sunday-school has been welcomed by almost all the pastors of even the State Church, who have the spiritual welfare at heart.

In Switzerland Sunday-school work had several beginnings and more than one independent factor to introduce it. It is reported that as early as 1778 the saintly Fletcher, who was a native of Nyon, having returned to his native city on account of his failing health, gathered the children on Sunday to teach them the way of salvation. Some came to a personal knowledge of Christ. He began to hold Sunday-school in the woods, but the pastor of the church greatly disliked it and on his appeal the authorities forbade it. It was too dangerous for the community.

In 1817 Robert Haldane and Mr. Wilcox, a Methodist, did evangelistic work in Geneva. A revival followed and a good many

Sunday-schools were organized. It was a pastor, moved by the spirit of God and the love for children, who opened the first Sunday-school in Geneva. Here and there Sunday-schools were started, but being solitary efforts and having no connection with other similar organizations they soon began to vanish. There were Baptist societies here and there which did work similar to Sunday-school.

The first united effort to open Sunday-schools wherever possible was undoubtedly made by the Methodists, organizing their first Sunday-school in Zurich in 1859. Soon no society was without one or more Sunday-schools. One of the first teachers in that Sunday-school is still living—the venerable mother of our assistant secretary, Mrs. Grob. Then came the Sunday-school evangelist, Dr. Woodruff, and did his blessed work. To-day the Sunday-school is a recognized factor in Switzerland. The time is past when Sunday-school workers were persecuted. Still there was a time. There was, for instance, a preacher who organized a Sunday-school in a town in the Kanton of Berne. The police authorities soon forbade him to hold Sunday-school, "because he had no teacher's license." Thereupon a lady, a licensed teacher, took up the work. She was summoned to appear before the judge and was fined, because teaching the children in Sunday-school was private teaching and she did not have the special permission for that. She appealed to the superior court, but the verdict was confirmed. This occurrence provoked a great deal of sharp criticism on the part of the press, and the director of the department of education found it best to send her written permission to do the very work for which she was fined. A pastor by the name of Iselin opened a Sunday-school and had to appear before the judge, who fined him Fr. 300. Thereupon a noble gentleman called a meeting of all the Sunday-school teachers in the city and on his advice they began a regular, systematic press campaign against such persecution. This soon had a decided effect on public opinion. There are still pastors of the opinion of one who recently declared: "We do not want this exotic plant, we do not need it. Let the parents be aroused to the sense of their duty." But such men are now in a hopeless minority. In our days it is not persecution, but sometimes undue rivalry which harms the Sunday-school cause.

As far as available statistics show we have now in this country 2,250 Sunday-schools, 7,693 officers and teachers, and about 160,000 scholars. Or, as has been said, our Sunday-school army in Switzerland is about as large numerically as the Swiss army. Of these figures the Free Churches have 530 schools, 2,393 teachers and 45,400 scholars.

Among the Free Churches the Methodists have the lead with 261 schools, 1,390 teachers and 23,019 scholars. Next comes the Evangelical Association with 172 schools, 712 teachers and 16,645 scholars. Then follow the Baptists, the regular and the so-called independent societies of Baptist confession. Here in the city of Zurich we have about 10,000 Sunday-school scholars.

While in former times Sunday-school work was carried on, and sometimes under great difficulties, almost exclusively by the Free Churches and independent religious societies, now Sunday-schools have been organized in numerous State Churches. And our work in the Local Committee, preparing for this convention has brought us all into closer contact. We shall understand each other better and be the better friends after this great convention. We have been working for a common cause, and will find that we are not antagonists, but fellow-workers in the Lord's vineyard.

We have a number of Sunday-school Associations in Switzerland. There are four in the Romanic part, in French-speaking Switzerland. There are a number of Kantonal organizations. The Free Churches have their so-called conferences. Thus the Methodists have six. The purpose of these associations is to hold an annual convention for the teachers in the respective districts. There important questions of the work are discussed. They are a great factor to encourage the workers and to develop and perfect the system. As yet there is no national and no inter-denominational organization. Perhaps this convention will lead to it. It would certainly be an excellent thing if we could meet together for mutual encouragement and exchange of thought once in a few years. We would then come to know that the other party is more congenial than we thought.

Of course, being divided into different camps, not coming into closer contact with each other, each part of the work has its own peculiar character. On the whole the Free Churches are using the International Lesson system. The Sunday-schools of the State Church have a lesson plan of their own. The same must be said of those in French Switzerland. The mode of conducting a Sunday-school is about the same everywhere, where the group system is possible: singing, prayer, the reading of the lesson, reciting the golden text, singing, class instruction, song, review by the superintendent bringing home the leading thoughts of the lesson, ending with song and prayer. There are schools which cannot be divided into classes, simply because they have no room for that, especially in the villages. The room is so small that they are pressed together like herrings.

They not only sit on the benches and stand for lack of sitting room, they also sit on top of the old-fashioned stove. And in one such room I once remarked that the only way to make room for more would be to devise a suspended gallery. Sometimes the school directors are kind enough to let them use a large school room. How fine for such Sunday-schools to be able to follow the example of Fletcher and congregate in the woods.

As to Sunday-school literature, we have in this country helps to meet the most urgent demand. We have monthly or quarterly magazines for the teachers, weekly papers for the children, and a few books on Sunday-school work. There is room for a good deal more literature.

I am sorry to say that in by far the most schools the children do not stay longer than to their twelfth year. This is largely due to the fact that special religious instruction begins at that age. It is a prevalent idea among parents and children that the children now begin to be too old for Sunday-school. And when they are confirmed or graduated from catechetical instruction, then certainly it becomes almost a shame to be classed with the little ones, especially for the boy who goes to work or learns a trade or goes to high school! He certainly is beyond such things as the Sunday-school! But we are contending against that tendency. In many schools now there are special classes for the young people, normal classes as we may properly call them. Out of these most of our future teachers will be taken.

I wish to lay emphasis on the fact that here in Switzerland, in the State Church and in the Free Churches, every pastor considers it his duty and the congregations expect it of him as self-evident that he instruct the children in Bible history and in the Catechism. And some add to this general Bible knowledge and church history. The course generally comprises four years.

The first Sunday-school work in Switzerland was the fruit of a revival. May we again be blessed with a great awakening. We need it when rationalism and unbelief are so active. May all our teachers be endued with power, wisdom and love from on high.

REPORT OF COMMISSION NO. 2: SOUTH AFRICA

CHAIRMAN: REV. F. B. MEYER, B.A., LONDON
SECRETARY: MR. ARTHUR BLACK, LIVERPOOL

Rev. P. K. Albertyn, Graaf Reinet, Cape Colony.
Rev. George Ayre, Aliwal North, Cape Colony.
F. E. Blackwell, Johannesburg.
Rev. Carey Bonner, London.
Oswin B. Bull, Cape Town, Cape Colony.
Rev. T. Chapman, Pietermaritzburg, Natal.
Rev. O. de Coninck, Berea Majara, Basutoland.
J. R. Farquhar, Camps Bay, Cape Town.
Rev. Donald Fraser, Edinburgh.
J. C. Gibson, South African General Mission, Cape Town, Cape Colony.
Jas. Harvie, Wellington, Cape Colony.
Bishop J. C. Hartzell, D.D., Funchal, Madeira Islands.
Rev. James Henderson, M.A., Lovedale, Cape Colony.
Rev. J. Lennox, M.A., Lovedale, Cape Colony.
Rev. George Lowe, Johannesburg.
Rev. Chas. Philips, Johannesburg.
Rev. J. du Plessis, B.A., B.D., Livingstone College, Leyton, England.
Rev. John M. Russell, Mowbray, Cape Colony.
Mr. W. H. Stanes, Camps Bay, Cape Town.
Rev. George Walker, "Observatory," Cape Town.
Rev. W. C. Willoughby, Tiger Kloof, via Kimberley, S. A.
Rev. C. T. Wood, Wooster, Ohio, U. S. A.
Rev. A. Burnet, Pretoria, Transvaal.
Rev. J. F. A. de Villiers, London.
Miss M. M. Kriel, London.
A. Head, Wimbledon, S. W., London.
Rev. J. G. Norenius, Johannesburg.
Rev. F. B. Bridgman, Johannesburg.

Most of the Commission Reports have been necessarily abridged in order to bring them within the compass of this book. The World's Sunday-school Association has arranged to publish some of the reports in fuller detail for those specially interested. For information concerning the reports on Continental Europe, South Africa, and India, address the Rev. Carey Bonner, 56, Old Bailey, London, E. C., England; on the Orient, Latin-America, and Mohammedan Lands, address Mr. Marion Lawrance, 1416 Mallers Building, Chicago, Illinois, U. S. A.

Rev. D. Hunter, Johannesburg.
J. Reyneke, Leytonstone.
Rev. D. Stormont, M.A., B.D., Blythswood, Butterworth, Cape Province.
Miss Bliss, The Seminary, Wellington, S. Africa.
Rev. C. H. Helm, Grahamstown, S. Africa.
F. Vernon Fairbrass, Johannesburg.
J. C. Birch, Port Elizabeth, S. Africa.
Andrew Murray, D.D., Wellington, S. Africa.
The Principal, Theological College, Stellenbosch, Cape Colony.
Dr. Mackenzie, Kimberley, South Africa.
A. Motyer, Middleburg, Cape Colony.
Mr. Dube, Industrial School, Ohlage, Natal.
J. Heraughty, Bay View, Manning Road, Durban.
Rev. Dower, care of Rev. D. Burford Hooke, Memorial Hall, Farringdon street, E. C., London.

The area included in this report is the Union of South Africa and the five British Protectorates—Cape Province, Natal, Transvaal, Orange Free State, Basutoland, Zululand, Swaziland, Bechuanaland, Southern and Northern Rhodesia, and Nyasaland. These cover an area of about 1,030,000 square miles, and have a total population of about 9,000,000. British South Central Africa, north of the Zambesi, has been included because of its close connection with South Africa, through the Cape to Cairo Railway, because of Livingstone's association with both, and because the South African churches are taking so large a share in its evangelization. This great sub-continent under British rule is composed of a variety of races with a perplexing diversity of languages. The process of evangelising South Africa has proceeded since the Moravians started their mission in 1736. Many of the great churches of Europe and America have followed, and south of the Zambesi, nearly every district has been given an opportunity of receiving the Gospel, by one or the other of the 43 societies at work. North of that, most rapid and encouraging missionary work has been recently carried on, chiefly by the Dutch Reformed Church, the United Free Church, the Church of Scotland and the Universities Mission. In addition to the ministry serving the European churches there were (according to the Statistical Atlas of Christian Missions, 1910) 769 ordained missionaries, 428 lay workers, 561 wives, 236 unmarried women, a force of 1,994. With these co-operated 411 native pastors and 11,347 native preachers, teachers, etc. There were over 4,000 church organizations with 343,000 communicants, and 1,237,000 native Christian adherents.

The recent census returns, 1911, give the population of the Union of South Africa alone, as 5,973,000:—composed of 1,275,000 European or white; 4,019,000 Bantu (speaking chiefly the Kafir, Zulu, and Secuto languages); 678,000 mixed or other colored races, an increase of some 10 per cent. The European section represent 21.4 of the whole, and of this, the Dutch speaking people are 55 per cent., and the English speaking 45 per cent. The average number of persons to the square mile is 12.63. The relative strength of the chief churches, including all races, is Dutch Reformed, 15 per cent.; Wesleyan, 8.98; Anglican 8.91; Congregational, Lutheran, Presbyterian, Baptist, 7.72 (The Roman Catholics 1.52; Jews .8; Hindus 1.9; Mohammedans .8). Over 50 per cent. are returned as having "No religion," and 4 per cent. as "indefinite" "unknown," etc. Thus over 54 per cent. are professedly without faith.

As to the child population—there are 280,000 European or white children of day school age (5 to 14), while the number of Sunday-school scholars of the same class is probably less than 120,000 or 42 per cent. The scattered character of the white population must be remembered, nearly one-half (48 per cent.) living in rural areas. There are but 94 towns having above 2,000 inhabitants of all races. Fifty-seven per cent. of the possible number of European scholars attend day schools. In the newer and more sparsely populated districts the proportion will be lower, and still less in the Protectorates, the population of which given in returns several years old was 2,710,000, chiefly native. These give some rough indication of the present extent of the Christianization of South Africa and of the opportunity awaiting the Sunday-school as an increasingly valuable instrument in the hands of God in the shaping of national faith and life. Our survey includes the Dutch and English speaking schools, the mission schools in European districts and those in the newer mission fields in the North. The statistics as far as we have been able to secure them are tabulated at the end of this report. It has not been possible accurately to group them, some of the churches not differentiating in their returns between European and other races. But it shows a far larger number under religious instruction than any previous compilation, and may perhaps form the basis for a more complete return in some future year.

The Dutch Reformed Church Sunday-schools number 2,281, of which 270 are in towns; 2,011 in the country. There are 5,421 teachers and 66,100 scholars, the average school consisting of just under 3 teachers and 30 scholars. Probably about 100 town schools attempt grading, a few, perhaps 10, use kindergarten methods, and 30 have senior sec-

tions. In towns the church buildings are used, in the country the day schools. Memory work consists of the lesson, text and hymn verse. Ministers superintend as far as supply allows. Practically all the teachers are church members, and nearly every scholar joins the church, which receives girls from 16 years and upwards, and boys from 17 years, after due preparation and examination. There is little teacher-training. The Rev. P. K. Albertyn, the Sunday-school secretary of the Dutch Reformed Church, has issued a hand-book for teachers in Dutch, a monthly teachers' magazine is circulated, and one weekly church paper gives a column of lesson notes. In a few centers annual conferences are held. The fullest sympathy is given in the homes. More, however, should be done for the children of the poorer classes in the cities and for those in the numerous outlying farms. The schools have very slender equipment, the cost of which is defrayed from collections the bulk of which goes to missions, etc. The chief essential to advance is an organizing secretary to devote the whole of his time to this work; given such a leader, the time seems favorable to a great forward movement. The veteran leader, Dr. Andrew Murray, has advocated this step for some years, but the churches have not yet seen their way to act.

The mission day and Sunday-schools of this church number 864, having 2,548 teachers and 74,614 native and 7,910 colored scholars. The total Sunday-school enrollment of this great church is 3,145 schools, 7,969 teachers, 148,630 scholars—almost half of the Sunday-school forces of the country. These figures are a fine tribute to the educational and missionary zeal of the church during the last generation.

The English speaking Sunday-schools belong to the main denominations familiar in the homeland. Reports show that excepting a few in the cities they are small: grading, therefore, is only partly practicable. As a rule there is no overcrowding, and in most districts there must be many young people outside the schools who might be brought in with an effort if there were sufficient teachers. Many of the buildings are not very suitable, and there is lack of equipment, especially in country districts. But the chief difficulty is the deficiency of teachers and their lack of training. The present urgency is thus emphasized by a careful correspondent, Mr. J. G. Birch, Secretary Sunday-school Union, Port Elizabeth.

A new nation is in the making. The adult white population of to-day came here from other countries to "get." The adult population of the future is being born on the soil. It is their native land. Now is the time to instil right ideals into the new nation.

The white children are growing up side by side with races just emerging from semi-barbarism. Every child won for Christ now will be an important factor in the ultimate destiny of the native and colored races.

The majority of existing Sunday-schools are feebly administered and ineffective, due to lack of workers and lack of vision and ideals by present workers.

The forces of evil—drink, immorality, love of pleasure—are advancing rapidly and capturing our young people. The bioscope has outstripped the Sunday-school in many a "dorp." The denominations are becoming aware of the critical importance of their Sunday-school work, and the Wesleyan, Presbyterian, Congregational and Baptist bodies have their Sunday-school committees. Some detail of the largest denomination may be given. The Wesleyan Methodist Church of South Africa, with 818 schools and 40,300 scholars, an average attendance of 75 per cent., adopted at last year's conference general rules and directions for its English Sunday-schools, and appointed a committee with general oversight of all Sunday-school interests, to review reports of this work, advise the Church thereon, and give impulse and direction to all engaged in this service. Each circuit is urged to form a teacher-training class, and a connectional examination for such students has just been instituted. Each school is instructed to establish a Juvenile Missionary Auxiliary and a Band of Hope, and to observe the third Sunday of October as Children's Day. Suggestions are made as to the League of Young Worshippers, and a regular pastoral visit of the schools. An annual scholars' examination is held, based upon several weeks of the International lessons, and the Catechism; 349 sat last year in the English, and 702 in the native section. The secretary reports, "on the whole the condition of things is not satisfactory. In a few circuits only is it apparent that any attempt is being made to conduct them on modern lines." The committee propose to issue a monthly Sunday-school journal for disseminating news and binding more closely together officers, teachers and schools. The following scheme of grading is recommended: Juniors, 3 to 7 years; intermediate, 7 to 16; senior, 16 and upwards. The average English school has 7 teachers and 65 scholars; the mission school, 3 teachers and 45 scholars. The Wesley Guild reports 1,408 members in 30 senior, and 424 in 8 junior guilds. The decrease in this movement is assigned to lack of interest of church officials, fewness of leaders, and many counter-attractions.

Several of the foregoing details indicate the position in other com-

munions. What is true of the guilds also applies to the Christian Endeavor societies. The International Bible Reading Association has over 5,000 members. The chief needs have been thus stated:— "Higher ideals and more definite aims, deeper interest and devotion of Sunday-school workers, better teaching methods, modern equipment, and effective organization." Several reports refer to the difficulty in retaining senior scholars and to the paucity of additions from the schools to the churches. A council representative of the churches in which in time one would hope the Dutch Reformed Church and the Church of England would take their prominent place, might prove of great value, and while not interfering with the special work of each church, might evolve methods of coöperation instead of competition, and secure corporate study and prayer in the light of common experience and need of such problems as teacher-training, grading, lesson courses, publications, missionary education, examinations, statistics, etc. It would tend steadily to lift the whole conception of church and nation as to the place and value of the Sunday-school. The literature required is supplied partly by the denominations, but chiefly from America. An agency of the Sunday-school Union of London has been recently opened in Durban.

The colonial edition of the "Sunday-school Chronicle" of London, published in time for the International Lesson Notes to be of service on the right dates, ought to be of great value in keeping officers and teachers in touch with the best thought and action in the homeland. The urgent need of facilities for rapidly and easily obtaining Sunday-school supplies is several times alluded to.

One of the most hopeful coöperating agencies is the student Christian movement, which has 5,600 members in the various colleges. The majority of these are Dutch speaking, of whom probably nine-tenths have Sunday-school connections and the various study courses in use are of very definite value in preparation for the work of Sunday-school teaching. How further this world-wide agency can be linked on to the task of supplying educational and spiritual leaders for the Sunday-school is a question not only for South Africa but for every land; for it is surely from among those to whom Providence has granted the precious gift of higher education that the church should find not only the recruits for the ministry or the mission field as a life vocation but for the far more numerous posts waiting to be filled as voluntary religious teachers of the young in the circle of their home, church, or mission. Such student centers as Cape Town, Johannesburg, Wellington, might well serve for the holding of Sunday-

school institutes and courses for the help of present and prospective teachers. Sunday-school unions exist in such places as Cape Town, Johannesburg, Durban, Port Elizabeth,

Good work is being done by visitation of schools, conferences, lectures, demonstrations of methods, etc. The scattered population over a large area makes the formation of a South African Association difficult; race and language barriers also prevail. It was hoped that the visits of Dr. Meyer and in the following year of Messrs. Ruth and Black had prepared the way for a South African Sunday-school association. A resolution favoring such a step was passed at the Blomfontein Missionary Conference, in 1909. Certain financial promises were secured towards expenses, and in 1911 an offer of £150 a year for three years was made by the British section of the World's Association, if a committee were formed in South Africa to raise the necessary balance and undertake direction. Several correspondents express their keen desire for such a step and especially for the appointment of a traveling secretary, to form the living link between the various churches and districts. One experienced pastor of nearly fifty years' service (the Rev. W. Dower) writes: "Beyond all doubt the want of an organizing secretary who could devote his whole time to this work is felt by all who are interested in Sunday-school service, but it would seem an insoluble problem to find a man acceptable to Anglican, Dutch Reformed Church and Methodists."

Another scheme submitted to us is for the formation in the union of South Africa of five district associations, worked with honorary officers in touch with headquarters, say at Cape Town, with book depot and publication department in charge of some trained man having large knowledge of Sunday-school problems and of South Africa. The issue of a monthly magazine devoted to South African Sunday-school work is also regarded as a very potent agent in a land where distances are so great, and the postal service so excellent. No one, however, has yet been found to step forward and take the responsibility of organizing the South African response to the financial challenge. It remains for some denomination or keen group of workers to take the initiative in bringing about concerted action in the common interests of Christ's kingdom among the young. No cut and dried scheme from America or Great Britain would be suitable to the peculiar and complex situation. But it is hoped that the same desire for closer fellowship, mutual aid, and efficient service that had brought about the South African General Missionary Conference and continuation committee will also operate among Sunday-school leaders,

drawing them together for the vision and realization of some permanent association through which they may express their glad loyalty to the spirit of unity enjoined by the Master, and their supreme aim in the progress of the kingdom of God throughout South Africa high above any personal preference or denominational advantage.

The chief religious educational work among the colored and the native people is carried on through the mission day schools. Most of the schools for colored children, and almost all those for native children, are worked by the missions, subsidized with government grants. There is a tendency, owing to financial strain, to pass the former over to the local school boards. The demand for education among the natives is growing rapidly and the number of scholars enlarges as fast as teachers can be trained to teach them, yet the present enrollment, which shows remarkable increase as compared with the time before the war, indicates that four-fifths of the possible scholars are as yet outside. The director of education in Southern Rhodesia reports a much lower proportion—18,000 native scholars out of a possible 140,000 to 170,000. The great majority of these scholars are in the lowest standards. The religious exercises in these mission schools vary in the different provinces, but usually consist of half an hour's Bible lesson, hymn and prayer. Owing to the imposition of the government curriculum upon the schools, and the periodic inspections of all but the religious instruction, the tendency is for the schools to become secularized. The religious subject gets overlaid by the secular, upon which it is to the interests of both teachers and scholars to concentrate. The government inspector is sometimes hostile to religious teaching, and the teacher is at a loss between the conflicting ideals of the missionary superintendent and of the inspector.

"There is a minority of people in some parts that want to make the schools secular both amongst whites and blacks, and this will undoubtedly come as soon as native schools pass under public committees."

"The only apparent solution," according to Rev. J. du Plessis, the distinguished author of the History of South African Missions, "is such an alteration of the present curriculum as shall provide more time for religious teaching and constitute it a definite subject of inspection and examination. There is a movement afoot in the Cape Province for making provision in the ordinary curriculum for Biblical and doctrinal instruction, and a catechism and syllabus has been prepared by a committee of clerical representatives from the Anglican, Dutch Reformed, Presbyterian, Wesleyan and Lutheran denominations, which it is hoped will be acceptable to the government."

Another solution, however, is suggested by Rev. F. B. Bridgman, of the American Board of Missions: "It should be remembered that in South Africa there are no public schools for natives apart from schools under missionary auspices. In a measure these common schools have supplied the religious training usually given by the Sunday-school. But as these schools come more and more under partial government control in order to secure state aid, the emphasis on religious instruction inevitably becomes less and less. Hence the increasing need for a strong advance in Sunday-school work. To secure such an advance I consider it most essential that there should be cöoperation in this work between the various societies. Without such coöperation the supplying of worthy Sunday-school literature seems to me impossible. But thus far coöperation ends with convention talk for the most part, yet we do not despair."

The mission day schools reported in the Statistical Atlas of Missions numbered 4,239, with 238,000 scholars, an average of 56 per school, while the Sunday-schools reported by the missionary societies numbered 2,479 with 147,000 scholars (in these last figures some British schools seem to have been included). The division of these mission schools into their main groups gives some interesting comparisons:

Continental Missionary Societies reported 34,000 day scholars and 2,200 Sunday scholars.

British and American societies reported 80,000 day scholars, and 85,000 Sunday scholars.

The South African churches reported 124,000 day scholars and 60,000 Sunday scholars.

Undoubtedly substantial increase has taken place since then, as may be illustrated from the Dutch Reformed Church Mission scholars, 52,000 to 82,000; the United Free Church of Scotland Missions, 16,200 to 34,500. The conspicuous feature in the above comparison is the low place taken by the Sunday-school among the dozen continental societies at work, two only of which reported Sunday-schools. Yet their general educational work does not suffer by comparison with any other. The Paris Evangelical Society in Basutoland now reports 3,100 Sunday scholars, and its correspondent writes: "We will have to form regular Sunday-schools in all our churches if we wish to retain our young people as living members." And this return suggests that several other societies could produce corresponding figures were the definition of Sunday-school made to include the station school having instruction on Sunday. This was evidently done in the case of the Church of Scotland Mission, when in 1910 the same number of

elementary and Sunday scholars, 3,480, was reported. This number has now increased to 10,500 scholars, but no indication is given as to whether they are also Sunday scholars. Most mission schools probably include Sunday teaching, though they are not organized as Sunday-schools. The same thing is noticeable in the diocese of St. John's, Kafraria, where there appear to be nearly 11,000 more scholars in the day schools than in the Sunday-schools. The superintendent of the Church of Sweden Missions, the Rev. J. E. Norenius, thus comments on this situation:

"Direct Sunday-school work has only recently become a thing of more actual interest in our home church and it has scarcely been taken up by us in this field. It is practically one with our missionary, evangelistic, and pastoral work in general. Sunday-schools in the proper sense of the word we have only a few. On every Sunday religious instruction is given, in connection with the ordinary Sunday service at about 50 head stations and out stations, and a great number of preaching places.

"The religious instruction of young and old Christians belonging to our congregations is otherwise provided for. The teaching is done by our native evangelists and voluntary helpers, superintended by the respective missionaries, and the medium used is the vernacular. The instruction given is in the first instance religious and the books used are the Bible, the smaller Catechism of Luther, a short Bible history, our church hymn book, and a small hymn book for our Christian homes and schools. But even in spelling and reading, instruction is given so as to gradually enable the scholars to read the Word of God themselves.

"Although on account of the way in which our mission work is organized and conducted we have not hitherto felt any special need of establishing proper Sunday-schools in our mission field. I have a feeling that the time is fast coming when we have to do so. As things are now developing in South Africa, the young natives are rapidly being drawn into the maelstrom of European civilization and gradually tied down to constant work as agricultural and industrial laborers, and it is becoming more and more difficult to give the young people of our congregations the religious education they are in need of, as they no longer are as free as formerly to attend our schools and classes. The government inspectors of the native schools are for the present not supposed to take any notice of the religious instruction given in these schools, even though there is now a movement on foot that they should do so, and that a suitable syllabus for non-denominational religious instruction should be prepared for the

purpose. It must, however, be said that hitherto there has been a tendency to cram out the religious instruction as much as possible, from the curriculum of the native schools, and the real danger for them lies therein. If this tendency goes on, the mission schools receiving grants in aid from the government will become more and more secularized. I feel that the Sunday-school work has then to be vigorously developed among the natives of this mission field, and I think that the World's Sunday-school Association will have a very wide scope for its operations in trying to arouse, foster, and advance a more living interest in Sunday-school work in native South Africa.

"What should be aimed at when attempting to establish a more vigorous Sunday-school work among the natives of South Africa is to impart to them clear, definite and substantial Christian knowledge according to the rule, '*non multa sed multum,*' and to cultivate as much as possible their natural turn for song and music."

Native Sunday-schools, especially in sparsely populated districts, are conducted in a very primitive style. "They are very loosely organized. The boys seldom attend where the community is agricultural, and the boys herd or are supposed to herd on the Saturday and Sabbath. The greater necessity for organization of Sunday-schools and the distribution of religious literature arises from present conditions, both in matters of education and of morality. Otherwise our educated heathen will swamp the morals of the State." (Dr. Stormount, B.A.B.D. Blythswood.)

The case for the mission schools is well illustrated by the Rev. J. A. Ross, of Kambole. "I think the natives have good aptitude for Sunday-school work. It is a beautiful sight to see 6 or 7 children gathered round one of the native Christians, and to see the respect and attention with which the scholars attend to the lesson. I am quite satisfied that it is far better to convey the lesson to the children through the medium of Christian natives than for me to conduct a children's service." At Shoshong, another station of the L. M. Society, the report is, "Sunday-schools very well attended, week-day Bible classes and classes for Sunday-school teachers also."

A revision of Dr. Murray's survey, "The Kingdom of God in South Africa," published in 1906, if brought up to date with the latest particulars as to missions and Sunday-schools, would, we believe, show marked advance, and also indicate directions in which more extended advance, and also indicate directions in which more extended educational efforts, should be made.

According to the World's Missionary Statistical Atlas, there were 41 theological colleges, normal schools and training classes in the

Union of South Africa, with 964 pupils, and 9 in the 5 British Protectorates, with 392 pupils; in all, 50 institutions with 1,356 students. Among them is the world famed Dovedale, the oldest and largest (Pres.), Healdtown (Wes.), Zonebloem (Church of England) and Tiger Kloof (Cong.), one of the youngest. Each of the great missions in Nyasaland has its training institute, and the first two African girls to become certificated teachers have just started work in connection with the Church of Scotland mission. The moral and religious instruction of this system of Christian colleges has exercised a mighty permanent uplifting influence upon the native population. Here are the native ministers, missionaries, school teachers, and educated church workers in the making. Here then are the sources from which must be sought the chief supply of Sunday-school leaders.

To utilize these great agencies for giving to these students practical knowledge of Sunday-school methods and enthusiasm for imparting religious knowledge to the young, is the chief problem to be faced by those who believe that the Sunday-school in South Africa, as in other lands, will be found a growing necessity wherever the success of missions has secured the beginnings of a Christian family and social life.

Specific training in the art of Bible teaching and school management, helpful in Sunday-school work, is included in the normal courses for those entering the teaching profession. In some of the libraries recent English and American books on the subject may be found. But the growth of a professional spirit among day-school teachers tends to turn many against voluntary teaching in the Sunday-school. Facts have not been supplied enabling us to state to what extent the students who go out as day school teachers give their services for voluntary Sunday-school work. But there is a great reservoir for the supply of Sunday-school teachers in the 7,825 pupils in boarding and high schools, and 2,354 in industrial training institutions and classes. If these students in general subjects could be inspired with the Sunday-school idea and imbibe some practical knowledge of teaching method along with their Bible and general instruction, they could render valuable assistance to mission leaders in the development of native Sunday-schools. At Tiger Kloof a series of Bible classes is conducted in the vernacular, and the majority of boys get a fair Bible knowledge, but there is no Sunday-school in the strict sense of the word, though on Sundays the usual secular subjects are laid aside. The problem is to yoke the zeal of the African for local preaching to the humbler duty of teaching children.

We do not presume to advise the experienced staffs of these institutions as to the methods by which others in addition to the normal students may be led to take a more intelligent and active share in winning the young of their race to the Christian truth, through the establishment of some regular classes or services corresponding to Sunday-schools. The inclusion of suitable books in the libraries, the preparation and issue of books in the vernacular on Sunday-schools and teacher preparation, such as those written by Mr. Annett, and being taken up rapidly for use in similar colleges in India; the establishment of practice Sunday-schools for the students; the construction of simple study courses preparatory to Sunday-school teaching, such as are in use in many of the negro colleges in America; the holding of holiday schools of method for teachers within reach; the issue of Bible lesson series better suited for native schools than the Uniform International series, with appropriate helps for teachers, are named as among the methods which are or might be in use, widely varying local conditions and needs being respected. It is here that, in addition to certain financial assistance, the experience of the World's Sunday-school Association of what has been done in other mission fields, such as India, China, Japan, Korea, (where the Sunday-school movement is organized, national committees working in coöperation with nearly all the missionary societies) might prove of real service. A summary of what has been done elsewhere, with specimens of literature in use, might be forwarded to the South African Missionary Conference in 1915, and an invitation extended to South African institutions to forward in exchange specimens of their own special courses.

It is regretted that South Africa is not yet represented on the World's Sunday-school Association and we suggest that two appointments be made, one for the English speaking, and one for the Dutch speaking schools, one of these should have wide knowledge of the mission school problem.

Summary

General.—The widespread and steady development of the Sunday-school throughout South Africa, and the still greater opportunity awaiting it.

European.—The necessity for efficient leadership to deal with training of teachers, grading, and other problems.

Consultation and coöperation between evangelical churches as to extension, teacher-training, lesson courses, literature, etc.

Mission.—The use of existing mission colleges as the effective sources for the supply of native Sunday-school leadership.

THE INDIA SUNDAY-SCHOOL UNION

With an Introduction to the Report of Commission No. 3, on India

The Rev. Richard Burges, Jubbulpore, India
General Secretary of the India Sunday-school Union

The India Sunday-school Union has no Sunday-schools. Its glory lies in the work of the church. The union is a hand and a voice directing the attention of the churches to the value of the child. It is therefore most gratifying to observe that the Basel Mission has set apart the Rev. Ch. Renz for the development of Sunday-schools in the Basel Mission of the Malabar country. The Rev. A. Jewson, with the full cognizance of the London Baptist Missionary Society, devotes approximately half his time to Sunday-schools, and has done so for twenty years. The Salvation Army have appointed a full-time educational secretary (Lieutenant Colonel Spooner) for increasing the efficiency of their young people's work. Soon the Methodist Episcopal Church hopes to appoint a general secretary for its Sunday-school work in Southern Asia. In the best sense these are all "hand in glove" with the India Sunday-school Union.

In the last analysis the India Sunday-school Union is intensely denominational. It studiously avoids interference. Rather it exists to help; the India Sunday-school Union is a sort of pooling of Sunday-school ideas for the common good. The formation of a Sunday-school Union in each mission is encouraged and, in the case of large missions, one in each section and language. To this end missioners have in recent years been employed by the India Sunday-school Union who promote, under the supervision of their own missions, denominational Sunday-school enterprise. Some of these missioners are employed for long and others for short periods. Last year the Rev. G. D. Presgrave visited 40 large towns (besides many small ones), held 150 meetings, and addressed over 15,000 persons. Mr. V. P. Mamman, B.A., who works under Mr. E. A. Annett, visited 59 stations, held 258 meetings and spoke to 43,000 persons. Last year there were two permanent and nine temporary missioners so employed and between them they spoke eight vernaculars. At the present moment there are four permanent and seventeen temporary men employed and they speak eleven vernaculars.

Most of the money for this department comes from Sir Robert Laidlaw.

The Scottish National Sabbath School Union has made itself responsible for £1600, the interest on which alone is to be used in this department. Scotland will thus have her own missioner and reports will be regularly supplied.

The India Sunday-school Union now embraces thirty-two auxiliaries. Their boundaries coincide, in the main, with the large provincial political areas of India and Malaysia. They are self-governing and depend largely, for their usefulness, on the personnel of their chief officers. This is not ideal but facts must be faced. Interdenominational committees, at their best, find it difficult to hold together permanently and effectively. Committee members are generally over-worked missionaries and the laity and all serve in an honorary capacity. The ideal is to employ a whole-time secretary for each large auxiliary section who will rally, unite and coördinate the honorary workers.

It is frankly admitted that over some of the far-spread auxiliary areas the India Sunday-school Union central organization is not able to exert a powerful influence. This only serves to show the need of more secretarial assistance. Take Malaysia for instance where the population is 80 million. Over 430 Protestant missionaries are at work among these multitudes and it is doubtful whether the Sunday-school is playing the part it might.

There are in India, under denominational and India Sunday-school Union control, about fifty weekly editions of Sunday-school Lesson Expositions, and in twenty languages. Four-fifths of this is on the International syllabus. Ten million pages annually is a very low estimate of what is published. This literature, carried home each Sabbath by so vast an army of youngsters, is a potent factor in India's evangelization. For twenty-three years the *India Sunday-school Journal* has been the official monthly organ of the India Sunday-school Union. It is published in English and has a valuable constituency in Southern Asia. The Rev. J. J. Banninga, M.A., is the able editor.

Though literature for the help of Sunday-school teachers and scholars is published in twenty languages it should be noted that the teaching is done in fifty.

More and more the need is asserting itself for graded lessons. A sub-committee is at work with Miss Franklin as convenor. Some would *adopt* while others would *adapt* courses which come from

Europe and America. Again there are those who would construct a syllabus *in* India and *for* India. The matter is no less difficult than it is important.

The International Bible Reading Association has for many years been promoted by the India Sunday-school Union. The natural home of this association is the Sunday-school, and its topic the International lessons each week. By its means the home and the school are linked by a golden thread, and the private habit of daily Bible reading is formed and strengthened. The lists of readings are issued in 13 Indian languages, besides English. The total membership is over 16,000 in the vernaculars and over 5000 in English. In the missionary educational institutions the International Bible Reading Association has a strong influence. As a matter of course the portion is read each morning at "opening prayers."

In a single forenoon every July since 1896 a Scripture Examination has been conducted by the India Sunday-school Union. The text is the International lessons for the previous six months. Probably more than half the candidates are non-Christian. The highest first-class candidate in each language and department is awarded a silver medal; an ordinary "pass" secures an illuminated certificate only. This examination is held in about 2000 centres, the questions are graded into seven departments, and answers are usually tendered in twenty vernaculars. In 1912 there were 48 medallists and 14,320 candidates. Since 1906 no less than 500 medals have been earned. At least 204,000 candidates have presented themselves since 1896. So much has this examination woven itself into the fabric of missionary work that passes are often accepted as general standards in the employment and classification of mission agents. This department has been described as "unique in the non-Christian world."

This year the National Scottish Bible Society has promised to grant a New Testament to those who secure 85% marks and over in the lower departments, and a Bible in the higher. Each copy will be suitably bound and inscribed and in any language desired. This will make the examination even more attractive.

Let figures be now considered. They are not the chief or the only proof of progress but they are worthy of consideration. Take 1881 as a starting point. In that year there was in India a Sunday-school membership of 65,728; while by actual count there was in 1910 a membership of 565,717. That means the actual increase in thirty years of 860%. Throughout that year 1910 one new Sunday-school was established every four hours and one new scholar enrolled every five minutes. This means that India can have put to her credit approx-

imately one-tenth of the average increase of the world's Sunday-school membership.

Unfortunately it takes more than a year to collect the statistics of our Schools. This is why the latest figures are no more recent than to the end of 1911. Here are our returns:

Schools	13,944
Teachers	25,273
Scholars	584,823
Total Teachers and Scholars	610,096

Increase or decrease on previous year may be shown thus:

Schools:	— 259
Teachers:	— 2,094
Scholars:	+ 46,473

There are many existing Sunday-schools which are not reported. Making allowance for those I estimate that there are in the Sunday-schools of India no less than 750,000 teachers and scholars.

In England there is a Sunday-school membership of about one to every six of the whole population; in India it is one in about every 500. The membership varies in different parts of the empire for certain manifest reasons. For instance, in North Ceylon there is one Sunday-school member in every 19 of the population; while in Central India it is one in every 3761.

These numbers will have a new meaning when it is remembered that each figure represents a human soul, and that probably half the Sunday-school membership is *non-Christian.*

While we congratulate ourselves on what has been done, we should be humiliated at the fact that three-quarters of a million is a small number of Sunday-school scholars out of about 120 million Indian children under 16 years of age.

The Mission to the Young People's Department is led by Mr. W. H. Stanes, an honorary worker who derives his income from coffee planting. Young people all over the empire and beyond it count him their familiar and spiritual friend. Since 1901 he has been in labors and travel without ceasing. His life is a beautiful example of what God can do through a fully consecrated layman. It will always be to the honor of Mr. Stanes that the India Sunday-school Union Missioners' Department was introduced. The possibilities of such work in the vernaculars was revealed by Mr. Stanes' work in English.

Mr. E. A. and Mrs. Annett arrived in October, 1909, and at first

devoted themselves to South India. The teacher-training portfolio for the empire has now been placed in their hands. By means of the preparation of text-books, visitation, lecture-conferences, and examinations, a work of exceptional promise is conducted. Text-books are being issued in the vernaculars, and certificates and a final diploma offered for results. The department is supported by the Arthington Trust out of which £30 annually is allowed for clerical expenses.

The ultimate responsibility for teacher-training, within the sphere of the church, rests with the pastor. Special attention is therefore devoted to the institutions where these pastors are trained. The opportunity for development in this direction has in it possibilities of permanent usefulness.

The financial aspect of this work is not the least serious. Some missions help substantially and regularly; others are indifferent. To assess each auxiliary is often misunderstood. Experience shows that the voluntary gift is the most satisfactory. Business firms, congregations and individuals give generously when the quality of the work is adequately represented. To do this requires expenditure of more time than can be easily spared from the work itself.

The number of missionary societies operating in India is 136. Two thirds of these are of considerable size. All of them are in sympathy with the aims of the India Sunday-school Union. These missions are in process of voluntary formation into large sectional areas for purposes of coöperation and efficiency. It is now proposed, after the most careful thought on the field, to urge that a Sunday-school secretary be placed in each section, and that there be a small coordinating committee with a general secretary. Each of these sectional secretaries would learn the prevailing language, cultivate the resources there available, and enter helpfully into the currents of denominational Sunday-school life. This will only mean one Sunday-school secretary to every thousand Protestant missionaries.

The British Sunday-school Union Commission of 1912-13 was, beyond all question, a very great success. From every point of view it was a wise investment. N. Micklem, Esq., B.A., of Mansfield, Oxford, was also a commissioner but more in an honorary capacity. He visited India as a companion to Dr. R. F. Horton and made a report on as much Sunday-school work as he was able to see in his extensive journeys. Valuable information was also collected from the Fiji Islands and Malaysia. To the writer was given the responsibility of arranging and directing this commission. The actual report of the whole commission he did not undertake. His duty ends with a review of the past.

REPORT OF COMMISSION No. 3: INDIA

Chairman: Sir Robert Laidlaw, London, England
Secretary: Rev. Richard Burges, Jubbulpore, India

Commissioners Proper: Miss Emily Huntley, London.
Rev. Dr. Reid, B.D., Leith, Scotland.

Persons Who Made Special Investigations:

In regard to Malaysia—Bishop J. E. Robinson, D.D.
In regard to Indians in the Fiji Islands—Rev. C. P. Cape.
In regard to impressions received during a tour with Dr. Horton—Mr. N. Micklem, Junior, B.A.
In regard to impressions received in a winter tour—Hamilton McCleery.
In regard to Teacher Training—Mr. E. A. and Mrs. Annett.
In regard to Teacher Training—Mr. V. P. Mamman, B.A.

Hundreds of others in a private or missionary capacity, or as officers of the International Sunday-school Union Auxiliaries, rendered most valuable help in supplying information or organizing conferences.

[The following report consists of a combination of the report of the India Commission and the personal report made by one of the Commissioners, Miss Emily Huntley, of London, England, on her visit to India for the India Sunday-school Commission. A supplementary report by another Commissioner, the Rev. David Reid, of Leith, Scotland, follows this. In the three manuscripts thus combined into two omissions have been made in order to avoid overlapping of material.]

The India commissioners were Miss Emily Huntley and the Rev. David Reid. They reached Ceylon on New Year's day, 1913; they sailed from Bombay in March, Miss Huntley about the middle of the month, and Mr. Reid some twelve days earlier.

Most of the Commission Reports have been necessarily abridged in order to bring them within the compass of this book. The World's Sunday-school Association has arranged to publish some of the reports in fuller detail for those specially interested. For information concerning the reports on Continental Europe, South Africa, and India, address the Rev. Carey Bonner, 56, Old Bailey, London, E. C., England; on the Orient, Latin-America, and Mohammedan Lands, address Mr. Marion Lawrance, 1416 Mallers Building, Chicago, Illinois, U. S. A.

They visited certain places simultaneously, viz: Colombo, Kandy, Calcutta, Serampore, Jubbulpore, Shahjahanpore; but for the most part followed different routes in order that the commission might cover as much ground as possible. Besides the places just named, Miss Huntley's tour included Quilon, Tiruvalla, Calicut, Madras, Nellore, Ramapatnam, in South India; Darjeeling and Krishnagar in Bengal; Benares, Allahabad, Cawnpore, Lucknow, Barielly, Muttra, Agra, Delhi, in the North; Hoshangabad, Bombay, Lonaula, Poona and Mukti, in the West. Mr. Reid's tour included Madras, with the neighboring towns of Chingleput and Conjeeveram; Rangoon, Insein, Toungoo and Mandalay; Kalimpong, Bankipore, Allahabad, Ludhiana, Lahore, Sialkot, Saharanpore, Delhi, Ajmere, Ahmedabad, Bombay.

It will be seen that visits to places so numerous, so far-separated, so representative, gave fair opportunity of forming a general impression of Indian Sunday-school work. Grateful mention must be made of the readiness of missionaries to facilitate the objects of the commission by showing or telling the commissioners as much as possible of the Sunday-school work going on in their districts, as well as by arranging for conferences with Sunday-school workers, and providing interpreters.

Miss Huntley was accompanied in South India by Mr. and Mrs. Annett, teacher-training missionaries of the India Sunday-school Union, who were also in conference with the commissioners at Jubbulpore. And both commissioners saw much of the Rev. R. Burges, secretary of the India Sunday-school Union, who labored zealously in planning the tour.

The India Sunday-school Union

Much has been done for the Sunday-school cause in India by the India Sunday-school Union, an organization which was formed in 1876. Its secretaries have been men of exceptional energy, Dr. T. J. Scott (Honorary), Dr. J. L. Phillips, and now Rev. Richard Burges. Statistics of the number of schools with which the union is in touch, and the number and successes of scholars and teachers annually entering for its far-reaching scheme of examinations, are submitted by Mr. Burges. The union publishes an illustrated monthly magazine, "The India Sunday-school Journal," which has a wide circulation. The central committee of the union is at present composed of missionaries and others, of various denominations, living in or near Jubbulpore; but plans for its reconstitution are now under consideration.

The Sunday-school in General Mission Work

One striking and characteristic feature of India's Sunday-school work is its close connection for the most part with the general education work of the missions. It is the mission day school and boarding school that constitute the church's main instrument for training and influencing young people in India. Many Sunday-schools have a membership composed almost entirely of children from neighboring day schools or boarding schools. Often the same teachers preside at both, and the Sunday-school is apt to lack the purely voluntary character that is its peculiar strength in western lands. At the same time it should be said that these teachers often undertake their Sunday-school work with great heartiness and zeal, and in the Sunday-school they can, and often do, exert a stronger spiritual pull on the scholars' hearts and consciences than is usually possible in the day school.

Various Types of Schools

The Sunday-schools of India may be said to belong to one or other of five different types.

Schools Connected With Educational Institutions

These Sunday-schools are generally well housed and sufficiently staffed and equipped, the rooms, blackboards, maps, etc., of the institution being at their disposal. As a rule all the school gathers together into the largest hall for opening exercises which may be conducted by the missionary, or more often a trained Indian teacher; then graded groups, similar to the week-day classes, separate for the lesson. In some cases there is a different grouping for Sunday, with different teachers. In several of these Sunday-schools a primary department in more or less developed form is to be found, although much remains to be done in this direction. The vacations which occur in the course of the year, and include in some cases as many as sixteen or seventeen Sundays, are apt sadly to interrupt the sequence of the lessons.

Schools Connected With Well Organized Indian Churches

Some of these schools are under the capable leadership of educated Indians, and a few of them have already adopted a form of partial grading. In other cases the Indian pastor is Sunday-school superintendent. The majority of the teachers, as in most other Sunday-

schools, are mission agents of some kind: day school teachers, Bible women, catechists, teachers in training. There are as a rule too few voluntary workers from the ordinary membership of the church. What possibilities there are of enlisting large numbers of voluntary workers is illustrated by what has happened in the Reformed Syrian Church of the Malabar coast. Largely owing to the enthusiasm and efforts of Mr. V. P. Mamman, a missioner of the I. S. S. U., that Church has now more than a thousand voluntary Sunday-school workers where a few years ago there were none. It is good to know that a large number of these voluntary workers are women; the absence of women teachers from many of the schools is notable.

Schools Connected with Small Congregations

These include the typical village school, and are perhaps more numerous than any other class. Fully four-fifths of India's vast population live in villages. These schools have usually as teachers only the pastor and the schoolmaster, or the pastor-schoolmaster in one. Sometimes the pastor's or teacher's wife takes the girls. There is much need for the enlisting of other workers. A surprisingly large number of Hindu and Mohammedan children, belonging to the mission day schools, attend regularly and are eager to learn and ready to respond.

Schools not Connected with Any Congregation or Mission School

These represent the aggressive missionary branch of Indian Sunday-school work. They are numbered by thousands, and are found in all sorts of places; in the lanes of the big towns, in village streets and huts, under palm trees, in the quarters allotted to outcasts. Singly or in pairs, or in little bands, Christian workers are found going forth and successfully starting and maintaining such Sunday-schools. One theological seminary is responsible for no fewer than forty such Sunday-schools weekly. Sometimes a bargain is made with the master of a non-Christian day school for the use and good will of his school. Thousands of non-Christian children are easily brought to attend the Sunday-school with fair regularity for a year or two, and to behave with tolerable quietness and attentiveness. They proudly take home the lesson leaflets, texts and picture-cards which they receive, and not seldom repeat hymns and Bible stories to their parents. Thus in many a non-Christian household good seed is sown.

Schools for European and Anglo-Indian Children

Wherever there is a European and Anglo-Indian congregation one generally finds a Sunday-school, which in most cases conforms fairly closely to the ungraded western model. Here and there are primary departments and occasional attempts at training classes. European parents who can afford it usually send their children home to Europe for education at the age of five or six. At many hill stations, however, there are boarding schools for European and Anglo-Indian boys and girls, some of which institutions have Sunday-schools of their own. On the teaching staff Anglo-Indians are giving good service, but among Europeans in India there is, for various reasons, too little response to the call for workers.

Here and there one found vigorous young men superintendents severely hampered by lack of staff, as well as by inefficiency of staff. Good training class work should make a great difference in this type of school.

No survey of Sunday-school work in India could be complete apart from recognition of the enormous religious value of the day and boarding school. Here thousands of children from Hindu as well as Christian homes are under continuous Christian influence. The morning service and Bible lesson give the tone to each day, and the majority of the teachers have the true missionary heart, desiring above all the salvation of the children.

The boarding school is perhaps the strongest arm of the church for the "inculcation of Christian ideals for the home."

Sunday-school Buildings

At one end of the scale come schools with no buildings; then hired rooms or huts; after that the one-room mud-walled shelter, a Sunday-school that costs £5. Higher up are the village school rooms; then chapels, generally with no provision for the children beyond the forms provided for grown ups. One was glad to see that good floor and veranda space is generally allowed; the little people are more comfortable here than on rigid forms. Then come larger churches with perhaps one special school room attached, and in a very few cases there are rooms and class rooms suitable for a graded school.

One saw the best school buildings in the American Missions of the northwest provinces, and in Bombay and other large cities.

It is a pity that when a new Indian church is being built so little

thought is given to the needs of children's work. Much could often be done at small extra cost. It would be well if the advice of a Sunday-school specialist could be sought when new buildings are being planned.

Hours of Meeting

The Indian Sunday is not yet divided by custom into certain "proper hours" for its various services. The "grown-up" service may be as early as eight a. m., or as late as noon or afternoon. The Sunday-school generally precedes the service. Many are held between eight and nine a. m.; sometimes there is also an afternoon session. As a rule the children remain for the following service. Small children will endure a succession of services lasting four or five hours with very little sign of having reached the limit of endurance. Their capacity for "sitting still" fills the visitor with amazement. One wonders whether stillness of body is in direct ratio with passivity of mind. With more educated children one noticed hopeful signs of a healthy restlessness under a too-long service.

Punctuality in India is a very relative virtue. Sometimes the school bell is the only village clock, sometimes a "caller in" is clock and bell combined: sometimes the news spreads in the usual way of news, that school is open, so that the last comers may just be in time to see the teacher depart.

But things adjust themselves; where there is no "conscience of sin," no trouble is made of interruptions. The late scholar comes in silently, without shame, possibly close up to the teacher, and nobody takes any notice. Attention is effortless, unconscious. The only thing that could exceed the unconcern of the Indian child at unpunctuality is the unconcern of the grown-up who comes and goes without apology at any time of the service.

Slowly a new sense must be developed as truer ideals prevail; in the meantime the Sunday-school teacher is faced with the task of helping the children to *want* to be early.

Relation of Non-Christian Authorities to Sunday-school Work

The Sunday-school movement in India has scarcely yet attracted the attention of non-Christians, certainly not of the authorities. Sunday is the day when the government schools close, and there are very few cases of attempts to give non-Christian religious teaching on that day. Some notes of opposition have been sounded among Buddhists in Ceylon and by the "Higher Hinduism" of the Brahmo and Arya-Samaj.

It is extremely significant that those "new" teachers who are enthusiastic for a spiritual Hinduism have seen in it spiritual and mystical values closely related with the soul of the child. They are students of psychology, in touch with the best modern educational methods, alive to moral tone. Great harm is done where the archaic methods, with which many Sunday-schools are content, are seen in contrast with the best methods applied by non-Christian agencies.

Sunday-school Funds

As far as one was able to inquire, the Sunday-schools connected with churches form part of the expenditure of those churches, within limits. In many cases the cost of leaflets, etc., is found by the school itself, aided by special contributions. In "mission" Sunday-schools the missions are nominally responsible for the cost. As a matter of fact there is much special effort on the part of individual missionaries to find the rent of extra rooms demanded by a growing work and the cost of Sunday-school literature. Thousands of Bible-women and teachers give their Sunday-school service as an extra to that for which they are employed. Churches and individuals at home frequently supply pictures and special gifts for Sunday-schools; sometimes the entire cost is met by allocated offerings. Here and there one met evidence of restriction through lack of funds and unnecessary strain on the missionaries. One missionary has for many years allocated the money he thinks he might have spent in smoking (an ever-increasing sum), to his beloved Sunday-schools.

The cost of vernacular Bibles was one of the items, one most frequently heard of as a problem; also the impossibility of supplying the average teacher with helpful books for his work.

Present-day Problems in the Sunday-schools

Everywhere one finds teachers asking questions, seeking guidance, feeling after principle. In many districts the movement is just beginning: perhaps the first awakening was through the visit of a Sunday-school lecturer who opened up fresh vistas; or through the only convention on Sunday-school work ever attended by the teachers. The problems, conscious and unconscious, that press in India to-day are very like those being faced at home. There are:

1. *Those concerning the child.*
2. *Those concerning the lesson.*
3. *Those concerning the teacher.*

And the third group there, as here, includes all the rest.

1. *The Child.*

The study of the child has scarcely yet entered into the thought of the average Indian pastor or teacher. The ideal of preparation that has obtained has been the making of a lesson, the arrangement of questions, the plan of memorizing.

But slowly the child is forcing himself into consciousness. He is so eager to learn and to say, so ready to listen, so quick to answer; yet the seen result is so slow, and the gap between the Sunday lesson and the week-day habits so wide.

Here and there thoughtful teachers are beginning to question whether the accepted ways of the Sunday-school are in reality best for the life of the child.

As one saw the Sunday-schools of India the impression of danger to the child through stereotyped forms of service was gained. A certain order has been accepted as right for a Sunday-school service, and often the real life of the child has only the most distant relation to that order.

(a) *The Child and Worship—The hymns* are often largely those of adult religious experience or doctrine. One heard comparatively few real children's hymns, especially in the smaller village Sunday-schools. But those few have won their way throughout the land. *"Jesus bids us shine"* is sung from Cape Comorin to the Himalayas. It is good news that already some missions have made their own selections and translations of children's hymns: that a good collection, illustrated, has been prepared by the grandson of Dr. Carey.

But problems of language and cost make progress slow, and thousands of pastors are unconscious that anything is wrong with their selection. There is room for much advance here.

The Indian children love singing; rhythm appeals to something instinctive in them, then tune, then words. They have the remarkable gift of singing the tune in as many keys as there are children, and a curious way of introducing peculiar Indian turns into familiar tunes. But they are capable of training to sing with real feeling and beauty; the best that one heard had a rich quality all its own.

Concerning Prayer—The problem of training little ones to pray lies very near the heart of religious training. It is acute in a land where the very conception has been degraded through centuries of idol-worship and vain repetitions.

In most Sunday-schools one hears the familiar long prayer, full of the aspirations and phrases of adult Christianity: the "Lord's Prayer"

is generally repeated, but beyond that there is little real effort to train the children to express their own worship.

(b) *The Child and Memory Work*—Memory work plays a large part in every school in India. The children love memorizing, and the teachers love to see the quick results. In many schools a series of important Bible texts is learned, as well as Psalms and New Testament passages.

It is believed, and with much justification, that the words so learned may become messengers to dark homes, and a permanent possession for the child.

The danger one sees in the type of work done is that of making Christianity a matter of words to be learned, questions to be answered, truths to be said, instead of making words the true expression of things felt and seen and loved.

The whole subject is a matter for teacher training. Given a band of teachers who understand that the thing that happens in a child's soul is more important that the outer results produced, the Indian child's facility at memorizing becomes a factor of inestimable value in his training.

(c) *The Child and Giving*—As a rule an offering is taken, but comparatively few of the children can bring gifts of money. The average Indian child never owns any. It may be asked, then, "Why take an offering at all?" The answer must be that training in giving is an indispensable part of a child's religious nurture.

The problem before the teachers of India is that of the selection of objects having a real nurture-value for the child, and the kindred one of planning so that each child may feel he has somewhat to give, and may enter into the privilege with zest.

In one school a large bowl was held at the door to receive the little ones' gifts of rice. Some brought a handful, some a bowlful, some only a few grains. The money produced by the sale of the rice slowly accumulated and was sent yearly to a native missionary belonging to that district.

Indian children love making things with their hands, and respond readily to an appeal that is concrete. Even in schools for children of non-Christians there is room for the practice of Christian kindness through things planned and made, and this, like other virtues, will grow with the practice of it.

(d) *The Child and Rewards*—Some system of rewards is adopted in the majority of schools.

With untrained heathen children the chief incentive to attend the little school on Sunday is often the text card or old Christmas card that is given by the teacher. The value put upon the gaudy flower picture is out of all proportion to its cost.

In higher grade schools the nature of the gift may change but the system holds—text-cards, booklets, large cards—according to attendances, sometimes prizes at the year's end. Thousands of lesson leaflets are given weekly as well as small rewards for memorizing, answering, etc.

In effect Christian messages are introduced to many homes through the system, and doubtless much pleasure is given to the children.

The problem is to recognize the cumulative effect on the children—the church of the future. At what point may rewards, felt to be "expedient" at first, because of weakness, become a retarding factor in the development of true strength? The crucial problems of growth in the Indian church are more closely related to the attitude of the children in the Sunday-schools than may be obvious at first.

(e) *The Child and the Home*—We are familiar with book instances of wonderful instances of conversions of adults through the witness of Indian children. Such have occurred, but they do not represent the common experience.

In reality the relation is far more indirect. Hindu parents allow the children to attend the Christians' school, not from gospel hunger, but from mixed motives; the Christians have something to give, their children may be helped in some way by coming; the little ones like to hear the stories and they, too, enjoy listening as the children tell them over after school. They cannot apprehend the spiritual ideal; do not their priests tell them it is all the same—"We say Khrishna, you say Christ—all one."

Yet the influence is there. Holy words of hymn and psalm and prayer come home and carry their peculiar benediction; homes may be opened for the visit of the teacher whom the little ones love; the child will give out again the Bible story with marvelous accuracy. A sense of friendship takes the place of suspicion.

With children of Christians the opportunity is just as great, though different. Few Indian parents have learned to tell Bible stories to their children, or teach them to pray. Indeed, the "home training" of the child in our sense is almost unknown. The Sunday-school has a great open door here. A vigorous Home Department and a well-worked Cradle Roll Department connected with each school might work wonders.

The influence of the Christian orphanages and boarding schools on the home can scarcely be estimated. In many cases older girls are given the charge of the little ones in most matters of daily routine, with the happiest results.

(f) *The Moral Environment of Heathendom*—The child problem to which most teachers are fully awake is that of the *moral environment of heathendom* and its effect on outlook and habit. In many places direct and conscious attempts are made to combat the peculiar temptations to which the child is open. Idolatry, lying, stealing, impurity, are made the subjects of addresses and texts.

Yet, behind all differences, the child of heathendom is fundamentally like the child of Christendom or the little one whom our Lord set in the midst.

Wonder, admiration, imagination, suggestibility to an ideal, are as ready to wake in him as in the child at home, and these are the foundations of life and religion.

A special study of the Indian child is needed in order that his lessons may continually interpret his life; but the more such special study is directed and illuminated by the general child-sense, the more soundly based its results will be.

2. Problems Concerning the Lesson

These may be grouped as:

(a) *Problems of lesson selection.*

(b) *Problems of lesson method.*

(a) *Lesson Selection: Uniform or Graded Lessons?*

There is no doubt this is one of the most pressing practical issues before the Indian Sunday-school. It has come to the fore not so much through the Indian Sunday-school Union or any organized demand as by the experience and action of schools in many widely separated districts.

The International Lesson still holds by far the largest field. It is used in villages, under trees, in bazaar alleys, in city schools, from Ceylon to the Himalayas; everywhere one sees children carrying home the familiar illustrated leaflets in the unfamiliar tongues of the many language areas. There is great charm in the sense of unity given by the impression of the one great thought doing its work on the one day throughout a mighty empire. The genius of the International lesson never had a better opportunity of expressing itself than in the fresh ground of the child heart of heathendom.

Yet it fails of the best.

The most thoughtful Indian teachers are coming to recognize what missionary leaders have long felt—that many lessons are not of equal value to the whole of the school, or to every school.

Often the difficulty of adaptation to the little ones is felt to be great; one recalls a Sunday-school in a garden where the pretty striped squirrels frisked among the flower pots while an earnest band of teachers conscientiously strove to give the message of God's covenant with Abraham to groups of wide-eyed children from five years old and upwards. Something is sacrificed here in the effort after unity.

Then, in the village and bazaar schools where the average attendance of each child may not be more than a few months, it is rightly recognized that the ideal course must have lessons from the life of our Lord frequently recurring; indeed, many would have only those lessons; prolonged historic series are felt to be quite unsuitable.

It is not surprising that here and there teachers are breaking away from the set course and adopting any series that may be available and simple. In some cases an easy book on the life of Christ is the basis; in others a series of graded lessons prepared especially for Christian day schools is adopted; here and there courses are arranged to make the Sunday lesson the summing up of the daily teaching of the week. The Salvation Army, and some other societies, have their own courses prepared with special ends in view. In the larger centers where work is more organized there is a movement towards the adoption of British or American graded courses.

That there is a real desire for some change from the present system was made evident in the report drawn up by Miss Franklin, of Jubbulpore and presented by her to a committee of the I. S. S. U. on February 12, 1913.

In answer to queries sent out by her to all the principal mission centers of India a large number of representative missionaries and teachers responded, and with one voice expressed the desire for a series of graded lessons for India.

As might be expected, the suggestions asked for as to the nature of the series were very varied. Some pleaded for New Testament lessons only; some that the courses for Christian and non-Christian children should be distinct; some that the Gospels, Acts and Epistles should precede any Old Testament history; many urged as the most pressing need the issue of very simple courses for village children and ignorant adults. A very general claim was that no courses made abroad could meet the peculiar needs of India.

When the voices are so varied it is difficult to foresee on what lines

a real Indian course could be framed. The factors that enter into the claim for a special course are:

The Atmosphere of Hinduism—The children grow up in a corrupt moral atmosphere. Ideas are warped from earliest days by heathen stories and ideals. Premature acquaintance is made with forms of sin that a child in a Christian land knows nothing about.

The ignorance of the children concerning the fundamental phrases and ideals of Christianity. In Western lands the great ideas of God and right belong to the accepted atmosphere of life: in India "right" is confused with custom, and "God" is confused with the many gods of heathendom.

Many teachers are eager for some system that will begin with definition of the great words of our faith. A truer knowledge of the child would show that embodiment of truth must precede its definition —that in East, as in West, the story is the first vehicle of ideas, and that what is felt in early days may be understood at last.

The Limitations of the Teachers—The dependence of the average Indian teacher on lesson helps is one of the things that most strike the visitor. Few have learned to dig freshly in the Word of God and make their lesson living, for few have studied the meaning of child or lesson.

Is this a plea for fresh helps and a new and simpler course, or rather for entire re-organization of the system of teacher preparation?

The scarcity of Bibles among the children. Scripture portions are available in many vernaculars. When all the children in a school have purchased, say a Gospel, there is a strong plea that a complete series of lessons be taken from that Gospel.

There is little doubt that such conditions add factors to the lesson problem that we in the Western lands know nothing of. But there are other considerations that should not be overlooked.

The graded lesson courses prepared in the West are all from Biblical material, and the Bible meets all the fundamental needs of both East and West.

The background of the Bible story is nearer to India than Britain, for always the man of God and the people of God are seen in contrast to surrounding heathendom. A simple series of Bible lessons, Old Testament as well as New, must meet the needs of all childhood.

On the matter of Old Testament lessons, two articles have been issued since the meeting of the lessons committee at Jubbulpore, one by Mr. E. Annett, the I. S. S. U. teacher-training missionary, and one by the present writer.

Possibly the wisest present step in India would be to make available for Indian teachers the simplest graded courses already in use in the West, with helps written from the point of view of the Indian child. The use of these for one year or two, might be the best preparation for a clear understanding of modifications needed.

The first specific Indian need seems to be that of a course for lowest grade schools. Whether any existing little children's course fully meets this need can only be proved by trial.

One thing seems clear: for a long time to come the question of grading in India will be that of types of school rather than of grades within a school. Here as elsewhere, more highly developed schools will lead the way and point the ideal. Growth must be gradual and there must be sufficient elasticity to give room for choice.

(b) *Concerning Lesson Method*—It is good that there are signs of questioning on this point. A certain stereotyped method has grown up, largely through the close dependence of teachers on the weekly lesson leaflets. One saw everywhere the evils of such a system; the story burdened with explanation and comment, then the formal questioning from the printed paper. In all, the child, his feeling and growth, are hidden behind the result to be produced.

The Indian teacher has a marvelous gift for the telling of the story, but as yet it is instinctive rather than conscious. The story as a real means of touching conscience, waking aspiration, stirring emotion, directing will, forming ideals, revealing God and goodness, has not yet taken its right place. Teachers trust rather to explanation, illustration, spiritualizing, and specifically to the Golden Text to bear the whole message. A right direction of the natural gift and its enrichment through personal Bible study would substitute a living for a stereotyped method.

3. Problems Concerning the Teacher

Here is the crux of the Indian Sunday-school problem. Everywhere missionaries are increasingly recognizing that the future of the Indian Sunday-school rests on the shoulders of the Indian teacher.

The problems to be faced are those of *teacher-supply;* those of *teacher-efficiency.*

One has to remember in connection with *teacher-supply* that the problem is very different from that in a Christian country. Here we ask for workers to train children in our churches; in India we seek help from the little fringe of three millions of Christians not only to train the part of a million children already in the schools, but to push out into the mass of a hundred millions yet unclaimed.

The officialism of service in the Indian church has been spoken of. A new ideal of voluntary service for the children must permeate the church before the problem can be met. Early marriage, social customs, climate, a certain lack of initiative, all make the ideal slow of acceptance.

But there are counterbalancing factors that have never been fairly considered.

If there is ever to be a vigorous ideal of service in the Indian church, it must begin in adolescence when all the powers of life push outwards.

In the *Mission Schools,* day and boarding, there are thousands of adolescent Christian youths and girls who will in a year or two form the membership of the church. In most cases one found these young people being well taught in their own Bible class on Sundays.

Here is a class of twenty boarding school girls, fifteen and sixteen years old. They have had a Bible lesson each day of the week and each Sunday of their school life. In the same school are perhaps sixty little children under eight years old: these are being taught by two staff-teachers. Why should not one special week-day class become a training class for the study of the story to tell to the little ones, and a study of the meaning of childhood? Then on Sunday twenty little groups of three eager children and twenty young teachers learning to tell the story and to see truth by expressing it.

We believe that many of the most obstinate problems of adolescence in India might be immensely lightened by making such channels for service. Nothing is so splendid a foil to inner confusion as service among the sunny little ones, and nothing will help the young people to understand themselves so well as the study of the meaning of child-life. All God's gifts to adolescence, the instincts and desires he has placed there, point to just such service as that among the little ones.

It may be said that where girls marry so early it is not worth while to begin a training that cannot continue. But it cannot be doubted that a generation of fathers and mothers with some consciousness of power for service developed, will find ways to express themselves in the church of the future. And the influence on the homes will be great.

In many boarding schools the Christian Endeavor system is well established. In some, it has already come to its finest issue in service among the little ones. The mother-instinct is so strong among adolescent girls in India that one longs to see it guided into channels that will enrich the church of the future.

Apart from the day schools, each *Sunday-school* itself should become

a fruitful source of teacher-supply. The number of adolescents in the Sunday-schools is as a rule small, but increasing. One saw schools in cities with classes of twenty to thirty young men and older girls. In the same schools the children's classes were far too large. The ideal of service must enter here.

So in the churches, there are many who might help, but lack of fitness holds them back: they have had no training, and so service is out of the question for them. This brings us to the second point:

Teacher-efficiency—The supreme need that impressed the commission in India was that of *teacher-training*. The Indian teacher is splendid material, but all his gifts need bringing to conscious relation with the life of the little child if he is to become the power he might be. This has been emphasized throughout the paper. The chief openings for teacher-training are:

(a) *The Sunday-schools Themselves*—Every Sunday-school superintendent should be teacher-trainer too. In graded schools the departmental leaders would naturally train their own teachers, but the principle is not confined to them. The pastor-teacher of a small village school who is not training his most promising youths and girls weekly for service is fostering a non-productive plant.

(b) *The Boarding Schools*—It must be clearly understood that attendance at the training class for the study of child and lesson should be the condition for the telling even of the simplest Bible story to the smallest class. One is glad to recall several happy Saturday evening training classes of this kind, and a band of eager workers going to the outcast quarter with their leader on the Sunday.

(c) *The Theological Seminaries*—In all India one found no more enthusiastic audiences than the pastors in training. Many of these young men are realizing that work among the children will form an important part of their future pastorate, and a few are conscious that the child holds the key to the heart of the adult.

But often the child is crowded out of the curriculum. Theology, homiletics, Christian evidences; it may be there is not even room for a training class to prepare for the lesson some of them will give in the bazaar on Sunday—and homiletics has a strange way of failing with a class of children.

If Sunday-school work is an extra in college days, it will be an extra in the pastorate, and there will be dull routine instead of a living work. Now and then a special course of lectures by an I. S. S. U. lecturer is arranged, but only in very few cases has a way been made into the regular curriculum. These men need enthusing now with the vision of opportunity, if they are to enthuse others in the future.

(d) *The Training Schools for Bible Women*—Some of the best teachers we saw in India were Bible women. Their training has given them confidence and facility in presenting truth; their mother-instinct teaches them how to grip the child. Yet here, too, there are accepted ideas of the right way to be broken down before the real child life can grow. One wants to see a child-study course made part of the regular training of every Bible woman. And not the Sunday-schools alone will benefit; the women of the Zenanas are so like children that new avenues will be opened among them, and the whole work enriched.

It is obvious that if the calls for training are to be met, child-work and Sunday-school science must be recognized as a *special branch of missionary training.* No one thinks now of questioning the claim for specialization in medical or educational work. But Sunday-school work has always been an extra.

In India everyone is interested to hear of the new breath passing across our children's work, but everyone says, "Who is to lead our teachers?"

One found here and there those who had been closely in touch with new methods at home; but their power of influence was handicapped by the general duties of the station, and their attempts to organize on fresh lines held back by the ideals that had long obtained.

What can be done to help India towards the solution of this and the other problems of its great work for the children? How can the World's Association put its mighty shoulder to the great wheel?

The first agency that should be recognized and helped is the *India Sunday-school Union.* Reference has been made to some of its work. One would specially mention

(a) *Its Teacher-Training Department*—Mr. and Mrs. Annett, teacher-training missionaries, travel over the length and breadth of India, holding conferences of teachers and directing them into lines of helpful study. Their training-course books, already translated into several vernaculars, have opened a new world to many teachers, who had never before seen anything beyond routine in their work. Many theological seminaries have been visited and students started on fresh lines of study. Their work must be followed up by a permanent system if it is to be conserved.

(b) *The Indian Agents of the Union*—It was a privilege to see the work of one in the Malabar district, already referred to. One also saw something of the possibility of such work in the north. A band of

pastors at home among the scattered people of the hills was setting out for a tour of visitation among Sunday-school workers who had no other outside help. Every possible help should be given to these men for their work.

(c) A sense of unity has been given through all the infinite variety of Indian conditions by the printed leaflets and examination system of the I. S. S. U. Nearly 200,000 candidates have sat for examination in Scripture knowledge since 1896.

At the present time this great organization awaits development that will make it more representative of the real pulse of Indian Sunday-school work than it has been. Lack of funds has to a large extent prevented the central gathering of a representative committee from all parts of India such as alone could make it the true heart of the system. All India has looked to it for supply and for direction: at present they are saying, "Why does not the union issue new courses of lessons?" etc., but few centers have felt their vital relationship with it or their responsibility for its growth. The Rev. Richard Burges, the general secretary, has long borne the heavy burden of raising funds for working expenses that might be met by small but systematic contributions from the various societies.

A recommendation goes out from this commission concerning a representative scheme of reorganization.

The aspect that will be touched on here is the *responsibility of the missionary societies* for the development of Sunday-school work.

It is to be recognized that each missionary is primarily responsible to his own society and working under its direction. An interdenominational organization, to be of real power, must be composed of representatives of each society who are also specialists in the work it stands for. The true Sunday-school leader in any mission area should be a missionary of that society. His influence will be tenfold greater than that of an organizer appointed by some outside body, for the whole scheme of the mission work will be planned to make room for his service.

We have heard of one lady, trained at the British Sunday-school Training Institute at "Westhill," Bournville, who has been invited by her society to visit the various centers of her district and hold short training courses for the Sunday-school teachers.

We want to see that kind of work extended to a system.

Why should not each mission appoint such a worker as Sunday-school organizer and specialist? Reference has been made to the influence of one such missionary. Centers could be visited and train-

ing classes held; leaders of other classes could be trained; a model training school might be formed where teachers could see good methods in practice; there would be great demand for the services of these workers at teachers' conferences—sadly awaiting transformation—holiday schools could be arranged at Hill stations. Theological seminaries might arrange for visiting Sunday-school lectureships. The scope for such missionary work is surely great.

And these are the workers who could form a *living Sunday-school union.* Their word on the problems of the day would carry conviction, and their policy would have real power to direct the schools.

The hopeful part of the plea is that it is possible of attainment. America has long had its Sunday-school training schools. In Britain several institutions offer a special course of child-training for missionary, as well as home students. The college referred to, "Westhill," Bournville, is happily close to two missionary training institutions.

It only needs the word of the missionary societies that the Sunday-school is to be recognized as a special branch of service, and many will volunteer to fit themselves for it. The most enthusiastic students at some of the courses have been experienced missionaries home on furlough. Their work has taught them how much the child has to do with the whole problem of foreign service.

A Suggested Forward Step

For the quickening and development of Sunday-school work in India it is desirable that there should be in each large language-area an enthusiastic and well-equipped Sunday-school leader, giving his whole time and strength to the cause. Many a missionary has the importance of Sunday-schools much on his heart, and has labored abundantly in their service; but every such missionary is already so over-burdened in other responsibilities that it is impossible for him to be a Sunday-school specialist, or take any oversight of Sunday-schools beyond his own sphere. As general secretary of the I. S. S. U., the Rev. R. Burges has displayed great energy and has achieved much, but no one is more convinced than he that in this vast field the time has come for appointing additional secretaries. It is therefore greatly to be hoped that the British and American Sunday-school Unions will pay the most earnest heed, and if possible respond speedily, to the appeal which the central committee of the I. S. S. U., has addressed to them.

This committee is of opinion that while there will still be need for a general secretary and a central committee (which should be more representative than the present one), India should for Sunday-school purposes be divided into several large sections, corresponding as far as possible to the provincial council areas outlined by the continuation committee of the World's Missionary Conference, and that in each of these an able and duly qualified Sunday-school secretary should be located and a strong and representative provincial committee formed. They therefore ask that the British and American Sunday-school Unions send out and maintain at least *five new secretaries* for the service of the cause in India, and provide funds for the office and other expenses that would be incurred. It would be well if these secretaries were not only good organizers, but able to give helpful addresses to Sunday-school teachers on pedagogics. This is a large request; but, considering the great needs of India and the great resources of the constituencies which the Sunday-school Unions of Britain and America represent, it is not unreasonable. The next ten years are likely to be critical and all-important years for the advance of Christianity in India. The present rapid in-gathering of scores of thousands of ignorant low-caste people in various parts of the land is creating a new and unprecedented demand for expanded Sunday-school effort and effective teaching. The opportunity is great: may there be great faith and courage and zeal to take advantage of it!

A SUPPLEMENTARY REPORT ON THE INDIA COMMISSION

By the Rev. David Reid, Leith, Scotland

Within a quarter of a century after the beginnings made by Robert Raikes in England, Sunday-schools were started in India. Something of the kind, indeed, may possibly have been in existence even earlier than that; but the earliest Indian Sunday-school of which we have definite record seems to be one that was commenced in 1803, in connection with the historic mission of Carey, Marshman and Ward, at Serampore. It was but a domestic and tiny affair, the scholars being just Carey's little son and two others; but like the grain of mustard-seed it gradually grew into a great tree with far-spreading branches. According to the most recent and reliable statistics, those in THE YEAR BOOK OF MISSIONS IN INDIA, 1912, there were at the beginning of last year, in connection with 136 Protestant denominations in India, Burma and Ceylon, no fewer than 13,944 Sunday-schools, with 25,273 teachers and 584,823 scholars.

Sunday-schools are naturally more numerous, though not always more vigorous, in those districts where Christianity has been long and widely established. Interesting tables have been published by the India Sunday-school Union, showing the proportion borne by the Sunday-school membership to the whole population in different regions. This proportion varies from 1 in 19 in North Ceylon to 1 in 3800 in Central India.

Extent and Variety of the Work

Of the Indian mission field as a whole it can be thankfully reported that wherever organized Christian work has been begun, there Sunday-schools of one kind or another have come into existence. Doubtless there are hundreds of villages in which the Gospel has found a footing, but which owing to the smallness or illiteracy or indifference of the Christian community, or to the lack of available teachers, have at present no Sunday-school; but such are the exception rather than the rule. A very large proportion of those who are annually added to the membership of the Indian church, and the vast majority of those who are employed in the activities of the church, are persons who have been taught in Sunday-school.

Frequently, of course, the Indian Sunday-school is of so rudimentary or so unfamiliary a type that by Westerners it might hardly be recognized as a Sunday-school. There are *e. g.,* in connection with the women's work in some missions, Sunday-school classes taught in Zenanas.* There are numerous cases in which the whole congregation, for one of the regular services of the Lord's Day, very appropriately and profitably turns itself into a Sunday-school. There are Sunday-schools which are really children's services rather than Sunday-schools, there being in them no division into classes, no questioning and answering, no attempt to ascertain how far those present are intelligently following what the teacher is saying. There are Sunday-schools (or should we rather call them Bible schools?) which do not meet on Sunday, but on some other day of the week, in order to avail themselves of the services of some much-occupied teacher, who on Sunday is employed elsewhere. Some of these schools are held late in the evening to suit the convenience of adults and young people who all the day are busy in the fields or in other labors.

*In certain medical missions there is a Sunday-school for the hospital patients. In many a Christian home a little domestic Sunday-school is maintained for the servants.

Classification of Schools

Adopting in part an analysis suggested by Mr. Annett, the India Sunday-school Union's lecturer for teacher-training, I would divide the Sunday-schools of India into five classes:

1. European and Anglo-Indian Schools.
2. Schools in intelligent and developed Indian congregations.
3. Schools in missionary educational institutions.
4. Schools in connection with backward village day schools and congregations.
5. Schools for non-Christians, apart from day schools and congregations.

European and Anglo-Indian Schools

European parents who can afford it usually send their children home to Europe for education at the age of five or six. At many Hill stations, however, there are now boarding schools for European and Anglo-Indian boys and girls. Some of these institutions have Sunday-schools of their own. In other cases their teachers and pupils are found constituting the larger part of the Sunday-school in some congregation. In most European and Anglo-Indian congregations there is a Sunday-school. In many cases carriages are sent round to fetch the scholars to school and take them home again. The equipment, methods of work, and standard of efficiency are not very unlike those prevailing in Europe and America, although the climate undoubtedly tends to produce slackness.

Of teacher-training there is far too little. In Calcutta and other cities classes of preparation for teachers have from time to time been started, but have generally been found difficult to maintain. The lack of definitely designed Sunday-school accommodation is too often a serious handicap to efficiency. None of the older churches, and very few even of the newer ones, have been constructed with the needs of the Sunday-school sufficiently in view. Nevertheless, in a growing number of these Sunday-schools, the grading of classes, and even the introduction of a distinct primary department, are being carried out.

Under the inspiring leadership of Dr. Graham, of the Church of Scotland Mission, Kalimpong, a number of Barnardo-like cottage homes have one by one been built at that beautiful hill station, for poor and neglected European and Anglo-Indian children; and a most promising Sunday-school work is there going forward.

Indian Church Schools

On the whole there seems some reason to fear that the Sunday-schools in intelligent and developed Indian congregations are hardly so vigorous and flourishing as might reasonably be expected. Things may be better in parts of South India to which my tour did not extend, but in districts I visited I repeatedly heard the complaint that very few of the members of the congregation see the duty and the privilege of voluntarily undertaking the work of teaching; that parents do but little to secure or encourage the attendance of their children; that even the pastor in some cases takes but little practical interest in the school.* Too little is done in the way of training and preparing teachers. The lack of good accommodation is often a serious drawback.

Schools in Missionary Educational Institutions

Some of the best equipped, best accommodated, and most efficient Sunday-schools in India are to be found in close connection with colleges, boarding schools, orphanages and large day schools. In some cases the scholars are predominantly Christian, in others predominantly non-Christian. The great majority of the Christian teachers on the staff of the institution are usually found teaching in the Sunday-school. Often a separate class-room is available for each class. Blackboards, maps, pictures, etc., are usually available in sufficient quantity. In several of these Sunday-schools a primary department in more or less developed form is to be found,† though much remains to be done

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*A Wesleyan missionary (Rev. G. H. Kay, Jubbulpore), writes: "We are of opinion that much of the problem of connecting up the Sunday-school with the church is solved, first, by widening the scope of the Sunday-school work so as to include adults, and second, by the minister actually working alongside his Sunday-school teachers as a colleague. . . . . Experience shows that the Sunday-school ought to be as much the pastor's province as the services for adults commonly called the church services."

†In the flourishing little Sunday-school at Kaurapukur, near Calcutta (L. M. S.), there is a primary department, of which its superintendent, Miss H. M. Johnson, writes as follows: "I am helped by five young girls, the seniors in the boarding school, who meet me on Saturday for preparation. The room is decorated with plants. Marching, plenty of singing, and a simple prayer precede the lesson, which is given by the five girls, seated on mats in different parts of the room, surrounded each by four or five little ones. I gather up at the close and illustrate with pictures, models, sand-tray, etc."

in this direction. The vacations which occur in the course of the year and include in some cases as many as sixteen or seventeen Sundays, are apt to sadly interrupt the sequence of the lessons.

Among the schools of this class which I visited, there are two which stand out specially in my memory. One is the Sunday-school of the American Baptist College at Rangoon, ably superintended by Prof. J. F. Smith, an enthusiast in Sunday-school work. The other is the Sunday-school in connection with the Rung Mahal Boys' High School of the American Presbyterian Mission in Lahore. Under the vigorous leadership of Mr. W. J. McKee, this Sunday-school is going from strength to strength. The Sunday I visited it the morning was wet and the streets were an inch or two deep with liquid mud; nevertheless there were 300 boys present, of all ages and nearly all non-Christian. Vitality characterized the whole proceedings. One of the striking features was a class for the non-Christian teachers of the day school. In it I noticed a red-bearded Mohammedan over fifty years of age.

Schools in Connection with Backward Village Day Schools and Congregations

India is characteristically a land of villages. About nine-tenths of the population are villagers and peasant-farmers. There is only about one-tenth living in towns of over 5,000 inhabitants. Truly a contrast to Great Britain, where nine-tenths of all the people are found in towns of 10,000 and upwards. In most villages the only available Sunday-school accommodation is the little one-roomed day school, and the only Sunday-school teacher is the day school teacher. Every day of the week this man has been giving his pupils a Bible lesson, and if his Sunday-school hour tends on this account to lack freshness, one can hardly be surprised. Nevertheless there is probably no other teacher that could be found for the Sunday-school with equal qualifications for the work. With all his limitations this man has had some little training in pedagogics, and he has the advantage of the prestige which, in Oriental countries especially, his status as teacher carries with it. The non-Christian children of the village would not come so readily to the Sunday-school were he not there. His Sunday-school work is in many cases quite voluntary; though it may be expected of him, there is no absolute compulsion, and it is often undertaken with great heartiness and zeal. Undoubtedly in the Sunday-school he can and often does exert a stronger spiritual pull on the scholars' hearts and consciences than is usually possible in the day school.

When the teacher in the average village Sunday-school is single-handed, as he very generally is, he is obviously handicapped by the large number and various ages of the pupils he has to teach. Even if, as frequently happens, his wife be able to take the girls, leaving him with the boys only, there is need for more teachers and graded classes to do justice to the opportunity.

Schools for Non-Christians, Apart from Day Schools and Congregations

In all the different kinds of Sunday-schools above enumerated, except the first, non-Christians are to be found, and in the third and fourth kinds they often greatly predominate. But there are also Sunday-schools distinctively for the instruction of non-Christians who are not otherwise reached by the gospel. Very manifest and impressive, indeed, are the possibilities which in India lie before the Sunday-school as an aggressive missionary instrument. If even in Christendom the young present the most hopeful field for Christian effort, this is still more the case in India, where superstition, idolatry and evil custom tend with every advancing year to take firmer hold of the heart and mind. In all parts of the land, both in town and country, one finds instances of earnest Christian workers going forth singly or in pairs or in little bands and successfully starting and maintaining Sunday-schools for non-Christians.

Sometimes they will make a bargain with the master of a non-Christian day-school for the use and good-will of his school. Sometimes they will employ some other person to gather the children of the neighborhood. Quite easily in most cases, and with hardly any material inducements, these little ones, mostly of the poorer sort, are assembled, and are gradually brought to attend the Sunday-school with fair regularity and behave with tolerable quietness and attentiveness.* Not a few Hindu and Mohammedan children learn in such schools to pray to the true God and to sing Christian hymns with perhaps as much intelligence and heartiness as many of the Sunday-school children of Christendom.

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*To certain Sunday-schools for non-Christians in the Guntur district the teachers are accompanied by a band of Christian children from the boarding school, whose bright faces and hearty singing prove a great attraction, while their neat attire awakens a desire on the part of the village people also to appear neat and clean.

The lesson-leaflets, texts and picture-cards which they receive are proudly taken home; the hymns and Bible stories which they learn are repeated to their parents; and thus in many a non-Christian household the good seed is being sown. Young people taught in these Sunday-schools have been known to argue at home against Hindu superstition and to persistently refuse to worship the family idol. Non-Christian parents occasionally testify frankly to the good effect of the Sunday-school upon their children, or tell with deep emotion how this and that little one, dying, have passed away with Christian hymns or golden text upon their lips.

With the expected spread and development of elementary education in the near future, these schools' opportunity of usefulness is likely to be much increased. At present they suffer, like most other schools, by reason of the prevailing illiteracy of the country. In the great majority of the Sunday-schools of Europe and America practically every scholar over seven years of age can read and write. Even in Japan ninety-five per cent. of the people can read; but in India ninety-five per cent. cannot. Of course, pupils who cannot read are far less easily interested in the lesson, and can do but little in the way of going over it either beforehand or afterwards.

Insufficient Number of Teachers

It is chiefly the comparative lack of willing and zealous workers that hinders the wide and rapid multiplication of these schools for non-Christians. And indeed the same lack hampers all the various kinds of Sunday-schools more or less. From the Indian church, generally speaking, comparatively few volunteers for Sunday-school work have as yet been forthcoming. One consequence is that Sunday-school classes are, as a rule, far too large. A glance at the statistics of the Punjab Sunday-school auxiliary, the Church Missionary Society in the Calcutta district, and the American Baptists in Burma shows that in each of these representative and far-separate fields the average Sunday-school class numbers about twenty—more than double the number that can be effectively taught even by a skilled teacher.

The employment of non-Christian teachers, which is so often resorted to in missionary educational institutions, is not altogether unknown in Sunday-school work, but appears to be very rare. In a number of places an effort is being happily and hopefully made to enlist the services of the older Christian boys, and even the older Christian girls, in Sunday-school teaching; and for the sake of these young

people themselves, as well as for the sake of the work, it is greatly to be wished that this line of development will be pursued.

In the European and Anglo-Indian community there must be a considerable number of persons who know enough of the vernacular and of Bible truth to help in Indian Sunday-school work; and tact and enthusiasm on the part of the missionaries might sometimes secure their services.

Defects of the Teaching

The greatest weakness of Sunday-school work in India, as in most other countries, may be said to lie in the defective quality of the teaching. Both spiritually and educationally it leaves much to be desired. "Our Sunday-school workers of all classes need to read more, think more, study more, and pray more; then will their schools begin to thrive. Conscientiousness must supplant carelessness, conviction and cordial consecration take the place of mere perfunctory and routine service, before Sunday-school teachers can rejoice over large and sustained success." So wrote Dr. J. L. Phillips, in 1892, and the words remain true to-day.

Necessity often compels the employment of persons who are far from thoroughly qualified for Sunday-school work. Though the majority of the teachers may be accustomed to teach also in the day-school and have had some little normal training, they do not, as a rule, seem able to greatly interest the children or make the lesson vivid or memorable. Words do not fail them; they have the common Oriental gift of ready and fluent speech; but it runs in the direction of preaching rather than teaching. They are apt to harangue and lecture the children. They have seldom the knack of drawing out the child's mind by the method of question and answer or otherwise. Often to the eye of an inexperienced observer the children may seem to be listening very quietly and attentively, but really their minds may be taking in nothing. Not seldom the teacher's own knowledge of the Bible is so limited and superficial that it is hardly possible for him to teach it effectively to others. Often he is content if he gets the pupil to do some barren memorizing. As a rule he does not know how to use the blackboard effectively for the illustration of the lesson.

Literature

Of the more than thirty vernaculars in which Sunday-schools in India are conducted, lesson literature is produced, in most cases weekly, in about twenty. Generally it is supplied below cost price.

The illustrations on the leaflets leave much room for improvement. Both for teachers and scholars there is great need for additional helpful literature. Where the teachers know English, small libraries of the best and most recent British and American books on Sunday-school teaching and method would be found helpful.

Pictures

In nearly all parts of India, pictures (preferably large colored pictures) wherever available are used and highly valued for the illustration of the lesson. Many American mission stations have been supplied with these on easy terms through the American Sunday-school Union. But British and Continental missions are as a rule not so well off, and in the village Sunday-schools especially the supply of good pictures seems to be very inadequate. When the question was asked: "How can the churches and Sunday-schools of Europe and America most help you?" no answer or suggestion was more frequently forthcoming than this, "Send us more pictures; new or second-hand, colored or uncolored, mounted or unmounted, large or small, send us pictures." No definite provision for this very necessary part of Sunday-school equipment is as a rule made on the mission field; and there must be many a congregation, as well as many an individual, in Europe and America, that could easily help in meeting this crying need. Gifts of charts, maps and the like would also be gratefully welcomed.

Examinations

Some missions have their own special means of testing the results of their Sunday-school work. But most are thankful to participate in the far-reaching scheme of examinations which the India Sunday-school Union has instituted and maintained and developed. In these examinations, which are now conducted in about twenty different languages, some 20,000 candidates annually take part, of whom over four-fifths are usually successful in passing more or less creditably. The examinations are partly written and partly oral. In the setting and translating of the questions, and still more in the valuing of the answers, an immense amount of toil is involved; and some have doubted whether the resultant gain is adequate. But the prevailing view is that the examinations greatly stimulate careful and exact work amongst both scholars and teachers, and are on the whole of

spiritual as well as educational value. The medals and certificates granted to successful candidates are much esteemed. The recent generous decision of the Scottish National Bible Society to present specially-bound Bibles and Testaments to those attaining a certain percentage of marks in these examinations has been hailed with widespread satisfaction.

A GLIMPSE OF THE TOUR IN INDIA

W. H. Stanes, India

I want you to come with me to some of the Sunday-schools in India. The bells are ringing merrily from the tower of the great Ongole church. Children and adults are flocking from all sides, and every available space is packed. The morning I was there over 1,000 were present. It was a great joy to me to see all those bright dark faces, eager, expectant, to hear every word I said. Not so very many years ago there was scarcely a Christian in that whole district, so it received the name "Lone Star Mission." Then a great revival spread throughout the whole country, and thousands were baptized; and now, in one Sunday-school, are over 1,000.

Come next to a large orphanage in Central India. Here you find the children are splendidly taught. They know almost every Bible story. They can repeat many texts, and sing nearly 100 hymns from memory. These were some of the testimonies given me when I asked, "Why are you a Christian?"

"May it become known to you that at first in my heart, and on my head, was so much sin, I cannot tell you. But Jesus shed his precious blood, and has washed all my sins away. All my sins are forgiven through him, so I am a Christian."

"First of all I was in sin. Then the love of Jesus became fixed in my heart. He gave his life for me, and from his death I am released from sin."

Come again to the C. M. S. College, Kandy. A splendid Sunday-school is conducted here, including Christians, Buddhists, Mohammedans. I shall never forget the deep interest these lads showed in all my object lesson talks. A number yielded to God during a mission I held there. A year later the headmaster wrote me: "The Buddhist boy who traces his conversion to your mission here was recently baptized. I consider him one of the most promising Christians here."

Take next the American Mission European Sunday-school, Calcutta, where 500 gather every Sunday. During a mission I held there we had quite a real revival. Many boys and girls yielded to God. Many wrote and thanked me. Take one example: "All this time I was a sinner, but now I am glad to say I have given my heart to Jesus. I am quite sure he has taken away my sins, and from a black heart has changed it into a white one."

Our next will be a low caste village school. Here fully 200 gather, many walking three or four miles each Sunday. How sweetly they sing and repeat their golden texts without a mistake! Many of these dear children have suffered bitter persecution. One boy's testimony I shall never forget, as with a bright and smiling face he confessed before us all, "Once I was a bad boy and also worshipped idols. Now I love Jesus and my sins are forgiven." This very boy, after six months of persecutions and cruel beatings, won both his parents for Jesus.

Our last will take us to the St. Andrew's Colonial Homes, where children of mixed parentage are rescued, taught and trained, and sent out as good workers. To see their bright faces and now healthy bodies is a sight never to be forgotten. From utter darkness many have been brought into the marvelous light of the gospel. A boy writes me: "I have now come to understand I am a great sinner. Sixteen years have passed, but last night while you were with us I did give my heart to Jesus."

A PRESENTATION FROM SCOTLAND

MR. J. CUNNINGHAM, GLASGOW, SCOTLAND

The happy inspiration which suggested Jerusalem as the place of meeting in 1904 brought acutely before those present the need for Sunday-school work amongst the young of eastern lands, and laid it on the conscience of many western delegates that here was a work that they only could do, and that it lay with them to see it done.

Mr. Burges ably pleaded the claims of India, but the formation of a Sunday-school Union for Palestine seemed to make a first call for aid; and on our return our Scottish Sunday-schools were asked to do something to further mission and Sunday-school work among the children living in Jerusalem, Nazareth, Bethany, Bethlehem and other places made sacred by their associations with the life and work of our Lord Jesus Christ. Scottish children responded to the call, and

about £200 was distributed among various agencies at work among the children of the Holy Land.

The call of India had not been forgotten. Mr. Burges had cast his bread upon the waters, and lo, he is finding it after many days. In one of his addresses Mr. Burges used as an illustration of the growth of Sunday-school work in India a great banyan tree which grows in one of the public parks in Calcutta. This tree, planted from a small root, had sprung up, and as its nature is turned down its branches to the earth in all directions taking fresh root, the branches of which in turn grew and rooted afresh, until a great area had been covered and shelter afforded to thousands of people. So Sunday-school work was spreading all over India, and a great work was being organized; the field was illimitable, but where were the funds and the necessary workers?

What could the Scottish Sunday-school children do? We asked Mr. Burges. I remember how he felt his way; his natural modesty or his knowledge of the Scottish reputation for reluctance to part with the bawbees, held him back. Two hundred pounds would help with the publication department. Four hundred pounds would do more and assist with the examination scheme. But out it came at last: £1,600 placed at interest would provide for all time for a native teacher who would travel India to teach those willing to help in Sunday-school work and to develop Sunday-schools wherever he went.

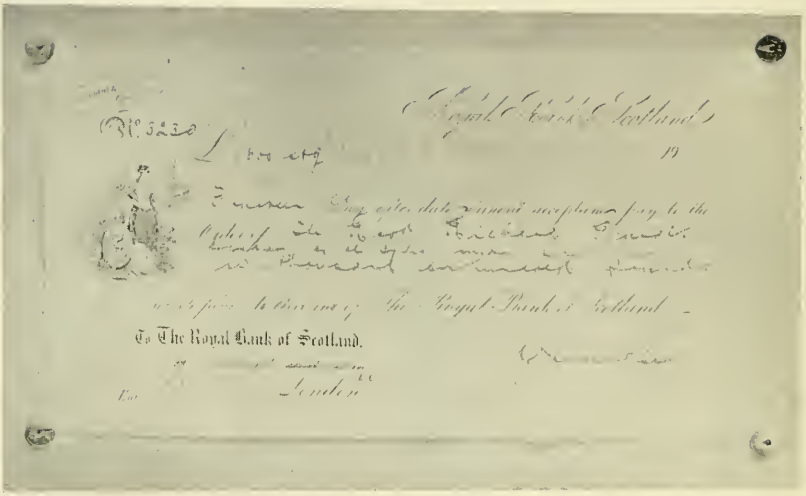
It fairly took our breath away. We had raised £200 for Palestine; could we raise eight times as much for India? We would try and if we failed to get the sum to provide a whole man, we might manage a leg or an arm, or perhaps even a head, and so do something to help the work along.

It was a struggle; many conflicting claims were daily made by the churches on the children's collections; and it took three years to raise the money: but it is done—and I have the honor and pleasure to-day of being able to hand over to Mr. Burges as representing the Indian Sunday-school Union the completed sum of £1,600, and of feeling that now and for all time Scottish Sunday-schools are actively prosecuting Sunday-school work in India.

Scotchmen have done much for India in the past, and in its mission work Alexander Duff stands in the front rank. Indeed, in all our mission fields we are proud to think that Scotland's sons have been distinguished leaders. Need we mention David Livingstone and Robert Moffat in Africa, William C. Burns and Robert Morrison in China, John G. Paton in Polynesia, James Chalmers in New Guinea,

The President's Gavel from Burma

This gavel was presented to President George W. Bailey with the love and good wishes of 20,248 Sunday-school children connected with the American Baptist Missionary Society in Burma. The handle is made from the old fence which enclosed the site of the prison at Oung-pen-la, where Adoniram Judson was confined and suffered terribly; the head of the gavel is made from the pastor's house in the compound. On July 13, 1813, Judson and his wife sailed up the Irrawaddy River, Rangoon; on July 13, 1913, the Zurich Convention was in session, a full hundred years later. With sticks resembling this gavel gongs are struck every Sunday in the evangelized parts of Burma, summoning tens of thousands of Christian worshippers. The President of the Karen Theological Seminary is the Rev. D. A. W. Smith, D.D., son of the famous author of the hymn "My Country, 'tis of thee."


To The Royal Bank of Scotland.

Scottish Children's Gift to India

In sending this endowment of £1600 for a native Sunday-school worker in India, "the little white hands of the West are stretched across the seas to clasp in loving grasp the hands of their dark-skinned brothers of the East."

Delegates from India

or Alexander M. Mackay in Uganda and many others on the roll of fame, not a few of whom now wear the martyr's crown?

And now we have Scottish pennies thrown into the treasury from the very hearts of the Scottish children. The little white hands of the west are stretched across the seas to clasp in loving grasp the hands of their dark skinned brothers of the east. Loyal subjects of one earthly king, may we all equally serve him who is King of kings and Lord of lords.

Mr. Burges, in the name of the Sabbath-schools of Scotland I am delighted to hand you this cheque for £1,600, to be invested and the annual interest spent on the payment of a Sunday-school agent for India who shall report on his work to the Scottish National Sabbath-school Union. And may God grant his blessing!

To you personally I say, God-speed. I have formed a very high opinion of the value of your work in India, and trust God may long spare you to continue it, and establish the work of your hands upon you.

REPORT OF COMMISSION No. 4: THE ORIENT

Including Hawaii, Japan, Korea, China and the Philippines

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Rev. George Heber Jones, D.D., New York.
Rev. S. A. Moffat, D.D., Pyeng Yang, Korea.
Rev. W. A. Noble, D.D., Pyeng Yang, Korea.
Rev. J. G. Holdcroft, Pyeng Yang, Korea.
Hon. Wm. R. Castle, Honolulu, Hawaii.
Mr. Theodore Richards, Honolulu, Hawaii.
Rev. Henry P. Judd, Kahului Maui, Hawaii.
Rev. J. F. Cowan, Kohala, Hawaii.
Rev. Floyd W. Tomkins, D.D., Philadelphia, Pennsylvania.
Rev. H. M. Hamill, D.D., Nashville, Tennessee.
Rev. Dillon Bronson, D.D., Boston, Massachusetts.
Hon. Samuel B. Capen, Boston, Massachusetts.
Rev. Fred P. Haggard, D.D., Boston, Massachusetts.
Rev. J. Ross Stevenson, D.D., Baltimore, Maryland.

In that part of the Orient represented in the report of this commission, namely, Hawaii, Japan, Korea, Philippines, China, we have

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Most of the Commission Reports have been necessarily abridged in order to bring them within the compass of this book. The World's Sunday-school Association has arranged to publish some of the reports in fuller detail for those specially interested. For information concerning the reports on Continental Europe, South Africa, and India, address the Rev. Carey Bonner, 56, Old Bailey, London, E. C., England; on the Orient, Latin-America, and Mohammedan Lands, address Mr. Marion Lawrance, 1416 Mallers Building, Chicago, Illinois, U. S. A.

an aggregate population of 500,000,000, one third of the human race. Against the mass we place the Bible school membership of these countries—500,000.

In the Orient we are standing at the most marvelous moment in Christian history. The time-worn religions of these countries are crumbling. They are not sufficient for the modern life. They do not relate morality and religion. The light of education is dissolving the awful shadows of superstitions that have for centuries blighted the individual and the home. The educated young people of these countries, the hope of the future, are refusing *en masse* the claims of the old religions and stand facing the new day without any religion except as they have known Christ. The educators and national leaders are facing the alternative of constructing nations without a foundation in moral or religious character, or to build upon Christ. The priesthood of the old religions, affrighted by their loss of grip, are making futile efforts to retrieve lost ground, and by feeble imitations of Christian methods are seeking to galvanize the corpse into life.

There have been Sunday-schools in the Orient from the advent of the first missionary. Bible instruction for the children has gone hand in hand with the work for adults. These missionaries had, most of them, received their call to service and first training in the Book while in the Sunday-schools of the homeland. They have made the Sunday-school an important part of the work of missions.

The character of this Sunday-school work, as conducted by the missionaries, was shaped by the form of the Sunday-school at the time when they left the homeland, and by the necessities of the environment of the native Sunday-school work, an environment circumscribed by limited quarters, lack of lesson material and quality and number of teachers.

The missionary was frequently the only teacher and the Bible lesson taught to all ages at one time, and the dome of the building God's blue sky. As children and parents were alike ignorant of the Bible this simple plan of Sunday-school work was effective.

With the growth of the native church and the educational work of missions the work of Bible instruction through the Sunday-school assumed certain fixed forms in the Orient.

1. The Sunday-school attached to the organized church, more or less graded according to local conditions and leadership.
2. The Sunday-school composed of members of Christian secondary schools and colleges and taught largely by the teachers of such institutions.

3. The Sunday-school composed largely of scholars in attendance at the primary Christian day schools and taught usually by the day school teachers, the attendance at Sunday-school a condition often of membership in the school. The Bible is a textbook in such schools.
4. Missionary Sunday-schools of children of non-Christian parents sometimes called "heathen" Sunday-schools, these schools established and maintained by churches or secondary schools and colleges and taught by the students in such institutions or by missionaries.

Several outstanding needs of the field were clearly formulated when the World's Sunday-school Association, following the presentation of the subject at the Toronto Convention eight years ago, began to plan for the Orient.

1. Such organization of the field as should bring together the missionaries and native workers in interdenominational coöperative effort in order to bring to bear the most help possible for the local Sunday-school and the local Sunday-school worker.
2. The development of an adequate literature for the field.
3. The training of a Sunday-school leadership through the theological seminary and Christian educational institutions and churches.
4. The need of a vision of the Sunday-school as the Bible teaching service for the entire church and community as the surest and sanest method for the evangelization and training of the Orient.

In 1906 the World's Sunday-school Association, in coöperation with the missionary organizations, sent a commissioner to Hawaii, Japan, Korea and China to ascertain conditions and assist in developing these objects, namely, organization, literature, leadership, vision. In 1911 a commissioner visited these fields and the Philippines. Organization was effected, institutes held, methods suggested, exhibits shown, inspiration given, and the missionaries and native workers felt the heartbeat and hand-clasp of the organized Sunday-school work as members of the world's Sunday-school family.

This vital touch upon the five fields represented in this report has been increased by the World's Sunday-school Association through the furnishing of secretaries, by the development of headquarters at centers, through correspondence and literature.

In general, it may be stated concerning these countries of the Orient:

1. That the Sunday-school is the line of least resistance in the progress of the kingdom.

2. The opportunity of great Sunday-school expansion is limited only by lack of men, means and methods.
3. The Sunday-school is the natural link in the reaching of the home. The love of the Oriental for children is God's open way.
4. The Sunday-school is absolutely needed as a feeder for the church, as a source of supply of material for church educational institutions and as the opportunity of training a leadership and membership grounded on the Word of God from their youth.

HAWAIIAN ISLANDS

The Hawaiian Islands illustrate missions in miniature. They are near enough to America to have caught the spirit of Sunday-school progress which has been so conspicuous in the last two decades, and the leaders of the work in these beautiful islands have imparted to their Sunday-school work something of the thoroughness and high quality which has made the general mission work of the islands the finest in the world. The wealth of Hawaii is largely Christian wealth, and is devoted with a wonderful generosity to the moral and spiritual uplift and educational development of the dozen or more nationalities that have drifted here. The islands are filled with splendid educational and church and benevolent institutions that illustrate the results of Christian missions in an unmistakable way. At the helm of the commercial and industrial and civic life of the islands are the descendants of the missionaries and early Christians.

The statistical figures indicate that one-half of the public school pupils are members of Protestant Sunday-schools, while officers and teachers in the Sunday-schools number 1,237, as against 882 day school teachers. Portuguese, Chinese, German, Japanese, British and part Hawaiians number 427, or practically one-half of the public school instructors.

The spirit of denominational coöperation evidenced here may well stand as an encouraging example for all fields. And this has been matched by a local pride in the development of their work and by a sense of deep responsibility for the cultivation of their special field.

There is a deep-seated determination to produce in these islands of the mid-Pacific, the highway of nations, in the flux of commerce, and bound to become of increasing importance with the opening of the Panama Canal, types of Christian work that shall catch the attention of the nations, and to train here a leadership from the bright young people of the islands that shall become the evangels for the Orient.

And the Sunday-school is to be one of these types of advanced work to be brought to its best by the coöperation of the World's Sunday-school Association with the workers of the islands.

The report of the members of the commission residing in the Hawaiian Islands contains much that is informing and inspirational. The summary of the painstaking investigation as to Sunday-school conditions, needs and opportunities of the islands is now presented.

I. Statistical

1. *Sunday-schools.*

(a) Number of schools, 198, as follows:

Christian	1
Episcopalian	22
Congregational	144
Methodist	31
Salvation Army	..
	198

2. *Membership.*

Officers and teachers	1,237
Pupils	15,071
Cradle Roll (about)	300
Home Department (incomplete returns)	
Total	16,608

This membership is sub-divided as follows:

	Teachers and Officers	*Pupils*
Christian	12	129
Episcopalian	92	1,396
Congregational	901	8,938
Methodist	166	1,738
Salvation Army	66	2,870

II. Sunday-school Equipment

1. *Buildings.*

The majority of the schools hold their services in church buildings. The two educational institutions that have Sunday-schools hold their sessions in their school buildings and the six mission Sunday-schools hold their meetings in the mission halls.

2. Equipment.

Fifty-six out of the 198 schools are using a blackboard; sixty-one organs are reported, twenty-two pianos and ten libraries. A wide range of lesson helps is used by the pupils and teachers. Many use the Pilgrim Press literature, others the D. C. Cook Company literature, the graded Sunday-school material and the Blakeslee lessons. The fact that English is taught in the schools makes the best Sunday-school literature available in the islands.

Practically all the methods used in the best Sunday-schools in America for attracting pupils and increasing attendance and interest are employed in the Sunday-schools of Hawaii.

About one-fourth of the schools report pupils as a rule have Bibles of their own. These Bibles are used considerably in the classes, especially in adult classes.

III. Grading

Forty-seven of the schools are graded, this grading being based on the age of the pupils generally rather than on their intellectual capacity. The country schools as a rule have three classes: the primary, the junior and intermediate combined, and the adult.

IV. Sunday-school Session and Program

The ordinary plan of school session and program is followed. Scripture memorizing is a feature in many schools. With the Orientals especially this is a favorite exercise. The Psalms, Beatitudes and Ten Commandments are staple forms of memorization.

V. The Pastor and His Work

There is but one theological seminary and this one is at Honolulu. This seminary is in line with so many others in failing to give the pastor a complete vision of his Sunday-school work by special courses in pedagogy, psychology and Sunday-school management.

Pastors, however, in the islands usually attend the Sunday-school session but they do not generally lead teachers' meetings.

VI. Superintendent

Special training of the superintendent is not attempted through correspondence or reading courses. While there are no summer schools,

Sunday-school institutes are held throughout the islands in charge of Rev. H. P. Judd, the International representative, the object of these being to train superintendents and teachers to higher efficiency. Only about ten of the schools are superintended by pastors, the balance being laymen drawn from the church membership.

VII. Teachers

About 90 per cent. of the teachers are drawn from the church membership, a few being supplied from educational institutions. The young men from one of these institutions make it a business to supply the teaching force for mission and plantation Sunday-schools.

While there are no training courses, as such, used by teachers generally, many individual teachers read books along this line and keep up with the best Sunday-school material and methods.

The work of the Honolulu Bible Training School founded by Mr. Theodore Richards is notable in the quality of the training done and in the steady list of graduates covering Hawaiian, Chinese, Korean, Japanese, Portuguese, Porto Rican students and those of other races.

VIII. Pupils

Forty-eight Sunday-schools undertake home visitations. Forty-one report social plans and picnics. Nine are developing the pupils athletically, and twenty-five are pushing plans for literary and musical interest.

One-fourth of the schools distribute papers or cards to pupils, the papers including the *Sunbeam, Young Churchman, Little Learners, Dewdrops, Mayflower, Boys' Hour* and *Girls' Companion.*

Special forms of service are undertaken by some of the schools, such as the support of a girl in India, support of needy boys and girls in school, visitation and care of the sick and poor.

IX. The Homes

The measure of coöperation with the Sunday-school by parents varies of course in different localities; in some places such coöperation being considerable, in others less. The average of Christian homes is marked —say two-thirds. One worker sums up tersely the general agreement as to the Sunday-school. "It is the greatest lever, oftentimes, whereby to gain entrance into non-Christian homes and is a powerful agency for the spreading of the gospel." The homes are accessible, as a rule, to the visit of the Sunday-school teacher.

X. Public Attitude Toward the Sunday-school

This attitude is favorable. In many of the public schools the principal reads verses from the Scriptures without comment, as allowed by law, and leads in the Lord's Prayer. In the old days in these islands religious instruction was imparted in the public schools. Public educators and officials feel and express the need of religious education that shall produce character. Many of the public school teachers here do noble and faithful work as teachers in the Sunday-school.

XI. Other Religious Systems and the Sunday-school.

Buddhists, Mormons and Roman Catholics have schools for the teaching of children. The Mormons have week-day classes of instruction, using our Bibles and hymn-books. The Japanese Buddhists have schools like our Sunday-schools in outward form and the Roman Catholics have Sunday-schools. These schools do not attract attendance from the Protestant schools.

XII. The Church and The Sunday-school

The Sunday-school here, as elsewhere, is vital to the life of the church, supplying 85 per cent. of the church membership. While the doors are open for the establishment of new schools, the cities have already enough schools for the population, while there are a few places in the country districts of Hawaii where new schools might be started to advantage. The large need, however, is not for new schools, but for new life in the old schools, some of which are fifty years old or more.

XIII. Sunday-school Support

The Sunday-schools are supported for the most part by the Sunday-schools offerings or church donations. The missionary boards do not as a rule make special provisions here for Sunday-school literature, equipment or lesson helps.

The salary of the Rev. H. P. Judd, Superintendent of Sunday-school work for the Hawaiian Evangelical Association, is provided by a missionary board through the gift of friends.

To a small extent missionaries pay individually to assist those unable to pay for their own supplies. The lack of facilities through lack of funds is felt to be a drawback in Sunday-school progress.

XIV. General

The next ten years are felt to be strategic for a Sunday-school advance, because the future of the church depends here in large measure upon the Sunday-school. The expressed needs of the workers in order to get in line for such an advance are: Efficient organization of the Sunday-schools, with scientific grading; a unified system of instruction; emphasis on catechetical form of imparting religious truth and beliefs; heartier coöperation of parents; a vastly more intensive study of conditions surrounding the children; coöperation of government officers and teachers as teachers of the Sunday-schools; holding the children through the "teen" years; workers' conferences; trained superintendents and, above all, trained, devoted, spiritual teachers educated in Hawaii and with a love for Orientals.

In assisting such Sunday-school advance the Sunday-school convention, and especially the Sunday-school institute, it is felt must play a considerable part in awakening interest, obtaining inspiration through the experience of others, suggestion of better methods, broadening vision. One worker frankly says that the possibilities of the Sunday-school have not yet gripped the people of Hawaii.

XV. Conclusions and Recommendations Concerning Hawaii

(a) The strong denominational position in the islands would seem to make unnecessary the employment of an interdenominational secretary for this field. Mr. Judd has recently been placed upon the field as a Sunday-school specialist representing the largest denominational interest, the Hawaiian Evangelical Association. The Methodist and Episcopalian schools represent largely the balance of the work. The Union spirit is excellent and the annual visits of a field worker from America should supply for the present the needed stimulus of the touch and methods from the broader field.

(b) The repeatedly expressed need for trained teachers here should cause the Hawaiian Association and denominational workers to set a goal for the training of every teacher through recognized training courses, and the presentation to such students of International teacher-training certificates at the proper convention. Normal classes of young people should be encouraged in every Sunday-school.

(c) The theological seminaries and the Christian educational institutions should introduce special courses of study and reading upon Sunday-school pedagogy and management, to equip future workers in Sunday-school service.

(d) Standard goals should be erected for attainment by every Sunday-school and such attainment recognized in an impressive way by the association.

(e) The general use of the Bible in the Sunday-schools needs encouragement and more thorough drill work in essential outstanding passages.

JAPAN

The fascination of Japan is not merely the wonderful beauty of its scenery, the artistic touch of its people upon everything, its educational advance, the marvelous courtesy of its people, or even its far-famed cherry trees. One feels instinctively that they are facing a nation of great ideals, whose leadership in many important respects is rightly acknowledged and whose past achievements in war, in commerce and education suggest their great national possibilities. But this very success and the consciousness of it has built up a national pride and self-dependence that involves serious danger. The building has arisen tall and beautiful, but the foundations need strengthening.

From Christian nations Japan has drawn through commission study and reports the fruits of Christian civilizations in civil government, in education, in science, in industrial appliance, and the arts of war.

In the adoption of these improvements the pace has been rapid. But in the development of the material the nation has suddenly come to a consciousness that they have left the spiritual out of calculation and that the moral and religious foundations of the nation are in danger of crumbling. In taking the material results of Christian civilization the spiritual dynamic essential to personal character and national weal coming from the personal relationship to Christ and the religious education of its people has been omitted.

There is acknowledgment of the insufficiency of the old religions of Japan. As a nation of ideals its leaders are anxious for the best. There is a confession of spiritual inadequacy. And this gives to the Sunday-school its opportunity of showing that it has come into the kingdom for such a time as this. And for this time of opportunity the Sunday-school work in Japan has been steadily ripening.

(*a*) *Organization.*—The organized Sunday-school work of Japan began with the organization of the National Sunday-school Association of Japan in January, 1907, at the time of the visit of Mr. Frank L. Brown, the commissioner of the World's Sunday-school Association. This commissioner came at the request of Dr. George W. Bailey, chairman of the Executive Committee of the World's Association, and Mr.

H. J. Heinz, chairman of this commission, and with the earnest co-operation of the mission boards doing work in Japan, to study conditions and assist as needed. He found the time God's time for Sunday-school organization, and the Japanese and missionaries represented in the Evangelical Association and the standing committee of Coöperating Missions united cordially in the proposed organization.

The first president of the organization was Judge Watanabe, now Chief Justice of the Supreme Court of Korea. He was followed by Rev. H. Kozaki, D.D., who has been for six years the president of the association. Rev. K. Ibuka represents the association in the World's Sunday-school Association with Rev. T. Uki, who has been identified with the association from its inception. Rev. N. Tamura, Rev. K. Mito, Bishop Hiriwa, Mr. Goto, Mr. Matushima, Dr. Kumano and others have greatly helped in the organization.

In a tour of Japan following the organization sixteen district associations were formed and the Japanese, with their genius for organization, have developed the number to thirty-two, including in their work Formosa and the Japanese Sunday-schools of Korea.

A board of directors, one member from each district, directs the organization, with an executive committee mainly resident at Tokyo.

(*b*) *Finance.*—The work has been financed in part by the World's Association, and in part by pledges from the Japanese schools and workers and missionary supporters. For most of the time a secretary has been employed with headquarters at Tokyo. The annual budget has been about 4,000 *yen.*

(*c*) *Institutes and Conventions.*—Special stress has been laid upon the district and summer school institutes, with lectures upon Sunday-school topics and exhibit of Sunday-school methods. Rev. N. Tamura and Rev. K. Mito have contributed greatly to the success of these institutes, the former as a forceful lecturer on child study topics, and Mr. Mito as a genius in organization and methods. The annual conventions of the association have been broadly representative. The expense of sending delegates often prevents a large attendance. These conventions always include a rally of the Sunday-schools of the city, with banners and individual convention flags or badges. The attendance of these annual rallies has been as high as 12,000 at the Tokyo convention, occupying the great wrestling hall, the largest building in the Orient. Last year 8,000 children marched before the palace grounds. Their *banzais* and songs were acknowledged by the raising of the flags in the palace grounds. A balloon was sent up bearing on a streamer the words "God is love," and this balloon floated over the city with its

message to the thousands of children of God who do not yet know him or his nature. These demonstrations have appealed to the parents and the press.

The great help given the Japan work by the timely visit of Dr. and Mrs. Hamill will not soon be forgotten. It should be noted that practically all the leading denominations in Japan, inspired by the success of Mr. Mito, the Methodist Sunday-school specialist, have now placed Japanese denominational secretaries on the field. These work in coöperation with the national association.

(*d*) *Literature and Lessons.*—With the creation of the Literature Committee at the organization of the association there began the development of a teachers' library and improved lesson material. The library includes translations of some of the best books from America on Sunday-school pedagogy and method, such as: "Point of Contact in Teaching," DuBois; "Teachers and Teaching," Trumbull; "Principles and Ideals of the Sunday-school," Burton and Matthews; "The Unfolding Life," Mrs. Lamoreaux; "The Kingdom in the Cradle," Adkins; "The Sunday-school Teacher," Hamill; "How to Conduct a Sunday-school," Lawrance. Some excellent books on Sunday-school pedagogy and management have been written by Mr. Tamura and Mr. Mito. These libraries are sold to Sunday-schools in sets, or loaned as a circulating library. .

A weekly paper, *Children's Companion,* and a monthly, *The Home,* are now being published by the association as well as the *Sunday-school Times,* the official news journal.

A graded lesson course from beginners to seniors, and covering twelve years, fashioned after the best graded lesson series in America, has been published. These are being revised in the interest of a stronger spiritual emphasis and to improve the helps for teachers. The use of Japanese life in the lesson rolls has added largely to their illustrative value to the Japanese boys and girls.

The demand for the International uniform lessons continues from many schools which are not prepared for the teaching and other requirements of a fully graded course.

About one-fourth of the schools use graded lessons, one-fourth the International uniform lessons, and one-half have no regular lessons.

(*e*) *Leadership.*—Japan's present need is an inspired and inspiring leadership. There is material for such leadership in the theological seminaries and Christian schools. It must be developed and trained under the supervision of a trained expert missionary or native. That training should include wherever possible a long enough stay in America

to master Sunday-school principles and the best methods obtaining in city and country Sunday-school work.

The theological seminaries should include special departments on Sunday-school pedagogy and management. Only two out of fourteen seminaries have now such departments. Christian colleges and educational institutions must include in their curriculum definite Sunday-school courses and provide for practical work.

There is great need of one or more pedagogical training-schools for the development of Sunday-school specialists and to train a leadership.

I. Statistics

The Sunday-school membership of Japan's 1,820 schools is given in round numbers as 100,000. Of these schools 28 per cent. are in the country and 72 per cent. in the city. The bulk of the membership is between three and twelve years of age. The adults form but a minor proportion of the membership, and the young people in their teens, excepting, of course, in the Christian educational Sunday-schools, form a comparatively small proportion of the attendance. This condition is due to the lack of pastoral interest in the Sunday-school, the lack of lay leadership and the emphasis upon the Sunday-school as a children's institution.

The Cradle Roll is receiving recognition in some schools through a handsome Japanese Cradle Roll certificate produced by Mr. Mito.

II. Equipment.

The church Sunday-school is held in the church proper. The mission schools, of which there are hundreds, taught by the girls from the splendid Christian girls' school, are held in rented houses or mission chapels.

About half the schools separate the primary department by a curtain or room, and 25 per cent. of the schools use blackboards. The beginners' wall rolls are a special aid to the younger teachers. About 90 per cent. of the schools have organs or pianos. Sunday-school teachers' libraries are being gradually introduced by purchase from the Sunday-school Association.

The appliances used for attracting scholars and increasing attendance and interest include some very choice materials produced under the direction of Mr. Mito, who visited America and who has adapted to Japanese scholars the best things found, such as rainy day tickets,

birthday cards, banners, welcome cards, rolls of honor, attendance badges and medals. These are being extensively used.

Bibles are not in use by the scholars to any extent excepting in the adult classes. The Sunday-school Association is giving Bibles as rewards for long attendance and schools recognize attendance by gift of Bibles or hymn books.

III. Grading

Sunday-school grading in Japan follows closely the grading in the public schools. The primary, intermediate and senior or adult divisions at least are usually recognized. The fact that 97 per cent. of Japan's young people are in the public schools makes the grading problem an easy one. There are graduation exercises in many cases, but the promotion feature needs additional emphasizing.

The kindergarten or beginner's department receives more attention in Japan than any other place in the Orient. The Japanese are receiving special kindergarten training in many schools, and are skilled story tellers. The beginner's lessons also favor this teaching.

IV. Sunday-school Session and Program

Nine o'clock is the common hour for the Sunday-school session, and the time one hour.

The form of the program covers the usual items of song, prayer, Scripture, lesson teaching, and in some cases a Bible drill. One of Mr. Mito's splendid introductions is a set of quarterly or semi-annual opening and closing exercises, giving breadth and variety to the program, the cover beautifully illustrated from Japanese life and containing unique forms of attendance marking. These are being used in hundreds of schools.

V. The Pastor and His Sunday-school Work

(*a*) *Pastoral Sunday-school Training.*—Some attention is being given by the denominational theological seminaries to pastoral Sunday-school training by lectures or departments or Sunday-school libraries, but the ground is but little worked as yet. The Southern Methodist Seminary at Kobe has the finest example of Sunday-school training of pastors. This seminary has a correspondence school of pedagogy and Bible study and a circulating library of choice books in connection with this, to aid lay workers, young preachers at work or in preparation, to assist teachers and Sunday-school officers. A fee of 50 sen (25

cents) is charged annually. The students from this seminary have practice work in connection with their Sunday-school course. Dr. Hamill has recently offered $1,500 to erect a training-school building in connection with this seminary with model appliances for up-to-date work.

(*b*) *Pastoral Sunday-school Leadership.*—The pastor seldom attends the church Sunday-school in the large churches in Japan. But in the last six years, as a result of the association work, there has been an improvement in pastoral interest, and the reports now indicate a general attendance upon the Sunday-school session, in some cases superintending, in others teaching and overseeing the school. The pastor, however, does little as yet in preparing his teachers through a teachers' meeting. In the case of the mission schools this preparation of the girl teachers is almost always a feature, but undertaken by the lady missionary.

VI. Superintendents

No special training course for superintendents has been developed. Books in Japanese are available for this now, and this important work should be pushed by the association through a correspondence course or in special short course institutes.

Of a list of 223 schools the personnel of the superintendent is shown as follows:

Pastors	72
Lay members	48
Missionaries	56
Bible women	40
Deaconess and others	7

VII. Teachers and Teacher-training

The teaching force is composed as follows: 33 per cent. from church educational institutions, such as seminaries, girls' schools, colleges; 30 per cent. of this proportion young men, 60 per cent. girls, and 10 per cent. teachers of such institutions; 20 per cent. Bible women; 25 per cent. missionaries; 10 per cent. pastors; 12 per cent. lay members and others.

For the training of teachers there are several teacher-training courses in Japanese in addition to the special library of the association. Dr. Hamill's books, Dr. Hurlbut's and Mr. Moninger's are all available. Six years ago a start was made in teacher-training work and 600 students

enrolled. But for lack of follow-up work this start failed out. What is needed is an educational specialist in the association to develop a national teacher-training movement, with association recognition by certificate, as a part of his work in developing a leadership. This plan is now receiving serious consideration.

The Kobe theological school conference and correspondence course seems the only organized effort at training at this time.

VIII. The Scholar

Regular visiting is attempted by the teacher in 50 per cent. of the homes of scholars, and 25 per cent. are visited occasionally. Picnics, treats, Christmas entertainments, social clubs, class entertainments, stereopticon, are used to promote interest along social lines. But little attention is paid to the athletic and literary or musical life of the scholar. Cards and story papers distributed weekly and monthly are the mainstay in the literary line.

A large proportion of the schools attempt something in the lines of social service, such as flowers and vegetables to the poor, hospitals, and sick, and collections of money out of their small ability for those who are needier.

IX. The Homes

Twenty per cent. of the membership come from Christian homes. The coöperation with the Sunday-school from such homes, as well as from a goodly number of non-Christian parents, is very gratifying.

The industrial conditions affect the attendance after scholars are old enough to work, for while Sunday is a legal holiday for the official classes and in the public schools, the common people work. Sunday is used often for recreation by parents and children in the many beautiful parks, Saturday being a school day. These are hindrances to attendance at Sunday-school from non-Christian homes.

There are two sources of antagonism to Sunday-school attendance in Japan. One from public school teachers who are not informed as to the Sunday-school or who are under Buddhist influence, and one from Buddhist priests, both acting through parents.

The Sunday-school, as a rule, provides an entrance to non-Christian homes in Japan, half of the workers reporting this link a very great help. Many report a number of parents converted to Christianity by the use of this tie of interest. The Japanese love their children, and are very accessible to a real interest on the part of a teacher and home visitation is almost always fruitful of results.

There is some home study of the Bible on the line of the I. B. R. A. and home department. And there are many non-Christians or non-church members who have copies of the Bible and New Testament and who are seeking for light. Dr. Miyagawa estimates these silent readers and seekers as one million in number.

Missionaries who advertise in the newspapers for names of those who desire to follow a Bible correspondence course are surprised by the large number responding of people in good position. Several of these Bible correspondence lists of non-Christians number over 2,000.

The wall charts and cards from America are found a large help in school and home. These expressions of appreciation are "very helpful." They are gladly welcomed and form an excellent topic for conversations for Sunday-school teachers and pastors in "home visitation." "Many go to the home, and Japanese are greatly attracted to such things." "I have an auto for rural evangelization and scatter thousands of such things." "Sometimes framed and given to pupils for good attendance."

X. Public Attitude Toward the Sunday-school

The general attitude of the public officials toward the Sunday-school is one of indifference. Some opposition is recorded here and there. Before the conference of religions, in which Christianity was recognized in the invitation the opposition of officials and public school teachers was more pronounced. Since then the opposition is steadily diminishing. In the recent visit of the commission tour party public school and other officials were present in large numbers in meetings, requesting that such subjects be presented as: "The Relation of the Sunday-school to the Public School," "The Principles, Necessity, Methods and Results of Religious Education." The attention given to these addresses indicated their deep interest in the Sunday-school. Members of the party were repeatedly asked to address the high and normal schools. While moral ethics are taught in the public schools, the confession is made by these officials that these are not producing of themselves moral character and there is an earnest effort to find some solvent for their need.

Where opposition has come from these officials it has been because of ignorance and an impression that in some way Christian teaching is not favorable to loyalty to Japan, and that it interferes with ancestor worship. This opposition has been effective in places in breaking up the Sunday-school temporarily and in a few cases permanently. In many places Christian teachers in public schools are permitted to teach

Bible classes of students at their homes after school hours and often teach classes in the Sunday-school. There are places where this is not permitted and where a teacher would suffer if it were done. American teachers especially are often asked by students to teach Bible classes.

In one place a missionary has been requested by the principal to teach the life of Christ after school hours to some thirty picked boys from the school.

XI. Other Religious Systems and the Sunday-school

It is well known that Buddhists, alarmed by the growing strength of the Sunday-school, have opened Buddhist Sunday-schools in many places, following Christian methods and adapting Sunday-school songs, such as "Shakka loves me, this I know." Cakes and treats of different sorts have been relied upon to attract children but in most cases the experiment has failed. Said a Buddhist priest: "Christianity will win out because there is love in your religion." Young people's Buddhist Associations have been formed here and there to match the Y. M. C. A.

The difficulty is that the Buddhist priests do not take much interest in the people excepting to bury the dead, while Christianity ministers to life, and in this is the essential difference in the practical expression of the two religions.

XII. Church and Sunday-school

The Sunday-school, well-organized, is often the forerunner of the church in Japan. Attention to the children here usually wins the sympathetic interest of parents.

Practically everywhere in Japan the way is open for new Sunday-schools where workers can be furnished and expenses met. The opinions as to the opportunities are: "Capable of manifold expansion," "Thousands of schools might be established at once if money were here," "The great opening for Bible women," "Unlimited," "Great," "Much room left."

Sunday-schools in Japan have been established sufficiently long to bear some definite fruit, and the replies indicate that a large proportion, practically 75 per cent. of church members and church workers, come now from the Sunday-school, a remarkable showing. From one small country Sunday-school four preachers have come, but the pastor here had a Sunday-school vision. We do not wonder that the Sunday-school is looming up as a necessity to future church strength in Japan, and that we have such sentiments as these: "It breaks down prejudice. Open door of opportunity in Japan." "More important than anything

else." "In no other way can we get a church grounded in the Scripture." "Is a feeder to church and a field for development of workers."

XIII. Sunday-school Support

The bulk of the support of church Sunday-schools comes from church and Sunday-school offerings. Missionary contributions figure about 25 per cent. of expenses. Mission Sunday-schools are supported largely by mission boards, particularly the women's missionary organizations, which supply so largely the teachers for these schools from the girls' schools. Educational institution Sunday-school expenses are met by the mission boards.

A few boards are helping by appropriation for translation of Sunday-school literature, but cost of lesson helps and equipment of the Sunday-schools is usually borne by the local school.

The general opinion is that with adequate funds and special encouragement and supervision of the Sunday-school work by denominational and interdenominational secretaries, largely increased results would come.

XIV. General

The decided opinion of those consulted is that the next ten years will be strategic for a great Sunday-school advance in view of the trend of sentiment in church and homes, in educational and public circles. The reasons given are interesting:

"Growing recognition of the need of some dynamic force to develop character among the young," "The new official attitude toward Christianity in Japan," "Reaction from late opposition," "Failure of present moral system," "Suicide of young is increasing," "A sense of moral failure and social need has created a demand," "The younger generation are demanding the better things, Christianity only can give them," "Christianity is gaining in popularity."

The outstanding needs voiced by some in order to get in line for such a Sunday-school forward move are:

"More trained teachers, more inspiration, one approved course of study;" "Model Sunday-schools and model classes;" "Sunday-school conventions held regularly and widely distributed;" "Chiefly a Japanese secretary of spirit, energy and competence;" "Exhibit of suggestive material;" "Trained native leadership and visitation of Sunday-schools by leaders."

It is suggested that the World's Sunday-school Association can assist

in this movement by providing trained traveling secretaries, sending delegates, planning conventions and institutes, assist in improving literature and equipment.

XV. Commission Recommendations Concerning Japan

First.—That we cordially approve the recommendation of conference of federated missions as approved by the executive committee of the National Sunday-school Association of Japan, looking to the employment of a foreign specialist as educational secretary for Japan. Such a specialist to be preferably a missionary acquainted with the Japanese language and adaptable to the conditions of work in Japan. The committee expresses the hope that such a man be loaned to the work by the mission to which he belongs, but that the World's Sunday-school Association be requested to assume the expenses of the special furlough and study of the Sunday-school movement in America and Europe.

Second.—We recommend that as soon as funds can be secured a Sunday-school scholarship be provided, to be offered by the National Sunday-school Association of Japan, with the approval of the World's Executive Committee, to enable Japanese pastors of promise to make a special study of the Sunday-school in America and elsewhere, such men to specialize on the Sunday-school work in Japan on their return.

Third.—That special appropriation be made to the Sunday-school Association of Japan for translation of suitable books that shall strengthen the Sunday-school literature in Japan, these books to be approved by the committee of federated missions and by the executive committee of the association.

Fourth.—That the Sunday-school Association of Japan in connection with the campaign for the training of a leadership, stress also the ingathering of young people and adults to round out their Sunday-school membership to conform to the latest and most effective Sunday-school work.

Fifth.—That the Sunday-school Association of Japan expand its organization to give a full representation to the various interests whose coöperation will be helpful in a strong Sunday-school advance in Japan.

Sixth.—That the appropriation of $1,000 from the World's Sunday-school Association for the work of the Sunday-school Association of Japan be continued during the triennium or for such part of the triennium as may be necessary.

Seventh.—We strongly urge the desirability of the establishment in one or more strategic centers of training schools for pedagogy and Sunday-school methods.

KOREA

Korea illustrates more nearly than any nation the Sunday-school ideal, "All of the church in the Sunday-school and all of the Sunday-school in the church." The adults do not know any better than to go to Sunday-school, a habit worth forming in lands more distinctively Christian. They have somehow in Korea stumbled on the fact that the Sunday-school is the Bible-teaching service of the entire church, an idea that has not penetrated the consciousness of many a church in the Occident. And, best of all, both missionaries and native Christians are practically unanimous in expressing the hope that there shall never grow up in the mind of the Korean churches the idea that there is any chasm between the church and the Sunday-school. The fact that the church and the Sunday-school are essentially one and the same organization is interwoven with and colors the entire report from Korea.

So we will sit at the feet of Korea a bit as Sunday-school workers. To be sure the children are not yet in the Sunday-school of Korea in adequate numbers. This arises from the subordinate position of the child in the Korean household, from the necessity for caretakers to be at home, from the custom which segregates the girls from society after a certain age, and especially from the hunger of the adult Korean for the Word of God which presses him to Bible study to the oversight, often, of the call of the child.

And then, too, the heathen child, or the one outside of the church families, has been largely overlooked in the evangelistic campaigns that have constituted every church member a winner of the one next to him. But since the visits of the commissioner from the World's Sunday-school Association six and two years ago, and the visit of Dr. and Mrs. Hamill, a new emphasis has been put upon the child of the Christian and the child of the non-Christian, and the church has awakened to its duty of ingathering the children. Mr. Swinehart, who came to Korea several years ago from the Southern Presbyterian church, with his organizing ability and fresh enthusiasm for Sunday-school work, has carried forward this line of work, setting as his goal the adding of 10,000 to the Sunday-school membership in Korea in two years, from children of non-Christian homes. And 2,500 have already been added through his efforts from the villages of Southern Korea, and this crusade for the children is still on.

Korea is setting the Sunday-school world the pace in requiring of its Sunday-school teachers that they shall attend a teachers' preparatory meeting before teaching the lesson.

The Sunday-school leaders in Korea fully realize the importance and opportunity of the Sunday-school work. The Rev. J. G. Holdcroft, the World's Sunday-school Association's efficient representative in Korea for six years past, has wisely guided the work, giving as much time to it as his denominational duties would permit.

It has not been deemed wise to develop in Korea a complete Sunday-school organization under present conditions, but a responsible Sunday-school committee made up of representatives of the Federal Council of Missions and the Korean church has been acting in the production of Sunday-school lessons and other literature, and this organization of the work has been sufficient for present needs.

I. Statistical

The total number of Sunday-schools in Korea is 2,392, of which 2,275 are in villages and in the country, and 117 in cities. These are practically all church Sunday-schools.

In reckoning membership only those enrolled in the churches as "probationers" or "catechumens" are counted. The number of these is 119,496. In addition to these there are 64,997 "seekers" or "inquirers," who might legitimately be counted as making a total of 184,493. Of this number 6,631 are officers and teachers, leaving 171,632 scholars. The cradle roll and home department have been organized only recently, and in the larger cities.

II. Equipment

In nearly all cases the Bible school services are held in the church building. Seventy-two are reported as being held in the church primary day-schools, and a few in homes of Christians.

Ninety-one schools separate the primary department from the rest of the school by curtain or other means. Only eleven schools report the use of the blackboard. Practically all schools are using the new lesson leaves, consisting of a lesson with picture lesson story, home work, and memory verses, which leaves were introduced with the graded lessons in January, 1913.

Organs or pianos are found, with one or two exceptions, only in cities where there are missionaries, and this for two reasons: the

people are too poor to buy them and would not know how to use them if they had them. There are no libraries or other equipment.

Few special appliances are needed to attract the interest and attendance of scholars, as the Koreans are hungry for the Bible, and carry both Bible and hymn book to church. The New Testament is in largest use, the Old Testament being only recently printed.

III. Grading

Very little grading beyond the separation of adults into baptized and unbaptized classes, and the separation of children from the adults, had been done up to January, 1913. The forward step of introducing graded classes at that time brought about the grading of at least seventy-five per cent. of the schools into the four grades of baptized adult, unbaptized adult, junior and primary. Platform teaching is used in small and weak schools.

IV. Sunday-school Session and Program

The program exercises ars usually very simple: song, prayer, reading of the Scriptures, another song, study of the lesson and, perhaps, a review, which is sometimes as long as the study period. The Korean executive committee is issuing suggestive sample programs and instructing regarding these in Bible institutes and classes. The improvement is already noted. The lecture method is the one usually employed by teachers. The new graded lessons will improve the method of teaching.

Scripture memorizing is employed to a great extent. The Lord's Prayer, Ten Commandments, Apostles' Creed, and selected chapters are easily memorized. At Pyeng Yang four girls repeated all of the New Testament excepting Matthew. Four boys in a school in Kankei recited all of John 14, Luke 15 and 1 Corinthians 13 at one sitting.

V. The Pastor and His Work

There are two theological seminaries in Korea: the Methodist Union Theological Seminary in Seoul, and the Presbyterian Theological Seminary in Pyeng Yang. There is no regular course in pedagogy, psychology or Sunday-school management in the Methodist seminary, though a few lectures are given on these subjects. The same can be said of the Presbyterian seminary as far as Sunday-school management is concerned, though there are courses in pedagogy and

psychology in the latter institution. There are no books published as yet on these subjects, although one is about ready for the press. The courses are given by means of lectures.

Korean pastors would not be tolerated after ordination unless they attended Sunday-school.

VI. Superintendents

Few schools are superintended by superintendents as such. Schools are usually conducted by leaders appointed by the missionary in charge of the district, excepting in city schools. The plan of appointing or electing one man superintendent of a school for a definite term is spreading. The Bible institutes and Bible classes which have been developed all over the country form a natural place for the training of superintendents. About 100 schools are superintended by Korean pastors, about 40 by missionaries, and others by church-members.

VII. Teachers

Practically 100 percent of the Sunday-school teachers come from the church membership. A few foreign missionaries teach classes. These teachers are trained usually in the system of Bible institutes and Bible study classes, running for a week or ten days, which are a feature of Korean mission work. Students in colleges and academies make about 5 percent of the teaching force. Oliver's "Teacher Training," a work based on Brumbaugh's "The Making of a Teacher," and Hamill's "Teacher Training" are now available in Korean for the training of the teacher. Weekly teachers' meetings for study of the lesson are general. Leaflets on the "Sunday-school Program," the "Purpose of the Review," also "The Aim of Sunday-school Teaching" are circulated by the executive committee for Sunday-school work in Korea to improve teachers and officers.

VIII. The Homes

With rare exceptions the members of the church are members of the Sunday-school in Korea. Home coöperation with the Sunday-school is therefore hearty. About 90 percent. of Sunday-school homes are Christian and 10 percent are non-Christian. The extension of the Sunday-school to non-Christian homes through special efforts is now being developed through such plans as those of the Southern Presby-

terian church under Mr. Swinehart. The fact that one member of the family must always remain at home to guard the home from thieves keeps, perhaps, one-fifth of the membership of the church from attendance.

IX. Public Attitude Toward the Sunday-school

The attitude of the public officials toward the Sunday-school is the same as their attitude toward the church. In all official utterances it is impartial as between Christianity and other religions. As a matter of fact, however, very little can be expected either officially or unofficially from men who are themselves not Christians. The non-Christian school teachers are in some localities decidedly opposed to the Christian church and all comes from the perfectly natural desire to support the heathen religions. While this attitude has not made much headway against the church as a whole it makes the approach to pupils who come under the influence of such teachers much more difficult. As the government school system in Korea develops the personal opposition of teachers to Christianity may have more effect, because there will be more of them.

Moral instruction is a recognized part of Japanese curricula of all kinds. At the same time it cannot be said to be successful in gaining the end sought. The conferences held under direction of the home department in Japan prove this conclusively. The officials and educators are diligently seeking religious instruction that shall produce character, though some doubt has been expressed as to whether the Bible contains any instruction in morals! Bible teaching after school hours is permitted by the public school system but there are very few Christian teachers in these schools.

X. Other Religious Systems and the Sunday-school

As far as ascertained the only religious system of Korea which is attempting anything for children or young people is the Young People's Buddhist Society. It is not, however, imitating successful Sunday-schools and its influence in winning scholars from the Church Bible study is nil.

XI. Church and Sunday-school

In Korea church and Sunday-school are one and the same thing. The school is simply the church, for the sake of efficiency, carrying on its Biblical instructions under a different form from that used in its other services.

XII. Sunday-school Support

The money provided for the support and equipment of the Sunday-schools comes from the general church funds, except that in most cases the adults purchase their own lesson helps. The children's helps are usually purchased for them by the church.

There is no special provision by missionary boards for translating Sunday-school literature, for lesson helps, for equipment, or for the salary of Sunday-school secretaries and specialists. However, it should be said that in general the appropriations of the missionary boards for general translating can be used for the preparation of Sunday-school lessons and other helps. Missionaries here do not, as a rule, pay individually for Sunday-school expenses and supplies.

XIII. General

The next ten years are strategic in Korea for a great Sunday-school advance. Adults have been gathered into the church in great numbers. Their instruction in the things of God is imperative. We must depend largely on the teaching service of the church for this instruction. The day of great ingathering of children of non-Christian parents also seems to have dawned. Their instruction is also imperative. It would be an unspeakable crime against the souls of hundreds of thousands, if not of millions, of children if this opportunity were let slip. The secular primary schools founded by the churches are, in many cases, being forced to close slowly but surely by reason of competition from well-equipped government schools, in which no Christian morals are taught. Since the Korean church can no longer depend upon her day-schools to do what ought to be done for her children the Sunday-school must be developed to take their place. For this reason also more effort must be expended on the Sunday-school problem.

Sunday-school conventions and institutes are very important for arousing enthusiasm and for showing how the work can be done. Model Sunday-school and class sessions are invaluable for Korea. Exhibits of material are also good if they are within means of the local churches to secure and use. Most of the churches are very poor and must get along with the least equipment possible. Improved literature is, next to model sessions, etc., the most important. Trained native leadership and visitation of Sunday-school by leaders would be important if properly done. We must at all hazards keep in the mind of the church the idea that church and school are one.

XIV. Commission Recommendations Concerning Korea

First.—That a missionary approved by the Korea Sunday-school Committee be selected to devote his whole time to the development of the Sunday-school work of Korea.

Second.—That we suggest to the denominations operating in Korea the advisability of employing competent Korean denominational specialists to coöperate with the general secretary for Korea in carrying into the local church and school the developed plans of Sunday-school improvement.

Third.—That provision be made for translating and publishing adequate literature covering Sunday-school teaching and management.

Fourth.—That full advantage be taken of the opportunity afforded by the training-schools and district conferences and theological seminaries and Christian colleges to train a Sunday-school leadership.

Fifth.—That the Sunday-school in Korea be given special emphasis, in view of the great need of Bible instruction of children, and converts, the need of ingathering of heathen children, the gradual replacement of the Christian primary day schools by the Japanese primary schools, and because of the service of the Sunday-school in producing church members and church workers.

THE PHILIPPINES

As one of the newest fields for missionary endeavor the Sunday-school work of the Philippines has had the advantage of missionaries who have had their training in America in the modern Sunday-school, and who have brought to the field the ideals and plans and enthusiasm of the work as they saw it, and who have incorporated these plans as fast as the developing Philippine church could absorb them. The Sunday-school leadership of the islands has been intelligent and aggressive. The trying condition of the climate has not lessened the enthusiasm of the devoted workers. Consequently the islands were fertile soil to which to bring the touch of the organized Sunday-school work, and when a commissioner from the World's Sunday-school Association visited the Philippines two years ago both natives and missionaries united in the suggested organization of the Philippine Islands Sunday-school Union, with headquarters at Manila, electing a Filipino pastor as president, and as a working team the Rev. J. L. McLaughlin, as secretary, and the Rev. Harry Farmer as educational chairman—two of the choicest workers to be found in any continent. Governor Forbes

and Bishop Brent coöperated by addresses at the first Sunday-school convention, when practically every province was represented and 2,000 were present at the organization meeting. The World's Association assumed the headquarter's expenses but no salary expenses, these splendid workers giving all they could of their time without compensation.

In the two years elapsing the organization has been developed, institutes and conventions held, methods suggested, and the work inspired. Some 40,000 buttons of the Sunday-school Union were disposed of in a short time by Mr. McLaughlin, in a Sunday-school campaign.

In January of this year Rev. A. M. Williams arrived at Manila as a special delegate, representing Commission No. 4 of the World's Sunday-school Association. Three conventions and institutes were held during his visit: at Manila, at Candon in Iloco, Sur Province, and one at Iloilo in the island of Panay. Model Sunday-school sessions were held. As 300 children at one of these sessions sang one of their stirring hymns a visitor remarked: "That is what I think heaven will be like." The question box method was employed and the people were eager to learn everything possible on the fundamentals of Sunday-school work.

With few exceptions denominational coöperation is the rule in the Sunday-school work here as in other phases of the evangelical movement. It is easier to secure, in view of the wise provision and fraternal spirit which caused those denominations, which coöperate in Sunday-school work, to make a division of territory that gives well nigh an exclusive field to a denomination. In the organization of the Sunday-school Union here missionaries and natives welcome the Union as a platform where they could all federate in the interest of the child and Bible study. The same teacher-training text-book (Hurlbut) is translated into the various dialects and pushed by the several missions. The Presbyterians, Methodists, United Brethren and Baptists have their native ministry trained in a union theological seminary at Manila.

I. Statistical Sunday-school Membership

	Number of Sunday-schools	*Officials and Teachers*	*Scholars*	*Total*
Presbyterian	133	317	8,705	9,021
Baptist	64	136	2,360	2,496
United Brethren	27	169	1,151	1,320
Disciples	61	119	2.170	2,289
Methodists	199	1,370	10.230	11,600
Special	9	24	437	461
	493	2,135	25,053	27,187

Practically all of these schools are those attached to churches. In the newer mission territory, such as Korea and the Philippines, the natural step is to first develop the church through preaching to the adults, the Sunday-school following the organization of the church. And in these fields the church has to be awakened to the duty of training the child for the kingdom, and to the value of right formation as against reformation.

The cradle roll has taken good root in the Philippines and the home department has also a beginning.

II. Equipment

The general Sunday-school equipment is meagre as yet. One-hundred and one out of 493 schools have blackboards, and 76 pianos or organs. Bibles have been generally introduced by the good work of the Bible societies.

III. Grading and Graded Lessons

A few city church Sunday-schools are well graded. In many schools, primary, secondary and adult divisions or classes are the rule. In the bulk of schools the primary and main school is the plan. Improved lesson helps are badly needed, and a child's lesson or weekly paper including the lesson. A primary course is specially necessary. They are not ready for the graded lesson plan as known in America. As nearly one-third of those of school age are in the public schools of the Islands and know English, the best English literature will be available in the course of time to Sunday-school pupils.

IV. Sunday-school Session and Program

The usual Sunday-school program plan is followed and special days observed. Filipinos are a music-loving people. They sing well and play in bands with great skill.

V. The Pastor and his Work

The principal place of training the pastors is the Union Theological Seminary, Manila. Here all future pastors are given a course in the Sunday-school and religious pedagogy, Hurlbut's book being used as a basis for the work. The young men in the Seminary, in addition to their courses in methods of Sunday-school work, have a model

Sunday-school class every Friday afternoon. One young man teaches the lesson before the class each week. This year each young man taught two lessons during the course. Many of the students have practice in superintending open air Sunday-schools under the supervision of one of the missionaries.

The pastors are usually found at the Sunday-school session acting as superintendents when necessary or as teachers. In some cases the pastor leads a teachers' meeting but this seems the exception.

VI. Superintendents

About one-half of the schools are superintended by church members and some 70 of the schools by pastors. Simple practical leaflets are needed for the training of superintendents.

VII. Teachers.

The teaching force comes almost entirely from the church membership. The young men and the young women from the public and Christian schools are entering heartily into this service. Hurlbut's "Normal Outlines" are translated in three dialects and form the basis for training of teachers. Provincial Bible institutes form a practical training plan.

An up to date teacher's library is among the urgent needs in the training of a leadership.

VIII. Scholars

Little is done by the Sunday-school as such as yet in reaching scholars through effective week-day plans. American base-ball is a popular sport, and organized athletics under public or Sunday-school management is a strong weapon in killing off cock fighting and gambling which had grown up under Spanish misrule, and which has been the bane of the Philippines.

IX. The Homes

Seventy-five percent of scholars come from Christian homes. The observance of Sunday as a market-day and Sunday baseball in some cases hinders attendance. The largest difficulty, however, comes from the strong opposition of the Roman Catholic Church here to Bible teaching. This statement comes from workers in such unequivo-

cal terms as: "The Roman Catholic Church condemns Bible teaching." "Roman Catholic leaders fight the Bible." "Romanists hate the Protestant Bible." Homes are accessible to visits of Sunday-school workers. The home Bible study on the I. B. R. A. plan is just getting started. Waste material sent out by the World's Sunday-school Association is a vital factor in enlisting attendance, improving interest and entering homes. Such commendation concerning this material is given as: "Used extensively." "Use all we can obtain." "Need many times present supply." "A great help to native evangelists." Filipino homes are decorated with wall charts and other material, which are greatly prized.

While the "Prodigal Son" and "Rebecca at the Well" would be much more attractive as Filipinos—yet until produced in this dress the supplies from the Department of Waste Material are doing incalcuable good.

X. Public Attitude toward the Sunday-school

The large preponderance of Roman Catholic population has caused the Department of Education in the Philippines to caution American public school teachers as to activity in church and Sunday-school work in the past. These restrictions are now removed, it is reported. The effect of education has severed thousands of Filipino youths from the demands of old superstitious beliefs. This makes Bible instruction through the Sunday-school or Y. M. C. A. imperative to reach these educated young people.

The opposition of the many Roman Catholic public-school principals and teachers to the Sunday-schools in many cases operates unfavorably to the Sunday-school. Athletic games have been organized by the teachers during the Sunday-school hours. Teachers not Roman Catholic have sometimes taken an unfavorable position to please the church.

It is due to the work of the Sunday-school in an American country that the Sunday-school should be given an equal chance with all religious enterprises and that all barriers to this, direct or implied, by educational authorities should be removed.

XI. Other Religious Systems and the Sunday-school

The only religious system actually operating in the Islands is the Roman Catholic. But little regular religious instruction of the children and young people is attempted beyond the Catechism classes and instruction in the parochial schools. There seems to be no effort to

imitate the Sunday-school or by imitating similar schools to draw children away from the Sunday-schools.

XII. The Church and the Sunday-school

In the Philippines the establishing of the church, as before noted, has preceded the Sunday-school. The opportunities however for establishing Sunday-schools in new fields in city and country are limited only by workers and means. There is general agreement on the part of experienced workers in this field that the outlook for the physical and numerical extension of the Sunday-school is very bright. This opportunity is characterized as "Large, no limit," "Great," "Very good." "May be multiplied many times," "Excellent," "Unlimited," "Splendid," "Good." And there is general agreement as to the great importance of the Sunday-school in relation to the church as a place for the enlistment and training of workers and as a feeder to the church.

XIII. Sunday-school Support

The Sunday-school expenses are met largely by the offerings, and help from mission funds is reported as not adequate for the growing needs of the Sunday-school.

XIV. General

The workers of the Islands are a unit as to the strategic value of the next ten years for a Sunday-school advance movement. The reasons given are interesting.

"The Philippines are in a transitional state." "Romanism is dead in many towns." "Some one will get the young people if we do not." "If we fail to do the work now atheism and agnosticism will close the door ten years from now." "Evangelical Christians want their children taught." "Public schools have opened the minds of the young people." "These students would go to the Sunday-school if they understood it." "Sunday-school work properly conducted appeals strongly to all classes."

In such a Sunday-school advance as is needed large emphasis is placed by the workers upon Sunday-school conventions and institutes, model Sunday-schools and model class sessions at such gatherings, exhibit of suggestive material, improved literature, and especially the training of a native leadership and the visitation of Sunday-schools by such leaders.

XV. Recommendations Concerning the Philippines

In response to the plain indications of this report and to the resolutions of the last convention of the Philippine Islands Sunday-school Union and endorsed through the special delegate of the commission to the Islands, the Rev. A. M. Williams, your commission strongly recommends action by the World's Sunday-school Association and by the coöperating denominations as follows:

1. That the World's Sunday-school Association be asked to provide a general secretary for the Islands approved by the executive committee of the Philippine Islands Sunday-school Union, which is representative of the mission interests and native churches.

2. That the several denominations doing work in the Islands be asked to provide trained native workers to coöperate with the general secretary in developing the Sunday-school work of their respective denominational fields.

3. That we suggest to the larger missions that they make for the next two years an appropriation of $500 each and the smaller missions $250 each to develop under proper supervision an adequate literature for the Sunday-school, including lesson helps, manuals, orders of exercise, teachers' library, certificates, and improved outfit for the Sunday-school. The literature committee of the Islands Union may be a proper supervising committee for the spending of these funds.

CHINA

The revolution in China has thrown wide open the door to Christianity. The Chinese leaders of to-day seem to be in sympathy with Christianity, even where not openly professors. Many of these leaders have been educated in Christian lands. In a wondrous moment the scepter of China's future has been thrust into the hands of the Christian church, and we stand amazed and awed, facing the two hundred millions of the youth and children of China just waking up to a knowledge of their own worth and possibilities.

We turn first to the organization charged with the responsibility of the Sunday-school work in China, the China Sunday-school Union. At the 1910 convention of the World's Sunday-school Association the British Sunday-school Union, acting for the British section of the World's Association, assumed the responsibility for developing an organized Sunday-school movement in China. The Rev. E. G. Tewksbury was chosen as national secretary, commencing his work in January, 1911. The organization of the China Sunday-school Union fol-

lowed a few months later. The Sunday-school committee of the China Centenary Conference of 1907 prepared a tentative constitution for this Union, and is at present acting as its executive body. The so-called First National Convention of the union was held in twelve sectional meetings at various places during the recent visit of the World's Commission tour party.

Headquarters of the union are at Shanghai. The immensity of China, each province a proposition of many millions, makes imperative sectional organizations, each with a trained secretary acting under the general secretary. Some nine such organizations have been effected and one Chinese associate secretary for Fukien Province employed. Good men for associate secretaries are ready but cannot be employed for lack of funds.

Four visits to China from America have been made by commissioners from the World's Sunday-school Association, one six years ago, one two years ago, and two this year. During these visits, principally to South China, local organization has been developed and inspiration and practical help carried to the workers. The World's Commission tour party, headed by Mr. Heinz, covered principally Central and North China.

Before presenting a close view of the Sunday-school work in China we must consider in what respects the work here is of necessity differentiated from the developed work in Christian lands and from much of the other Sunday-school work in the Orient.

1. *The Sunday-school is but one of several agencies for Bible instruction.* Others may be mentioned; for example, curriculum Bible study, as required by most Christian schools, the Y. M. C. A. Bible study in the higher schools and colleges, station classes for inquirers and catechumens, evening Bible study classes.

2. *It is composed in large proportion of students.* Most organized Sunday-schools in China have for their nucleus, and also for the bulk of their membership, scholars from day and boarding schools. Ordinary church members are but a small proportion of those who attend. Moreover, not a large proportion of the total church membership is found in the Sunday-school at all.

This is not to suggest that there are no Sunday-schools for purely heathen children, aside from these Christian day schools. There are notable instances of large success in building up such schools.

It is to be noted that secular education has not yet been made compulsory by the government. Village Christian day schools can thus be a most common feature of mission work.

3. *Not Accurately Graded.*—Accurate grading, based on physical and

intellectual development, is complicated by differences in Bible knowledge and in the ability to read of those who otherwise could be taught in the same grade.

4. *The Sunday-school teachers are largely from those who are giving their whole time to Christian work.*—The teaching force of the organized Sunday-school consists in general of missionaries, Chinese men and women workers in the regular employ of the mission school or church, and the teachers and older students in the schools. The ordinary lay membership as yet probably furnishes but a very small proportion of the Sunday-school teachers.

It should be noted that under Mr. Tewksbury's use of Mr. Archibald's plan of employing students in teaching small groups of children there is developing in many educational centers a splendid body of young men and women who will constitute an increasing volunteer force for teaching service in China.

5. *The Sunday-school is not yet fully indigenous.*—The aim and purpose and plan of the Sunday-school is not fully understood. Where careful expert supervision is withdrawn, and especially in country districts where the bulk of the work lies, and where the pastor, untrained in Sunday-school work, is the superintendent, the schools are in danger of becoming the expository-preaching-service type with but little to differentiate the Sunday-school service type from the preaching service.

Mr. Tewksbury's presentation at the recent tour party conventions, of platform demonstrations of this sort of a Sunday-school in contrast with the Sunday-school of to-morrow, graphically visualized to the Chinese the two types.

After noting these differences between the Sunday-school work of China to-day and in other lands we have these strong words from a Chinese writer and Sunday-school worker, Mr. P. S. Yi, an able and enthusiastic Sunday-school superintendent of the Methodist Episcopal Church South, Shanghai:

"However, the Sunday-school has a more important place in China than it has in America or any other Christian nation. We all know that Christianity has been preached in foreign lands for many centuries and its doctrines have already been interwoven into their laws and customs, and its influence felt in almost every town and community. But it is quite different in China. Christianity is still in its infancy and most parts of the country have not yet had any churches; and a large percentage of our people have never had a chance of hearing the gospel. The Sunday-school will no doubt be a sort of preparatory department for the church. Ordinary people understand a Sunday-school

lesson more readily than a sermon. A well-organized and well-conducted Sunday-school will have a tremendous power in winning men for Christ. Therefore the Sunday-school is invaluable to the Chinese as a popular and easily accessible Bible institute."

I. Statistics

There are 3,200 Christian congregations in China. On the basis of returns from 2,500 of these, 120,000 is figured as the grand total of Sunday-school scholars for China, but these figures are probably under rather than over, as accurate figures are not obtainable.

II. Sunday-school Equipment

In general the school is poorly equipped. Very few schools have reference libraries in Chinese or English. These books are just being produced by the China Sunday-school Union. Not a Sunday-school has a building specially designed for its purpose, with the accessories of wall and relief maps. Churches or rented rooms are the usual housing for the Sunday-school. Here is but little separation of the primary department from the school by a curtain or room. Perhaps one-fourth of the schools have blackboards, and about the same proportion have organs. Cards and colored pictures from America and England have been used to attract attendance. The new China graded lessons with accompanying illustrations are serving a fine purpose in promoting interest.

III. Grading and Lessons

The grading in the ordinary Sunday-school consists of classes for children and classes for men and women. Young people in their teens are not found in any number in the ordinary Sunday-school, except in stations where there are boarding schools or higher educational institutions. If not in Christian schools they are employed on Sunday, often from early years.

Of the lesson helps in use 90 per cent. are the International uniform series and 10 per cent. the excellent new graded lessons of the union. The China Sunday-school Union issues over 60,000 lesson helps for each Sunday, and about 20,000 per Sunday are issued from other sources. The union's output has doubled in two years. These helps for the use of Chinese teachers will be greatly strengthened by a supplement to the teachers' quarterly, prepared by a Chinese for the Chinese. Many of

the illustrated and other notes translated from foreign lesson helps are not understood by the Chinese.

Beginners' primary and junior lessons adapted from the Keystone leaflets of the International Sunday-school lesson series have been issued. Of the first series of the "Beginners," the third edition is now in press and the sales of these graded lessons have aggregated 12,000 in a little over a year and have not interfered with the sale of the Uniform lessons. There is insistent demand now for lessons for the intermediate department. These can be used in the many educational institutions. And this demand, despite the revolution, indicates the greater attention being given to Sabbath Bible teaching.

The China *Sunday-school Journal,* in English, edited by the general secretary, with lesson notes and general Sunday-school information and high-grade material for use of Sunday-school workers, would do credit to any country.

IV. Sunday-school Session and Program

The time of the session is about an hour. The program includes the usual features of song, prayer, lesson reading, reviews, calling of roll and secretary's report, reciting of golden text or other memory work. The feature of the Sunday-school service is the long summing up by the superintendent of the Sunday-school lesson. Bibles are not yet generally in use in the schools, although many have the New Testament. Many of the adults, of course, cannot read.

The Scripture memory work, however, of the Chinese children is remarkable. Blocks of Scripture are packed away in memory with facility. Seven girls in the Presbyterian girls' school in Canton are said to have recited the entire New Testament from memory. What magnificent material this for a great Bible-school nation.

The usual special days of the year, such as Christmas and Easter, are observed by these schools.

V. The Pastor and His Work.

As the preacher is usually the Sunday-school superintendent, he is necessarily present at the Sunday-school service. He is often a teacher as well. His special training for Sunday-school service has been practically neglected in the past in the theological seminaries, as in America, and it is not to be wondered at, therefore, that the Sunday-school of which he is director has not risen beyond his vision of it. But some

of the seminaries are planning to correct their past dereliction in this by the introduction of special courses on Sunday-school pedagogy, psychology and methods.

In view of the tremendous need of Sunday-school specialization, the strategic thing would seem to be to create at some central point or points a special department on Sunday-school pedagogy and management, to train specialists for service in institutions where pastors and workers are being prepared for service.

VI. Superintendents

As stated above, preachers are usually the Sunday-school superintendents. From the lay membership, and especially from Christian students, we must expect to draw our future leadership. For all who superintend the new correspondence specialization courses of the China Sunday-school Union afford a splendid channel of training and a number of superintendents have received the first certificates for this course.

VII. Teacher-training

The general character of the teaching staff has been referred to above. In well-developed Sunday-school sections, such as the Fukuin Province, the personnel of the teaching force is encouraging. Out of 482 Sunday-school teachers and officers reported, the analyses show:

Young men from schools	140
Young women from schools	90
Week day teachers of such schools	20
Bible women	30
Missionaries	26
Pastors	47
Others	129

For the training of Sunday-school teachers the China Sunday-school Union has issued a special course of six books in English and Chinese. These books are: "The Sunday-school of To-morrow," by G. H. Archibald; "The Primary Department," by Miss Ethel J. Archibald; "The Junior Department," by G. H. Archibald; "Teacher-Training with the Master Teacher," by C. S. Beardslee; "Talks to the Training Class," Hetty Lee; "The Seven Laws of Teaching," by J. M. Gregory.

The special gift of $1,000 from the World's Sunday-school Association has made it possible to issue these books. The sales already have been large wherever the books have been presented.

Handsome certificates of the China Sunday-school Union are issued to those passing examination upon the first book of the course, seals being added for each succeeding book mastered.

It was the privilege of Mr. Heinz and members of the commission tour party to present some of these first certificates at various places to the bright young people of the Christian educational institutions at Nanking, Peking and elsewhere, and the eagerness of these young people for this work is a promise of great things for the teaching quality of China's to-morrow.

Two summer schools of method at Kuling and Peritaiho, attended by Chinese Sunday-school workers and Bible teachers, have been held, covering a six weeks' course. They have been conducted by the general secretary and select leaders. The results have been highly commended.

Sunday-school institutes have been held in over a dozen places. These are for Chinese workers and last from one to three days.

VIII. Pupils

As the Sunday-school scholars in China are also largely in attendance at the Christian day and boarding schools and taught week day and Sunday by the same teacher, the teachers are in close contact with the pupils, and plans ordinarily necessary for close acquaintance between pupil and teacher do not obtain here. Home visitation by teachers is not usual. The social plans often include the annual school rally, but recreation as such has not entered largely into the plans for China. The great field day feature planned by Mr. Tewksbury in connection with the recent commission tour party visit was the first large union effort to promote the social and recreational life of Sunday-school young people. The great success of those gatherings will doubtless lead to an increasing emphasis upon a neglected need of young life. Of that Shanghai field day the *Chinese Mercury* said: "For here was young China at its best. Young Shanghai, a type of young China, freed from many of the fetters of old superstitions; emancipated in the case of the women, from the effects of millenniums of enforced ignorance and seclusion; bright, cheery, intellectual; types which any country might well be proud of, and which, if China is to be reinvigorated at all, may be trusted to perform the task."

Consul-General Wilder, at the Sunday-school rally at Shanghai, remarked of these Chinese boys and girls: "Give these young people an education and they will do as well as your children and mine."

IX. The Homes

The proportion of Sunday-school homes that are probably Christian varies decidedly in different localities, Fukuin reporting one-tenth, Swatow 90 per cent., others one-half.

As the Sabbath is used as a day of labor the hindrance to Sunday-school attendance of non-Christian children is apparent. All days being alike, children can easily forget the Sunday-school as such unless specially interested. Children of the Christian day schools usually attend the Sunday-school, although in many cases they are obliged to work on Sunday.

There is practically no antagonism now to the teaching of the Sunday-school. A great change has come in the last few years and now there seems to be a strong movement toward Christianity. The problem will be to care for this movement.

Sunday-school interest could be used as a great wedge into the home if teachers had time to follow up this "open sesame," said a leading worker. "If we can get one million into the Sunday-schools of China, it will mean one million Christians ten years hence," and this through the direct influence on the children and the influence upon the home through the Sunday-school literature.

This question of reaching the home of the non-Christian through mission Sunday-schools and extension of the day schools is one of the most promising features of the work. These schools can be established without limit if there are means and workers. Disused temple court yards are being offered for use for this purpose. Miss Hughes, of Kiukiang, has 1,500 heathen children in five Sunday-schools in the city, and reports that the number could easily be increased to 5,000 if she had the equipment, using graduates of the Bible school as teachers. And the Chinese are eager to help defray expenses of the primary day schools if the missionaries will only open these up and send a student as a teacher. The eagerness of the Chinese for education is impressive.

Appreciation for the waste material sent from America is thus expressed:

"A great help;" "Very helpful;" "They often form the brightest spot in the home, and are the most conspicuous decoration;" "They are in great demand among the 'learners' and attract people to the church and Christian influence;" "They are widely used and eagerly sought for;" "Intensely longed for, greatly appreciated, and used to decorate the home, and the stories which the pictures illustrate are often told to visitors."

X. Public Attitude Toward the Sunday-school

From the non-Christian teachers of the Confucian classics there would naturally be opposition to the institution which gives emphasis to the great Christian classic, the Bible. The thoughtful Chinese leaders who are planning for a great future for China recognize the insufficiency of the Confucian classics to make religious character, as Confucianism is a moral code and not a religion, and at the present time Christianity is openly welcomed as a solvent of many of China's problems. Ex-Minister Wu, in welcoming the commission tour party, said that China was open to Christianity, and urged the Sunday-school forces to do everything possible to make Christians of the Chinese.

Dr. Mott said recently that everything is wide open in China for Christianity. The opportunity of the centuries is here.

XI. Other Religious Systems and the Sunday-school

China is practically without a religion. Its idols are being openly destroyed, its temples are going to decay, or are being turned to Christian or public uses. The children and youth of China are therefore growing up without religious instruction.

XII. Church and Sunday-school

In China the church has usually preceded the Sunday-school. While the opportunities of extension of Christian work through new Sunday-schools is limitless the missions have usually no funds for this, even if workers were available. But the Sunday-school is recognized as absolutely essential to the church as a training place for new converts in Bible truth; it provides definite work for church members and trains a generation for service.

XIII. Sunday-school Support

Owing to the general poverty of the Chinese church, funds for Sunday-school equipment and support must be supplemented from foreign sources. Some help has been given by some denominations for lesson literature, but the development of the work has been handicapped by failure of adequate support. The missionaries have to assist in many places from their own funds. The opinion is general that results would be greatly increased if there were adequate funds and special encouragement of the work by secretarial supervision.

XIV. General

The next ten years in China offer unusual opportunities for a great Sunday-school advance. The reasons given by workers are worth noting: "This is a day of open ears. Shall the church and Sunday-school speak unto them? They may be closed or turned in other directions soon;" "Nurtures church membership in preparation for great movement toward Christianity. Prepares for compulsory education which will take away day school children from Christian schools;" "The Sunday-school is part of a campaign of education and can be used to enforce the truth taught in the day schools, but with a direct effort to bring the scholar to a decision for Christ;" "Awakening by recent revolution, Chinese believe strongly in training the children early in their own religions;" "This is a crisis in China when China is changing, when she is ready and waiting to receive a new religious teaching;" "The Sunday-school in China is only in its infancy. All that is necessary is time for training teachers. As the church grows, the Sunday-school should advance enormously." Bishop Bashford, in a letter which is printed in the full commission report, points out the hunger of the Chinese for education and the opportunity for a large Sunday-school advance in China, using the opportunity of the Christian primary day schools. He believes the Sunday-school membership of China could be doubled in the next few years by this plan.

To get ready for this advance certain definite needs are expressed as follows:

"Literature, Chinese trained Bible teachers and workers. Training schools and religious pedagogical departments in seminaries;" "Money needed for training conference and adequate supplies and equipment;" "More places for Sunday-schools;" "Special training for pastors and summer schools and conferences;" "Decent places to meet;" "Get the mission boards to appropriate funds distinctively for the work of the Sunday-school."

One Chinese worker writes pathetically as to how the World's Sunday-school Association could be of service, "By advertising our inexpressible need. Providing for translation of more books into Chinese. Securing larger force of workers for secretarial detailed supervision, for conferences, visitation," etc.

XV. Commission Recomendations Concerning China

The commission would recommend in view of the above:

First.—That the budget of China be increased to provide (a) For the

employment of at least one Chinese secretary for the several important districts of China; (b) for a publication fund for the publishing of necessary literature; (c) for sufficient office assistance to the general secretary to develop the present opportunity.

Second.—We urge the establishment in the immediate future of one or more training schools or departments of religious pedagogy at Chinese centers to train specialists who shall be engaged as leaders of similar departments in the theological seminaries or other Christian institutions that are training the future Christian leadership of China.

A SUNDAY-SCHOOL TOUR AROUND THE WORLD

Mr. H. J. Heinz, Pittsburgh, Pennsylvania

MEMBERS OF THE COMMISSION TOUR PARTY

Mr. H. J. Heinz.
Mr. Clarence Heinz.
Mr. Harry W. Heinz.
Mr. and Mrs. James W. Kinnear.
Miss Jeanette Kinnear.
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Miss Margaret E. Brown.
Miss Eloise W. Snell.
Miss Mary F. Moore.
Mrs. Julia S. Hotchkiss.
Miss Anna B. Jones.
Mrs. Douglass Smith.
Mr. Kenneth G. Smith.

During my first visit to the Orient eleven years ago I was requested by mission boards to look into and study missionary conditions in Japan.

The investigation led me to see great opportunities for service through the Sunday-school. As I saw the happy faces of the children I was reminded of Horace Mann, who said, "Where anything is growing one former is worth a thousand reformers." This thought led me to resolve that by God's help I would have some part in the extension of his kingdom in the Orient through the Sunday-school—the most fruitful field of labor.

In 1907, at Rome, it was suggested in open convention that the time was ripe for a commission of business men deeply interested in Sunday-school work to visit the Orient and when reaching Japan divide into four or five groups, holding conferences and mass meetings in the principal cities. The same evening the executive committee discussed the question, when Bishop Hartzell offered the following resolution:

Members of the Oriental Tour Party

On the upper deck of the Steamer "Tenyo Maru" sailing from San Francisco to Yokohama.

The Epoch Making Rally at Seoul, Korea

One of the greatest events of the visit of the Oriental Tour Party in Korea was the holding of a great rally of native Sunday-school members on the North Palace grounds in Seoul, Korea's capital, under the direction of Mr. Gerald Bonwick, Secretary of the Korean Tract Society. By actual count, 14,700 Sunday-school people were present, which, with the many visitors, made a total attendance of probably 20,000. This is said to be the largest number of Christians assembled at one place in the history of modern Protestant missions in the foreign field.

"Your committee, to whom was referred the question of a world-wide tour in the interest of the work of the World's Sunday-school Association, report in favor of the proposition and suggest:

"*First.* That the tour be known as the World's Sunday-school Visitation.

"*Second.* That the object shall be to confer and coöperate with the Sunday-school workers, especially in Japan, India, and China, for the purpose of extending and improving the work and encouraging the workers.

"*Third.* That the visitation party should be composed of practical Sunday-school workers, willing to bear their own expenses and ready to give their time and efforts for the extension of the Kingdom of Christ through the Sunday-school.

"*Fourth.* It is suggested that a committee of five be appointed with full authority to make all necessary arrangements for the visitation.

(Signed) J. C. Hartzell, Africa, *Chairman.*
H. J. Heinz, U. S. A.
Carey Bonner, England.
W. N. Hartshorn, U. S. A.
Marion Lawrance, U. S. A."

Three things were now necessary: to secure the personnel of the party; to secure testimonials from the highest officials of America; to rouse the national leadership of the Orient to the value of religious education through the Sunday-schools and to coöperate with the Sunday-school workers and missionaries.

All this was done, and a party of twenty-nine, composed of fourteen business men and Sunday-school specialists accompanied by members of their families departed from San Francisco on the first day of March, 1913, for Hawaii, Japan, Korea and China. One of our party sailed in advance in December and visited the Philippines, Hong Kong and Canton, where he held conferences and conventions and later met our party at Tokyo.

On board ship the first thing to be done was for the members of the commission to become acquainted and plan for our work; the second was to plan a method of approach to the Orient. The first was done by personal association and through daily devotional and business meetings. In the second we were greatly assisted by the broad knowledge of conditions obtained by Mr. Frank L. Brown, the secretary of our commission, on his previous visits in the winter of 1906-7 while enroute to the convention at Rome, and again in 1911 when he visited the Philippines, China, Japan and Korea. His second visit to the Orient did even more to pave the way for our visitation. We were also greatly helped by a Japanese gentleman whom we met on board ship, on account of his social and business standing in Japan, one who

has won international fame in the realm of chemistry. Through his influence, wireless messages of welcome met us while we were yet many miles at sea.

When Yokohama, the great port of Japan was reached, we were greeted by a large company of officials, business men, Sunday-school workers and missionaries, among whom beamed the kindly face of Bishop Harris. The local committee, we found, had made elaborate plans for our visitation. At Yokohama and at Tokyo, the capital, we were cordially received by the highest officials and leading men. At the banquets and mass meetings held in our honor our message was on the importance of religious education through the Sunday-school for character building and good citizenship. In the conferences and conventions the great forward movement of the Sunday-school and its modern methods were presented. The newspapers fully reported our work and thus made our mission most favorably known to the Japanese, who are great readers. The example of the capital city was contagious, for we found that other cities wanted to do as Tokyo did. Thus the visitation gathered mass and force as we went from place to place.

To meet all the plans that had been made for us it was necessary to divide our party into four groups, each group with its own leader and an interpreter. In this way at least sixty leading cities in Japan were visited, and in the meetings held many leaders in business and official life and Sunday-school workers were reached. The number of people addressed ran into hundreds of thousands. In most places the seating capacity of the largest halls was taxed to the utmost.

In Korea all the leading mission stations were visited. At Seoul, the capital, Count Tarauchi, the Governor-General, entertained our party at luncheon and the business men of the city gave us a reception. Here also the largest meeting in the history of modern missions in the Orient was held. It was a great Sunday-school rally held on the North Palace grounds. By actual count, 14,700 Sunday-school scholars and workers were in attendance, and in addition four or five thousand visitors were present. The most remarkable thing in this country is the fact that the whole church is in the Sunday-school. This accounts for the fact that there are already 200,000 enrolled in the Sunday-schools of Korea.

We entered China at Shanghai and visited the great cities of the central, northern and northeastern parts of the country. Wherever we went we found the people full of gratitude to the United States for their recognition of the new Chinese republic. This recognition

brought us many favors and gave us an open door for the visitation. At Hankow, which is perhaps the greatest center of population in China, we were received by the Vice-president, General Li Yuan Hung, who entertained us and served our party refreshments. Later at Pekin we were given an audience by President Yuan Shai Kai, and then were entertained at a banquet given by the Chinese-American Alliance. This body complimented our party by making us honorary members.

By special permission of the Chinese government we held dedicatory services, participated in by Chinese and foreigners, which were conducted by Bishop Bashford at the Historic Temple of Heaven in Pekin, an event that had never happened before in the history of China. For four thousand years the Chinese have included in their worship the Lord of Heaven, and for more than four centuries the emperor has annually conducted this service at this Altar of Heaven, the most sacred spot in China.

The final meeting of the visitation was held at Mukden in Manchuria, with a banquet tendered by the governor and provincial leaders.

The commission held meetings in seventy-four strategic centers in all the countries visited. There has been loyal coöperation among the members of the party in the purpose of the visitation and often at great personal sacrifice and inconvenience. We cannot ourselves measure the results, but we are receiving encouragement from a number of sources, the latest being these words, which just this week have reached us in a letter from Bishop Harris. He says: "Your visit to Korea and Japan will ever be memorable—'twas *epoch making, providential, life giving.*"

We now lay down our work at the feet of our Lord. It was ours to sow the seed. Our Father will prepare the harvest. It has been a labor, but a labor of love, ever to be remembered by the members of the visitation party. We have great reason to be very thankful to our Heavenly Father that he has enabled us all to make the journey in safety and bring our findings to the World's Seventh Sunday-school Convention at Zurich.

THE WORK OF THE COMMISSION IN KOREA

Hugh H. Cynn, Korea.

I stand before you simply to testify to you concerning the beneficial and lasting character of the visit of the Sunday-school Commission, headed by Mr. Heinz, to Korea last spring. The very fact that men

of large affairs in their respective walks of life left their work behind for the time being, and, unmindful of the cost and inconvenience, traveled from one place to another, investigating the local conditions and counseling for the best development of Sunday-schools, was in itself an inspiration to us all. We were glad to welcome them to our land.

The great rally meeting held in their honor in the palace ground in Seoul was a memorable gathering. It was memorable not because of the size and beauty of the gathering, though it was the largest body of Christians that ever came together in Seoul,—and, in the opinion of of Mr. Brown, there had never been a more beautiful audience anywhere,—but because of the great historical significance of it, for we must remember that only a few decades ago the streets of Seoul were crimsoned with the blood of Christian martyrs who were dragged out of their homes and hiding places and massacred. What a change we found in over 14,000 men, women, and children marching through the principal streets into the very palace, and offering up prayers of thanksgiving, and praising His holy name! The memory of the happy scene will be vivid in the minds of the people for years to come. The valuable suggestions and helpful messages given by the individual members of the commission, the generous provision made for the engagement of a general secretary of Sunday-schools, and the assistance given to make it possible to have a delegation to this convention, make us truly grateful, and we are ready to say, "Come again."

I cannot close without telling you at least one great need of the Sunday-schools in Korea. Since to us the Sunday-school is the church, and the church is the Sunday-school, we without much effort have solved some of the problems that seem to confront you. We have in our schools scholars ranging from children of four and five to adults of sixty and seventy. Almost the total membership of the church constitutes the Sunday-school enrollment. Then we have the boys and girls all segregated, and do not encounter the "danger" of letting boys study under women teachers, though personally I would not take twenty man-teachers for the one saintly lady-teacher I was under when in America. We also make room for young people, giving them work to do. So these problems do not enter into our needs, but our one greatest need is *housing* the schools. With one or two exceptions the Sunday-school classes, often a dozen or more, aggregating over four or five hundred pupils, have to be taught simultaneously in one room, and you can imagine how difficult it is to carry on our work satisfactorily.

Reminded of what some one said in regard to expressions of gratitude,—"with future hopes,"—we thank you once more for what you have done. Only remember that a great general does not fail to put the strongest force on the weakest line of the enemy. Korea *now* offers the weakest lines.

THE INVITATION TO TOKYO

At the close of the Oriental Commission's evening Mr. Heinz introduced to the convention the Rev. Kajinosuke Ibuka, D.D., of Japan, President of the Meiji Gakuin, and of the Federation of Japanese Churches, who presented a message which he and the Rev. Hiromichi Kozaki, President of the National Sunday-school Association of Japan, had come from Japan to lay before the convention.

Dr. Ibuka: I have many good reasons to invite you to hold the next World's Sunday-school Convention in the Orient, but it is late; I therefore simply beg of you to come. My friend Pastor Kozaki and myself have come all the way from Japan to extend to you this hearty invitation, and we earnestly hope you will accept it.

Mr. Heinz: I consider it a great privilege at this time to move that the invitation extended by these special ambassadors be accepted, ond that the next World's Sunday-school Convention be held in Tokyo, Japan.

Sir Francis Flint Belsey: I have great pleasure in seconding that motion. Of course one has to consider the British point of view, and the distance and expense appeared at first a very considerable difficulty in the way of any large delegation from Europe; but when we came to look into it we found that our American brothers were rather worse off than we were, it would take us some sixteen days to get there, and would take them a little more. So, as my friend has proposed it from their point of view, I feel that we cannot withhold a seconding from ours. And while many of us cannot spend the time and money required to go there, there will still be a large representation of English people, who will go from India and China and other parts of the Orient, a large number of British subjects and the best Sunday-school workers will gather there to represent us; and therefore I feel that we may as a European section heartily accept this invitation.

A rising vote of the convention adopted the motion unanimously. and the session was closed by the benediction, offered in Japanese, by Mr. Kozaki.

[The full address of invitation to Japan, and other messages from the Japanese brethren, follow.]

JAPAN'S INVITATION TO THE SUNDAY-SCHOOL WORLD

KAJINOSUKE IBUKA, D.D., JAPAN

I bring to you from your brothers and sisters in the Far Eastern Land of the Rising Sun most cordial Christian greetings. I bring also their hearty thanks to this convention for the important commission that has recently visited us to study and encourage the Sunday-school work in the Orient.

You have listened to the most interesting report of their tour, through the chairman and secretary of this commission. Permit me to tell you that they are very modest in speaking of the enthusiastic welcome and unusual honors the party received wherever they went. It was my good fortune to be in Tokyo when the party arrived; and at the Sunday-school rally which was specially held in their honor I had the privilege of welcoming them to Japan. I had also the pleasure of being present at the reception and banquet given in honor of this commission at the Imperial hotel. This was attended by a large number of prominent business men as well as Christian leaders and missionaries residing in Tokyo and Yokohama. Baron Sakatani, Mayor of the city of Tokyo, presided and in the name of the citizens of the capital extended a most hearty welcome. Baron Shiburawa, the chairman of the recent Japanese commission to America, followed, and was equally cordial in his welcome.

When they were gracefully responded to by Mr. Heinz, the chairman of the commission, and were told that in the commission there were not a few business men of standing who volunteered to take this trip to study the conditions and possibilities of the Sunday-school in the Orient, leading to a World's Convention three months hence at Zurich, their hearty welcome was mingled with an unfeigned sense of surprise and admiration. Our business men were at a loss to comprehend why the business men of America should undertake such a tour for such an object. What *is* the Sunday-school, they asked, for which these business men are willing to give so much of their time, money and energy? You may be interested to know that some of us had, there and then, an opportunity of explaining what the Sunday-school was, and what it meant for the welfare and progress of the world.

The Rev. Kajinosuke Ibuka, D.D.

Dr. Ibuka was one of the two delegates who came from Japan to Zurich to convey Japan's invitation to hold the next World's Sunday School Convention in Tokyo. He is President of the Federation of Japanese Churches, and President of the Meiji Gakuin.

The Rev. Hiromichi Kozaki

Mr. Kozaki is President of the National Sunday School Association of Japan, President of the Kumiai Churches in Japan, Vice-President of the Federation of Japanese Churches and pastor of Reinanzaka Church. He was one of the two delegates who came from Japan to Zurich to bring Japan's invitation to hold the next World's Convention in Tokyo.

I have not time to speak of the hearty welcome and cordial receptions that awaited the commission in different centres in Japan. Suffice it to say that everywhere they went they were received with open arms. Not only the Sunday-school leaders, pastors and missionaries, but the governors of provinces, mayors of cities, and presidents of chambers of commerce came out to welcome them.

It is impossible to estimate how much encouragement the visitation of your commission has given to the cause of the Sunday-school and missions in Japan. I repeat, therefore, from the bottom of my heart, my profound gratitude to the convention for sending to us your able commission that has so successfully accomplished its arduous task. In saying this I am sure that I am not only expressing my personal feelings but the sentiment of the whole body of Christians in Japan.

You have conferred upon Japan a very great favor in sending us the important commission of which I have spoken. Now that you have been so good to us I feel encouraged to ask of you a still greater favor—I mean the honor of permitting us to entertain the next World's Sunday-school Convention in the city of Tokyo, the capital of the Land of the Rising Sun.

Shall I pause, and remind you of some good reasons why the next World's Sunday-school Convention in 1916 should be held in the Far East? There are many good reasons, but I shall venture to mention only three which seem to me to have special weight.

1. Such a convention held in the city of Tokyo will be a demonstration which no unbeliever or skeptic could gainsay, that Christianity in Christendom is not dead or dying, but that it is still the very life and light of the western world.

Word comes to us from Europe and America, sometimes brought by western tourists, sometimes by Japanese who visit the west, that Christianity in Christendom is already dead or dying; and that word is repeated every day in the press, in the streets, by teachers in their class rooms. We need a demonstration to the man in the street that that is not true; that it is not true that Christianity has been discarded by all intelligent men in Europe and America, but that Christianity is still the great living power in Christendom. The holding of a World's Sunday-school Convention in Japan will demonstrate that fact.

2. Such a convention held in Tokyo will give the Christians not only in Japan, but also in Korea and China, tremendous encouragement.

The seed of Christianity has now been planted in Japan, and the plant is growing. Fifty years ago there was not a Protestant Chris-

tian in all Japan; to-day they are found among the members of the Imperial Diet; the judges in the courts, the professors in the Imperial University, the officers in the army and navy; and Christian congregations are dotting the empire from one end to the other. In comparison with the number of Christians, the influence of Christianity is evident and surprising. But after all, compared with the nation, Christians are still only a little flock. I venture to say that the same remarks would apply to the Christians in China and India. They are in need of encouragement from their elder brothers in the west. What they need for their encouragement is an abiding consciousness that they are not alone in the world; that among the nations of the world there are multitudes of Christians, strong in faith, zealous in good works, world-wide in their sympathies, with hearts ever mindful of their brethren, in lands where the teachings of Christ are not generally known and accepted. The holding of the next convention in Tokyo will do far more than you can imagine to give them that assurance.

3. The last but not the least reason, the holding of your next convention in the Orient will be a powerful factor for the peace and harmony of the world.

Within the last twenty-five years, owing to the marvelous scientific achievements of the west, we have seen a great shrinking of the world. East and west are coming face to face as never before. Great questions of social order and different races and nationalities are taxing to the utmost the brains of our best diplomats and statesmen. But who can doubt that the only satisfactory solution will be the application to these problems of the teaching and Spirit of Christ? And there is no more potent agency for the bringing about of that application than the coming together of Christians of every land in common Christian work. Therefore I say the holding of your next convention in the Orient will be a very powerful factor for the peace of the world; and that seems to me a very weighty reason indeed when there is so much unrest and turmoil in the whole world.

Mr. President, in view of these reasons I beg leave to read to you the official invitation from the National Sunday-school Association of Japan.

Tokyo, May 3, 1913.

To the World's Sunday-school Convention of 1913, Zurich, Switzerland.

The National Sunday-school Association of Japan sends its most hearty greetings to the World's Sunday-school Convention of 1913, through its regularly appointed delegates, Rev. H. Kozaki, President of

the National Sunday-school Association of Japan, and Dr. Kajinosuke Ibuka, President of the Federation of Japanese Churches.

The National Sunday-school Association of Japan desires to extend a most cordial and hearty invitation to the World's Sunday-school Association to hold the next triennial world's convention of 1916 in the city of Tokyo.

We are authorized to say this invitation is endorsed by Count Shigenobu Okuma. Baron Eiichi Shibusawa, Baron Yoshiro Sakatani, Mayor of Tokyo, and Mr. Buei Nakano, President of the Tokyo Chamber of Commerce, and other leading business men and prominent Japanese citizens. It is also heartily concurred in by the executive of the Federation of Japanese Churches and the executive of the Conference of Federated Missions.

Yours for the Kingdom of God in the World,

T. Ukai, *Chairman of Board of Directors.*
Y. Kumano, *Member of Board of Directors.*

This is the official invitation from the National Sunday-school Association of Japan. But you will notice that the invitation is endorsed by Count Okuma, one of our foremost statesmen, Baron Shibusawa, the most influential business man in Japan, Baron Sakatani, mayor of the city of Tokyo, and Mr. Nakano the President of the Tokyo Chamber of Commerce. I can also speak from personal knowledge that these prominent men in both official and business circles have pledged themselves to do their part to make the convention a signal success, if you will accept our hearty invitation.

My friend, Pastor Kozaki, and I have come all the way from Japan to extend to you this invitation. I earnestly hope this convention will accept it. We trust in your help to hasten the day when the Land of the Rising Sun will be the Land of the Risen Sun of Righteousness.

WHAT THE TOKYO CONVENTION SHOULD ACCOMPLISH

Hiromichi Kozaki, Japan

Mr. Chairman: I thank you that you have given an opportunity to speak a few words at this last moment.

My Christian Friends: In the first place I must thank you that you have voted unanimously to have the next World's Sunday-school Convention in Tokyo, our capital. The world's convention in our city, I believe, will give not only a great impulse to the Sunday-school movement in our country, but it will prove a great power to awaken religious interest among our people at large and thus give a great impulse to

the advancement of the kingdom of God in our country. We have many missionaries who are earnest, self-sacrificing and doing good work among our people. But the people think them to be paid agents of some religious body, and hence they do not wonder at their work. When laymen, Christian men and women in great number, come in the interest of religion by sacrificing their own time and money the case is different. Now if you come in large numbers to the next world's convention in our country I can imagine that it will give a great demonstration to our people and a wonderful impression to them. And thus I ask that you will come to our country in large numbers.

About thirty years ago, when the late Mr. Joseph Cook, the celebrated Boston Monday lecturer, came to our country, he said in one of his lectures: "Japan is the helm of Asia." Helm is a small part of ship. But it can move whole body of the ship. And so, though Japan is a small country in Asia, she can move whole Asia. This saying is never more true than now. The World's Sunday-school Convention held in Tokyo is not only of benefit to Japan, but it will prove a great power in the cause of the Gospel throughout the East.

In conclusion I must say that the convention in Tokyo is to benefit all the world at large. Japan is the meeting place between Oriental and Occidental civilization. The convention in Tokyo may help the mutual understanding of the East and the West, and thus promote the peaceful settlement of all difficult problems of different races and countries.

May the convention in Tokyo prove the most potent factor in upbuilding the kingdom of God in all the earth.

JAPAN'S NEED OF RELIGIOUS EDUCATION

Hiromichi Kozaki, Japan

I come here as a delegate bringing the most cordial greetings from a country of the farthest East, even the Land of the Rising Sun, Japan. Though Japan is one of the oldest countries in the world, having one line of dynasty for more than 2,500 years, she is the youngest among the brotherhood of nations, having been admitted as their equal only a little more than a decade since. Though Japan has been made known to the world as a great military power through the successive wars of the last twenty years, she is a peaceful country and her people are peace-loving people. She is making every effort to advance in the line

of peaceful civilization and progress. I want now to point out a few interesting facts on these points; that is, education and religion.

To give bare figures dealing with education: we have four national universities besides six private ones, seven colleges and fifty different medical and technical colleges. We have 2,500 secondary schools for boys and girls and 3,000 business and agricultural schools. We have altogether about 30,000 common schools. The education is compulsory, and 98 per cent. of all children of school age are in schools, so that we have very few who are really illiterate.

Our universities can compete favorably with the best universities in Europe and America, and they are specially strong in science, medicine and technology. And there are many foreign students studying in our universities, colleges and schools. We have students from China, India, Siam, Philippine Islands, and some other countries of the East, the Chinese students alone numbering about three thousand. But our education is entirely secular and has no religious basis whatever. Not only so, but in all schools connected with our national system of education, all religious teaching is strictly forbidden.

The educated class generally take very little interest in religion. Though we have three religions—Shintoism, Confucianism and Buddhism—these religions are now gradually dying out. In late years there is some sign of revival of interest in Buddhism, but this is not as a religion but more as a philosophy. Now Christianity came just at such a time. The question with our people is whether we will have Christianity or no religion at all.

Since the first missionaries came to our country it has been a little over fifty years. We have now in round numbers about two hundred thousand Christians, but about half of these are Roman and Greek Catholics. In all Protestant churches we are paying great attention to the Sunday-school work. We have about 1,500 schools and 100,000 scholars in all.

Our National Sunday-school Association was organized six years ago. It owes its origin to the visit of Mr. Frank L. Brown and to the generous help of Mr. H. J. Heinz. Since then we are trying to unite all our Sunday-schools into one association and push its work in all directions. We have so far prepared and published the graded lessons for eleven years of study; that is, two years for the primary department, three years each for junior, intermediate and senior departments. For teachers and those who are interested in the school we have a kind of institute. And for the literature we have already translated some five or six important books on the subject, and a few original

works also. Our ambition and aim is not only to educate our children for the future church, but to make it as the national movement and establish the schools all over the country, and thus fill up the gap of our national educational system.

Last spring our Minister for Home Affairs convened a meeting of representatives of three great religions—Shintoism, Buddhism and Christianity. His object was to call the attention of the public to the importance of the moral and spiritual advancement of the people, and thus ask the representatives of those religions to unite in their efforts to contribute to this great object. This indicates how the intelligent and educated class of people are feeling about some want in the matters of religion. The one paramount question at this moment is how to improve the moral and social status of the people. Herein comes the special importance of the Sunday-school work in our country.

You have voted to have the next World's Sunday-school Convention in Tokyo, Japan. I hope you will come to Japan three years hence in great numbers, greater than in this convention, and see the Sunday-school work in our own ground and give necessary encouragement to us.

THE SUNDAY-SCHOOL AND RELIGIOUS EDUCATION IN JAPAN

KAJINOSUKE IBUKA, D.D., JAPAN

To reach and mould the children of a nation is to mould the nation, and that is the work of the Sunday-school.

In Europe and America there are Christian churches and schools and families by the thousands; Christian influences of many kinds at work, and there is a Christian atmosphere. But in Japan Christianity is as yet only in its beginning. The seed of Christianity has been planted in Japan and the plant is growing. But after all, compared with the nation, Christians are still a little flock. The population of Japan, excluding that of Korea, is over 52,000,000, and the number of Protestant Christians only 100,000, and that of Catholics about the same, so that there yet remain more than 50,000,000 souls in Japan to be evangelized and brought to Christ; and one of the most effective agencies to accomplish this aim is the Sunday-school.

In the second place, when we consider the national system of education in Japan, the tremendous importance of the Sunday-school becomes still more manifest.

Forty-five years ago, when the late Emperor Meiji Tenno ascended

the throne, he signalized his new reign by proclaiming upon oath the five great principles of his government. This is commonly known as the charter oath of Five Articles—magna charta of Japan. One of the articles runs as follows:

"Knowledge and learning shall be sought for all over the world, and thus the foundation of the imperial polity be greatly strengthened."

The wise and good emperor was true to his oath; and for five and forty years his government and his people steadily endeavored to carry out this policy of "seeking for knowledge all over the world." Hundreds of teachers and professors have been invited by the government to come over from Europe and America and teach in the government schools, colleges and universities. Hundreds of the brightest young men, and some young women also, have been sent abroad in search of new learning and the knowledge of the west. As a result Japan now has a national system of education which will bear comparison with that of any nation in the west. It begins with the primary school, running through the middle school and the college, to the Imperial University. Besides this regular system there are normal schools and colleges for men and women, colleges and schools of commerce, agriculture, medicine, engineering, music, fine arts, forestry, fishery, etc. Japan has a system of compulsory education and 98 per cent. of the children are attending school.

Such in general is the national system of education. But there is one feature of it which we must not lose sight of; that is, the fact that the State system of education is entirely secular, from the Imperial University down to the primary school. More than 8,500,000 children in the primary schools and 200,000 boys and girls in the middle and high schools—that is, in the most plastic period of their lives—are receiving education without any religious teaching and influence.

This is the present status; and there is a big problem for us. How are we going to meet this tremendous need? What has been done and is being done for it?

In order to meet this urgent need Christian schools and colleges for boys and girls and young men and young women have been established. There are twelve Christian schools or colleges for boys and young men with an enrollment of 4,000 or more, and forty-nine Christian schools for girls with an enrollment of over 5,000. In all these schools the Bible is regularly taught and the students are under more or less Christian influences. But what are they compared with the 8,500,000 children in the public schools where there is no religious instruction given? What are 4,000 boys and 5,000 girls in the Christian schools

compared with 200,000 boys and girls in the State, middle and high schools? These Christian schools and colleges need to be greatly strengthened and developed because they are doing a great work in giving the Japanese boys and girls Christian education. But they cannot reach the children in the primary schools because the government has long since adopted a policy of having only *public* primary schools. And in public schools no religious teaching is allowed. This is but what might be and could be expected. Any attempt to introduce religious instruction into the public school would create endless confusion and trouble. For Buddhist parents will never consent to have their children taught Christianity in the public school any more than we Christians would consent for a moment to have our children taught Buddhism. But thousands of non-Christian parents, who would strongly oppose any such attempts in the public school, are quite willing to send their children to our Sunday-schools and have them taught the Bible. I venture to say that one-half of the 100,000 pupils in our Sunday-schools to-day come from non-Christian families. *Here is the unlimited opportunity for the Sunday-school in Japan.*

More than that; it is not merely a great opportunity from the missionary point of view, but the Sunday-school is the *key* to the great problem of the moral and spiritual education of Japanese children.

Japan to-day is confronted with many questions which are taxing the powers of her statesmen to the utmost—questions political, financial, industrial and social. But that is not all. She is also face to face with great moral and religious problems. With the influx of western thought and science, not only have the old ethical maxims which ruled the old Japan to a great extent lost their old power of command, but the foundations of the old systems have been shaken and new foundations have not yet been securely laid. Consequently the new generation is in great danger of falling into scepticism, materialism and atheism. The situation is one that occasions grave concern to our statesmen and educators and to all thoughtful men who have at heart the highest welfare of the country.

After forty years of experimenting to gather the fruit of western civilization without transplanting the tree, which, of course, is the teaching and spirit of Christ, some of our leading statesmen have at last come to the conviction that sound morality can not be divorced from true religion. Our thoughtful men are coming to see that something more than a mere cultivation of the intellect or attainment of scientific knowledge and skill, or material prosperity or political liberty is essential to the well-being of the nation.

A new power is needed: a living transforming power. Where is this to be obtained? What but the love of God revealed in his Son Jesus Christ can give men such a power. Here is a challenge to Christianity, and an opportunity for meeting Japan's supreme need through the Sunday-school.

A CONFERENCE FOR WORKERS IN THE ORIENT

Mr. Frank L. Brown, Brooklyn, New York, Secretary

The conference was presided over by Sir Robert Laidlaw, Chairman of the Commission in India.

In addition to the papers given in the following pages, Mr. H. J. Heinz, Chairman of the Commission to Hawaii, Japan, Korea, the Philippines and China, gave a brief "Survey of the Field."

1. *Vision.* What the Sunday-school is to Christian lands, and its mission in the life of the church, has been brought to these fields in part by the visits of three commissions from the World's Sunday-school Association during the six years past.
2. *Organization.* As the result of these visits each of the five fields has been brought to a measure of organization with essential committees or associations.
3. *Leadership.* With the appointment of needed secretaries for Korea and the Philippines the general secretarial leadership will be complete. Native and missionary secretarial assistants are required in China, Philippines, Korea and Japan. A few theological seminaries had begun Sunday-school courses for pastors. Teacher-training work is under way in each of the five fields, with definite courses. The young people in preparatory schools, colleges and churches constitute much of the teaching force.
4. *Evangelization.* The Sunday-school, by general agreement, constitutes the surest and sanest plan for the evangelization of these fields.

The Rev. Kajinosuke Ibuka, D.D., of Japan, spoke of the need of correlating the Bible courses in the mission day schools and colleges with the lesson courses of the Sunday-school so that the courses in each would be complementary.

The Rev. E. G. Tewksbury, of Shanghai, China, presented the subject of Sunday-school literature under the following heads:

1. *Lessons.* Hawaii is using both the International Uniform and Graded Lessons. In Japan graded lessons covering eleven years have been produced. In Korea three-step graded lessons have been recently introduced. China has recently issued graded lessons covering several grades. These courses have met with favor.

2. *Libraries.* Japan has now some excellent Sunday-school specialization books—some translations and some written by Japanese. Korea and the Philippines are needing badly such libraries. China has recently translated a set of up-to-date books for Sunday-school workers.

3. *Other Literature.* Japan and China have special teachers' literature, the *Journal* in China and *The Sunday-school Times* in Japan. Both countries have illustrated papers for the home. Leaflets of practical help for teachers and officers on lesson teaching and Sunday-school management are needed. Teacher-training courses are now translated for all the fields.

Dr. Spencer, of Japan, Dr. Luering and others in the general discussion, spoke of the value to the furlough missionary of such training schools as Dr. White's in New York City and Westhill, England, and of the principles of Sunday-school work as brought out in the world's convention, the methods, of course, to be applied according to the conditions of the local field.

The Rev. Richard Burges, of Jubbulpore, India, presented "The Possibilities of the Field (in India) Through the Sunday-school."

A SURVEY OF INDIA'S FIELD

Sir Robert Laidlaw, London

The present day importance of the Orient can hardly be exaggerated; its extent, one-third of the globe, its population, half of the human race, can hardly be realized. From the standpoint of those who are seeking a harvest for Christ among the children this field has no fences, and there are no limitations as to the kind and quantity of the crops that may be produced. The early generations of Christian missionaries found the old Orient cold, hard and repellent. The new Orient receives the messengers with open arms.

Although we have some densely populated cities in India, most of the people live on the land; unlike the people similarly occupied in western countries, the Indian agriculturalists are grouped in villages. This fact gives us our great opportunity to reach the children. How and when are these villages to be reached? The children are eager and anxious to learn; the parents are no longer disposed to hinder them. There is only one way. We must strengthen and enlarge the organization already operating. In view of the vast work to be done, this organization is feeble and insufficient. This is manifest despite the fact that our present leaders are personally neither feeble nor inefficient. The Commission that has lately visited India has admirably

summed up the situation, and estimated its urgent needs. Their call is that the General Secretary, Mr. Burges, who has already had the oversight of the whole field for the past sixteen years, should be supported by five provincial secretaries. Each of them in his own section would gradually enlist ten native helpers, these in turn would influence and set to work a hundred others; that would give us a thousand. These in turn would in time influence the tens of thousands needed to bring in the Kingdom of Jesus Christ in the remotest village of each province.

The primary day-school is the plough needed to prepare this virgin soil. I believe the day is not far distant when these schools will be established all over India. Chiefly by reason of the vast expense involved this is a huge problem for the government of India, but I believe the government, especially now, that many highly educated, able and enlightened natives of the country have been called into council—recognize the importance and urgency of this question, and will find means of carrying it out at no very distant date. At a glance you can see how this will simplify our task. No longer any need to teach the alphabet to the children, in order that they may be able to read the Bible. What a field for Christian literature. Against that day we must be fully prepared to give abundantly of our best. When are we to do this great work? The only answer that fits into my ten minutes is the single word NOW.

INDIA'S NEEDS THROUGH THE SUNDAY-SCHOOL

MISS EMILY HUNTLEY, LONDON

Before one can grasp the needs of the field it is necessary to have a clear conception first of the present conditions of the work. In India there is

(a) *The child of the home churches.* English-speaking children, European, American and Anglo-Indian, as a rule, have some provision made for them in the English churches. The prevailing difficulty here is lack of enthusiastic service from the resident Europeans. Anglo-Indians form the majority of the teaching staff.

(b) *The child of the missions.* Thousands of Indian children are in boarding schools and orphanages as well as in mission day schools. These are the best-cared-for children in India. As a rule the Sunday-school work connected with educational institutions is in the hands of capable Christian teachers.

(c) *The child of the Indian Church.* Every Indian church has its Sunday-school, often under the Indian pastor or day school master. The ideal of voluntary service is just beginning to be felt and the need of teacher-training is great.

(d) *The child outside.* Only a fringe of the one hundred millions of Indian children has so far been touched. The Sunday-school is an agency full of potency for the evangelization of the unreached masses. Every Sunday thousands of groups of Hindu and Mohammedan children are taught in the alleys and byways the story of divine love.

The emerging problem is this: India's children can only be reached by Indian teachers. These teachers must appreciate the mystery and laws of child-life if they are to realize their opportunity. The children of India can never develop robust Christian character by methods that are educationally false. What are we doing to fit the worker for the task?

The Challenge

The teaching power of the best qualified missionaries is to be multiplied through existing and growing Indian agencies.

(a) The theological seminaries form a strategic point. Child study and Sunday-school methods demand a place in every curriculum.

(b) Bible women should include study of the child in their preparation.

(c) Every Sunday-school needs its regular training class for teachers.

The challenge has been felt by the India Sunday-school Union and several missions, which have appointed special agents for the training of teachers. In the mass of the work it has not been recognized.

The Way

Sunday-school work must be somebody's business in every mission. Part of the recommendation of the India Commission is the setting apart of certain missionaries in each district for Sunday-school work and teacher-training. Another part is the appointment of district secretaries to unify the work in large areas. Organization is needed if the best bits of work are to become centers of light for the rest. Specialization is needed if growth is to be promoted.

The World's Association has the power of influencing mission boards to the fuller recognition of the open door of the Sunday-school, and each individual member has some power of influence through church or school or gift or prayer.

THE CALL

Hinduism has no message of salvation for the child. It poisons his life at the spring through unholy rites, false ideals, corrupt stories. Our business is *salvation at the spring.* The child heart of India is as ready to respond to the love of God as the child-heart at home.

. . . *"I, if I be lifted up, will draw all men unto me."*

HOW CAN THE WORLD'S ASSOCIATION RENDER BEST SERVICE TO MISSIONARY FIELDS?

REV. J. L. MCLAUGHLIN, MANILA, PHILIPPINE ISLANDS

The answers to this question would be as varied as are the different individuals interested and the countries represented. However there are certain ways in which we can affirm, in the words of the apostle, "Much every way."

1. By creating a larger missionary interest at home. Much has already been done and yet there are thousands of pupils, vast numbers of classes, and not a few entire schools, which as yet have not caught the missionary spirit. The association can do much to arouse this interest in these.

2. The association can assist materially in the process of linking up the native converts with the home schools and pupils. This is essential in the dispelling of the lonesomeness that follows the coming out from the old life to offset the criticism, ostracism, and ofttimes persecution that follow their profession. Help to create an antidote for the lost pomp and glitter of the old life.

3. The association can give or can assist the missionaries in giving:

(a) Inspiration. Particularly in the matter of numbers. To offset the tendency to discouragement that may come to the pupils, help them to see that they are part of a big movement.

(b) Trained Leadership. The supreme need in mission lands today. Many missionaries have never had training in this line. The need is leaders who can lead and who can train others to lead.

(c) Equipment. A large and important phase of the question. A properly equipped worker or school is multiplied many times. It is poor policy to support a poorly-equipped worker or school. Literature, Sunday-school helps, maps, charts, cards, children's books. Missionaries should be supplied with matter for translation, and as far as possible assisted in the publishing of the same.

4. The association is the most potent unifying factor in the field. We are just beginning to realize the value of united effort. The association can further assist the missionaries in the effort to eliminate the differences or at least to minify them, and to multiply or at least exalt the things upon which there is denominational uniformity.

THE FIELD IN KOREA

George Heber Jones, D.D., Korea

Sunday-school work in Korea has shared in the general experiences through which the church has passed. The past three years have been marked by three characteristics.

1. It has been a time of testing. This testing has come in two ways. First, we have passed through the reaction which always follows times of extraordinary spiritual upheaval. The revival of 1907, which resulted in the spiritual birth into a new soul life of 50,000 Korean Christians, and the adding to the church of probably 100,000 new adherents, has continued in its power, manifesting itself in the deepening of the spiritual life of the present membership. While the past three years have not been marked by any special increase in the number of new adherents, the growth in the number of communicant members of the church bears testimony to the solid and efficient character of the work of revival.

In the second place the church, as is well known, did not escape the complications which have attended the political changes which have taken place in the government of the Korean people. We have now reached the final stages of that distressing Conspiracy Case and it is our belief and certainly our earnest prayer that in the good providence of God and through his wise direction it may become the means of unanticipated good both to Korea and Japan.

2. It has been a time of strengthening. The past three years have been marked by growth along practical lines in the relations between the various communions at work in Korea. Coöperation is on a more solid basis than ever before. The proposal to erect a memorial Bible school in honor of Dr. A. T. Pierson, the founder and editor of the Missionary Review of the World, promises much in making permanent the union of the church forces in Korea. The past three years have been marked by the completion of the entire translation of the Bible, an event of the highest historic importance. There are several union projects on foot, which had their rise recently and

which when realized will mean large things in the strengthening of the forces for the moral uplift of the nation.

3. It has been a time of growth. As already indicated there has been an encouraging growth in the communicant membership of the churches. But I would say that our growth as a Christian force has been greatest in the Sunday-school, which has proportionately outdistanced the church membership. As already reported, there has been an increase of over 500 new Sunday-schools and 28,000 Sunday-school scholars. This represents a net increase of about twenty per cent. I think we must give credit for this growth in large measure to the stimulation of interest in modern Sunday-school methods given to Korea by the visit of that honored leader of Sunday-school work Mr. Frank L. Brown. His first visit to Korea came at a time providentially opportune for us. He made a deep impression upon our workers there. There have been other factors also. The Presbyterian and the Southern Presbyterian Churches have again shown wisdom by placing at work in Korea Sunday-school experts as members of their missions there. The passage of the years has gratly increased the sense of responsibility of Christian parents in Korea for the religious training of their children, and stimulated the desire for the very best methods in instruction. There has been a very interesting development in the matter of Sunday-schools for heathen children under the Southern Presbyterian Mission. These are separate and distinct from those for Christian children.

This growth of the Sunday-school organization in Korea is full of large promise in the future of the country. Dr. Ibuka has called our attention to the public schools of Japan, and Japan will undoubtedly introduce into Korea the present effective system of public school instruction which she accords to the children of the Empire. But there is an element lacking in all public school instruction as carried on to-day, not only, as Dr. Ibuka has shown, in Japan, but in America, Great Britain and other nations: the production of morally strong and upright character.

It is at this very point that the Sunday-school can supply the missing factor. The goal of the Sunday-school is character, full orbed, morally strong, and spiritually enlightened character. I have sometimes dreamed of a day when the governments of all nations would recognize the signfiance and the national value of instruction of this character and make arrangements for an hour each week when experts in Sunday-school work could visit the public schools and give the children definite instructions in Christian ethics.

Chance one day made me a fellow passenger on a little river steamer with the French Bishop of the Roman Catholic Church in Korea. I asked him to what extent they were gaining adherents from among the non-Christian people. He said: "We do not depend for our growth upon our work among the Korean pagans. The increase in our communicant membership comes from the children of Catholic families. We are adding a thousand new members to the church every year from this source. We have to wait the passage of years—and Rome can do that, for she is eternal—when our members will give us all the influence and power we desire. The pagans must decrease and the church must increase." How wise the Catholics are in this matter!

And so with us. The Christian church in Korea recognizes its childhood and the children of the nation as constituting the church of to-morrow and, in the very best sense, the most prominent part of the church to-day, and in placing a growing emphasis upon the Christian nurture of childhood and the development of the Sunday-school.

REPORT OF COMMISSION No. 5: LATIN-AMERICA

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Rev. W. B. Allison, Guatemala City, Guatemala, C. A.
Rev. H. R. Moseley, D. D., El Cristo, Cuba.
Rev. T. B. Ray, D. D., Richmond, Virginia.

As soon as possible after its appointment the commission on Sunday-school work in Latin-America addressed a series of questions to Christian workers throughout the entire Latin-American field. These inquiries were sent to 261 missionaries and native leaders of the Christian Church and 91 replies have been received, representing Mexico, Central America, Cuba, Porto Rico, and every South American Republic with the exception of Paraguay. As nearly as we can estimate there are in all the Latin-American lands 1,723 Sunday-schools with 9,147 officers and teachers, and 91,672 scholars.

Most of the Commission Reports have been necessarily abridged in order to bring them within the compass of this book. The World's Sunday-school Association has arranged to publish some of the reports in fuller detail for those specially interested. For information concerning the reports on Continental Europe, South Africa, and India, address the Rev. Carey Bonner, 56, Old Bailey, London, E. C., England; on the Orient, Latin-America, and Mohammedan Lands, address Mr. Marion Lawrance, 1416 Mallers Building, Chicago, Illinois, U. S. A.

The Latin-American Field

This field falls naturally into three divisions: first, Mexico and Central America; second, Cuba and Porto Rico; and third, the area of South America proper. The area of Mexico and Central America is approximately 1,000,000 square miles, and the population 18,000,000. The area of Cuba and Porto Rico is approximately 40,000 square miles, with a population of 3,000,000. The area of South America is 7,000,000 square miles, with a population at the most generous estimate of 48,000,000.

In Mexico there are 19 missionary societies at work, with 87 ordained foreign missionaries, and 520 native workers, and a communicant church membership of approximately 25,000. In its population of 14,000,000, accordingly, Mexico has one ordained foreign missionary to 160,000 of the population. Central America with a population of over 4,000,000 has 71 ordained foreign missionaries, 304 native workers, and 8,240 communicants, or one ordained missionary to every 60,000 of the population, most of the missionary statistics given in the report are taken from those gathered for Edinburgh Conference of 1910.

Cuba with a population of 2,000,000 has 16 missionary societies at work. There are 50 ordained missionaries, with 137 native workers, and 9,173 church members. Porto Rico with one-half the population of Cuba has 54 ordained missionaries and 100 native workers and 4,692 church members. Taking Cuba and Porto Rico together, accordingly, there is one ordained missionary to 28,840 of the population.

South America proper is a field of enormous areas, but with a widely extended population. The entire population of South America, for example, is just about that of Japan, and yet Japan is nearly one-third of the area of Venezuela alone.

In order to understand the South American situation, however, we must distinguish between two South Americas; one may be of the four progressive nations, Brazil, Uruguay, Argentina, Chile; and the other comprising the northern and western republics and Paraguay, as yet largely untouched by colonization. The four republics in the progressive section include two-thirds of the population of South America and almost two-thirds of the area, but they carry on seven-eighths of the trade of the continent. Practically all of the immigration of South America has been to these four countries. Buenos Aires, the fourth largest city in the western hemisphere, and the largest city in the world south of the equator, with a population of over a million and a quarter, as great as that of Baltimore, Boston and Denver combined, and embracing one-fifth of the entire popu-

lation of the country, has a predominantly foreign element, nearly a quarter of its population being Italian. In Brazil the German element numbers approximately one-half a million, and increasingly the southern states of Brazil from São Paulo to the border offer a great opportunity for reaching the European population which stands in urgent need of the friendship and sympathy of the churches of the older lands.

In the progressive section of South America there are 146 ordained foreign missionaries, 714 South American workers, and 40,244 communicant members of the Protestant churches. In the backward nations there are 35 ordained foreign missionaries, 124 South American workers, and 1,073 communicant members of the Protestant churches. In other words, in the progressive section there is one ordained foreign missionary to 235,000 of the population, and in the backward section one to 457,000.

The people of Latin-America have a great national inheritance and they possess many noble qualities of character. Speaking generally, they are warm hearted, courteous, friendly, kind to children, respectful to religious things, patriotic to the very soul, but their leading men lament the great evils of Latin-American life which must be dealt with.

According to the census of Brazil in 1890, 2,603,489, or between one-fifth and one-sixth of the population are returned as illegitimate. In Ecuador Mr. W. E. Curtis says that more than one-half of the population are of illegitimate birth. At one time in Paraguay, after the long war, it was estimated that the percentage of illegitimate births was over 90 per cent. In Venezuela, according to the official statistics for 1906, there were that year 47,606 illegitimate births, or 68.8 per cent. In Chile the general percentage is 33 per cent. and the highest in any department a little over 66 per cent. In England the percentage is 6 per cent., and in France and Belgium, 7 per cent. The deliverances of the Plenary Council of the Latin-American Bishops held in Rome in 1899 bitterly condemned the conditions which they represent as so widespread and deplorable.

The educational needs are likewise great. In Bolivia, out of a total population of school age of approximately 400,000, there were 41,588 in school. In Peru, out of a total of approximately 700,000 there were 100,814 in school. In the United States, out of a school population between five and fourteen years of 16,954,357, there were 10,361,721 in school.

The issue for June 23, 1909, of O Estado de São Paulo, the leading

newspaper in São Paulo, contained a letter from a correspondent bemoaning the delinquency of Brazil in the education of her people. In Brazil, he said, only 28 out of each 1,000 of the population were in school; in Paraguay, 47; in Chile, 53; in Uruguay, 79; in Argentina, 96. In the Argentine, out of a population of 6,200,000, 597,203 or 9.632 per cent. were in school. In Brazil, out of 19,910,646 (his figure) only 565,942 or 2.842 per cent. In the United States, 19 per cent. of the entire population are in school; in Germany, over 16 per cent.; in Japan over 12 per cent. In other words, about four times as large a proportion of the American population are in school as of the entire population of South America.

The result in popular illiteracy is just what would inevitably result from such neglect. The facts can be made real to us by home comparison better than in any other way. The average illiteracy in the American nation is ten per cent. and a fraction over. If we include all the children under ten years of age who are out of the school, we have a total illiteracy in the United States of about sixteen per cent. According to the last official census, the proportion of illiteracy in the Republic of Brazil was eighty-five per cent., including children under six years of age.

To realize the breadth of the need of religious education in Latin-America we need to remember also the great Indian populations for which practically no such work has as yet been undertaken. Here and there the Franciscans, Capuchins and Dominicans and others have carried on their work, but anything like Bible teaching is practically unknown among these great Indian populations. How many Indians there may be in South America is open to dispute. The following table gives an estimate which errs, if at all, on the side of excess: Brazil, 1,300,000; Argentina, 30,000; Paraguay, 50,000; Chile, 102,118; Bolivia, 900,000; Peru, 1,700,000; Ecuador, 1,000,000; Colombia, 250,000. There are a few missions working among the Indians in Chaco, in Chile, in Bolivia, and in Peru, but practically nothing is done for the Indians of the Amazon, and what has been begun is woefully inadequate among the large Indian population of Bolivia, Peru and Ecuador.

There are savages among these Indians, but they are not unapproachable. The greater difficulties are due to climate and the geographical inaccessibility of the people and to the moral and spiritual need, but these are precisely the reasons for our going to them. The South American governments have not sought to do much among them, and the rubber trade and their enterprises have despoiled them. Grue-

some stories are told of their exploitation in the rubber regions. Work among the Quiehuas and Aymaras is more hopeful than among our North American Indians, and adequate educational and evangelistic work among them would surely effect in a few generations greater improvements than have been wrought among them by the agencies which have controlled them for the past four hundred years.

The South American Indians on the Andean plateau are a patient, saddened, hopeless people.

General Conditions of Sunday-school Work.

We ought doubtless to refer to the general educational work which the various missionary agencies are carrying on in Latin-America, partly that such Bible teaching as these schools give may not be overlooked, and partly that we may compare the extent of this general educational work with the statistics of the Sunday-school work. Only three institutions of college grade are reported by all the missions in Latin-America, and these three are all in Brazil and report 507 college students. At Edinburgh there were reported 18 theological seminaries and normal schools, with 158 students in South America; 8 such schools in Mexico and Central America, with 66 students; and 4 such schools in Cuba and Porto Rico. In South America there are 31 boarding and high schools, with 3,491 students. It is interesting to note that 25 boarding and high schools in Mexico and Central America report 4,042 students, a larger number than in all of South America. In Cuba and Porto Rico there were 11 boarding and high schools, with 1,179 pupils. In the matter of day schools in all South America there were reported 156 such missionary day schools, with 12,768 students. In all Latin-America the total number of students in colleges and boarding and high and day schools was reported by the various Protestant missions to be 22,222. The total number of Sunday-school scholars, the same year, was 83,248. Compare these figures with Japan, where the total number enrolled in Sunday-schools was 94,496.

If we estimate one-fifth of the population as between the ages of 5 and 14, which the census returns show to be the proper proportion, we shall have 9,500,000 children in Latin-America between these ages. If we should double this number to ascertain the proper Sunday-school constituency of the whole population we should find that less than 1 out of 190 of such possible constituency is actually enrolled in Sunday-schools.

The proportions of children in the Sunday-schools and of scholars over 20 years of age vary greatly in the different fields. In Mexico the proportion over 20 years of age is reported as from ¼ to ½; in Cuba ¼; Argentina 1/20, except in M. E. schools of Buenos Aires District (⅗); Bolivia 1/7; Brazil ⅓ to ½; Chile ½; Colombia ⅔, exc. Barranquilla ⅓; Peru none to ½; Venezuela ⅓ to ½; Santo Domingo 1/11.

Cradle rolls are reported, 2 in Mexico, 4 in Cuba, and 1 in each of the following countries: Porto Rico, Brazil, Chile, Panama, Venezuela and Colombia.

Two home departments are reported in Mexico, 5 in Cuba, and 1 each in Argentina, Brazil and Panama.

Sunday-school conventions are reported: 3 in Mexico, 5 in Cuba, 3 in Porto Rico, 3 in Brazil, 1 in Chile, and 1 in Panama.

The questionnaire which the commission addressed to the missionary workers in Latin-America called for information under the following fourteen subjects:

1. Statistics.
2. Buildings and equipment.
3. Grading.
4. The Sunday-school session and program.
5. The pastor and his work.
6. Superintendents.
7. Teachers.
8. Literature.
9. Scholars.
10. Homes.
11. Public attitude toward the Sunday-school.
12. Other religious systems and the Sunday-school.
13. Church and Sunday-school.
14. Sunday-school support.

The statistical information is presented in the statistical report prepared for the convention. We will content ourselves with summarizing the answers received from the missions in reply to our inquiries under the other headings.

Buildings and Equipment

Almost without exception Sunday-school services are reported as being held in church buildings, hired halls and rented houses. The only buildings reported as specially designed for Sunday-school work are two in Buenos Aires, viz.: the Scotch Church (English) and the Barracas Spanish. Also one in Bello Horizonte, Brazil.

In Mexico, Cuba, Porto Rico, Chile and Panama about ⅓ of the schools *separate the primary department* in some way; in Buenos Aires and suburbs about ⅔; in Brazil, from 1/10 to 1/20; in Venezuela 1/6. A much smaller number use *blackboards,* except in the Province of Santiago, Cuba. The use of *libraries* is reported about as follows: In Mexico, 1 school in 15; in Cuba, 1 in 6; in Porto Rico, 1 in 7; in Argentina, 1 in 5; in Chile, 1 in 6; in Panama, 1 in 3; in Colombia, none; in Brazil, none, except 1 in 4 in Bello Horizonte and 1 in 10 in North Brazil.

To attract scholars and increase attendance, four correspondents mention prizes, eight visiting, four cross and crown pins, seven picture cards, two public announcement, four personal work, three contests; other things mentioned being invitations, rewards, concerts, social gatherings, picnics, special days, card register, banners and buttons, the Bible, magic lantern, Bible question contest, free day schools, good singing, "Bring others."

The *proportion of scholars having Bibles* of their own follows: In Brazil, Mexico, Cuba, Porto Rico and Colombia, 50 per cent.; in Peru, 75 per cent.; in Argentina and Chile, 25 per cent.; in Salvador and Guatemala nearly all, also in Santo Domingo; in Bolivia and Ecuador very few.

Grading

A large number of the schools report three departments; primary, intermediate and adult. A few report four. All except two report the use of the international uniform lessons. Thirteen report kindergartens, but only two promotion exercises.

Sunday-school Session and Program

The ordinary features are introduced into the programs. The sessions last from one hour to two hours, the majority being of the former duration. Practically no Bible drills are reported. Musical attraction is usually meagre. The only recognitions reported are of birthdays. Christmas is observed throughout Latin-America in the schools, Easter and Children's Day in Mexico, but very little in other countries. Great emphasis is nearly everywhere placed on the use of the Bible in the school. It is used as a book of reference, as textbook, as the only book studied, for the reading of lesson and responses, etc. Memory work is mostly confined to golden texts and memory verses. Those attending regularly are reported as 75 per

cent. in Mexico, Cuba and Porto Rico; 80 per cent. in Peru and Venezuela; 70 per cent. in Argentina and Brazil; 35 per cent. in Bolivia and 50 per cent. to 80 per cent. in Colombia. The rewards offered for attendance vary from nothing to books, articles of clothing, picture cards, colored pictures from the wall-rolls and cross and crown pins. (In Brazil these pins do not find favor on account of the use of the emblem of the cross which is not used by Protestants.)

The Pastor and His Work

Of the fourteen theological schools which are mentioned by our correspondents seven teach pedagogy, psychology and Sunday-school management. One has a course of methods of teaching and two require study of a first standard teacher training course.

There is no exception to the practice of pastors attending the Sunday-school.

It is the custom for pastors to lead teachers' meetings usually in Mexico, Cuba and Porto Rico, not so generally in Argentina, in Brazil still less so; in Bolivia not at all; in Colombia the pastor helps; in Chile many lead; in Southern California few do. In Salvador a normal class is reported over which the pastor has general oversight. The pastor is reported as largely controlling the Sunday-school in all countries.

The ability of native pastors to read English varies in different countries, *e. g.*, the proportion is given as ⅔ in Mexico, ⅓ in Cuba, ½ in Porto Rico, ⅙ in Argentina, Bolivia none, over ½ in Brazil, very few in Chile, none in Colombia and a majority of Mexican pastors in Southern California.

Superintendents

Two of our correspondents report the training of superintendents by correspondence courses, seven by reading courses and five by summer schools or other schools of methods.

Schools superintended usually by laymen are found in Mexico, Argentina over ½, in Brazil ¾, in Chile ½; usually by pastors or missionaries, in Cuba ⅔, Porto Rico 11/12, in Southern California and in Colombia ⅔.

Teachers

From 75 per cent. to 100 per cent. of the teachers throughout Latin-America are from the native church membership.

The only countries in which there seems to be any systematic effort to train teachers are Cuba and Mexico. The books used are those given above as used in the theological schools. Association diplomas are given in these countries to those completing the course. Thirty diplomas were given in Cuba last year.

Among agencies used for teacher-training are summer schools, or other gatherings such as an annual conference, an annual convention where lectures are given, the Christian worker's conference for deepening the spiritual life. District Sunday-school institutes, and the annual normal school commencement at which a day is given to the subject of the training of Sunday-school teachers. Work of this kind is very scattered and inadequate, however.

Literature

Nineteen of our correspondents think that the denominational periodicals published in Spanish and Portuguese give sufficient space to the interest of the Sunday-school, but thirty-two take a contrary view. Only five think that a larger measure of denominational coöperation in the provision of literature is impossible, also that it is undesirable, but eleven report that such coöperation has already been attained. Eighteen think that the teachers' helps for lesson preparation, which can now be secured, are adequate, but forty-seven record a decided negative to this question. A study of the replies in detail confirms the opinion vigorously presented and generally accepted at the special conference on missions in Latin-America held in New York City on March 12 and 13, 1913, to the effect that one of the greatest needs of the Latin-American field is a better provision of evangelical, especially Sunday-school literature, and that this can only be supplied by a far larger measure of coöperation. Among the most urgent needs in the way of literature, our correspondents have spoken of better mail delivery, good books for teachers, illustrated periodicals for children, a union of papers, better prepared lessons, a paper something like *The Sunday-school Times*, attractive cards, young people's paper in Spanish, like *Forward* or *Young People's Weekly*, graded lessons, Helps for Primary Teachers, Quarterlies, Graded Lesson Helps, Interdenominational Monthly for Teachers on Methods, a good Spanish Sunday-school paper for young people and lesson leaves to be given one week in advance, something in Spanish like Peloubet's Notes, graded lessons in book form for Old and New Testament, good books, charts, etc.

One correspondent points out, however, that the great need is more literate people. Where the conditions of illiteracy are such as we have already described it can be readily understood that there is need not only of more publications, but also, and especially among the lower classes of people, of more men and women and children able to read.

Scholars

Seventeen correspondents report that nothing or little is being done for scholars outside of the Sunday-school hour. Forty-one report home visitation as done by teachers to a greater or less extent. Thirty-seven report social plans, such as picnics; and four or five, athletic games for the boys; and one, week-day singing practice.

Homes

Thirty-five report coöperation with the Sunday-school on the part of parents in Christian homes, such as sending and bringing children, preparation of children, urging attendance, sympathy, read daily portions with children and help to learn lessons, attending themselves.

Twenty-one report "little or no coöperation." Forty-five report that most of the homes from which children come are Christian. Six that half are Christian, and twenty-one that the homes are mostly non-Christian. Cuba and Argentina have the largest percentage of children in the Sunday-schools from non-Christian homes. Among the industrial and social conditions which affect Sunday-school attendance and interest, Sabbath desecration, poverty, men's clubs, and ignorance are mentioned. Twenty-two correspondents state that there is little antagonism on the part of non-Christian homes to the instruction of children in the Bible, while forty-four report existence of antagonism to such instruction springing from the Roman Catholic Church, from indifference, and from ignorance. All the correspondents in Mexico, Argentina and Bolivia who refer to the matter speak of an attitude of antagonism. In Cuba it is not mentioned. Forty-four correspondents report the use of the Sunday-school as a means of entrance to non-Christian homes. Thirteen report that no such use is made of it. Many speak of instances where parents have been won to evangelical Christianity through the Sunday-school. Thirty-two speak of literature taken home by scholars as a means used, and thirty-one of the interest and visits of the teachers. The reports seem to indicate a deficiency in the amount of aggressive effort put forth to bring in the children from non-Christian homes. Those who have made the effort

report the methods used to be, invitation, visitation, day schools, personal work, visitation of Bible women, special campaigns, cottage prayer-meetings, etc. Nearly all the correspondents report the homes of the people as accessible. Twenty report home Bible study, and forty-one little or no such study. Twenty report that old wall charts, pictures, etc., are used in the homes and found helpful.

Public Attitude Toward the Sunday-school

Twenty-one replies report the attitude of public officials toward the Sunday-school as favorable, sixteen as unfavorable, and thirty-four as indifferent. Nineteen mention public school teachers as opposed to the Sunday-school, and some represent this opposition as successful, but more as unsuccessful. One states that in Mexico City such opposition meets with but little success, but that it has great influence elsewhere in Mexico. One correspondent from Brazil says that indifference is more dangerous than antagonism.

With reference to religious and moral instruction given in the public schools in Latin-America, one correspondent in Salvador goes so far as to report immorality as taught in some schools. Another in Guatamala reports morality as taught from text-books. Others in Mexico state that morality is taught, but not religion, and that all religious instruction in public schools is prohibited by law. Most of the Mexican correspondents, however, report that there is no teaching either of ethics or of religion. Cuban correspondents report "no religion and little moral instruction," and Porto Rican, "no religion, but some ethics." Replies from Argentina say: "The priest has one day a week in some provinces;" "Some teachers try to teach Roman Catholicism;" "No religion, much moral instruction;" "None in most parts;" "In a few cases the priest goes after school hours;" "None." In Brazil our correspondents report, "Nothing special;" "Romish doctrines in many places in spite of laws that prohibit;" "Lives of saints, I am told, and the Roman catechism;" "None, the higher institutions are decidedly antagonistic to morality;" "Catechism;" "Religious instruction is forbidden, but the Roman catechism is taught;" "None whatever." Replies from Chile state that the Roman Catholic religion and catechism are taught in the public schools. In Colombia the public schools are completely in the control of the Roman Catholic Church, and there is teaching of church doctrine, but no Bible. Although the church has been disestablished in Equador, one correspondent reports of the public school, "None but Roman Catholicism."

From Peru the answer is given, "Roman Catholic catechism and the need for confession," "Teaching of Roman catechism by priests." In Venezuela, "Philosophy and the catechism are taught;" in San Domingo, Roman Catholicism.

Correspondents in Central America, Mexico, Cuba, Porto Rico, Argentina, Brazil and Chile report that there is need felt and expressed by public officers and educators for religious instruction that shall produce character; a correspondent from Bolivia, however, expresses the view-point of the governing radicals, that morals do not depend upon religion.

Other Religious Systems and the Sunday-school

We have sought to find out what the Roman Catholic churches were doing in Latin-America for the religious instruction of children and young people, and have received the following answers: "Nothing besides catechism instruction;" "Doctrine classes;" "Nothing;" "School in connection with hospital;" "Day schools and catechism;" "Confession;" "Nothing except through contact with Protestant effort;" "Feeble effort at Saturday afternoon classes in doctrine;" "Parochial schools;" "Almost nothing;" "So-called Sunday-schools for doctrine;" "Class in church Sunday afternoon;" "Imitating our Sunday-schools;" "Getting children of seven for first communion;" "Preparation for confession and first communion;" "Church and convent schools;" "Teaching prayers to saints and to wear amulets;" "Everything possible from her standpoint;" "Catechism and rival Sunday-schools;" "Forming societies as 'Corazon de Jesus';" "Tracts and literary meetings;" "Societies for the adoration of the virgin."

The attitude of the Roman Catholic Church toward the Bible is stated in nearly all the answers to be hostile. Its reading is prohibited. Qualified answers are as follows: "Indifferent or combatant;" "Seldom allowed to be read;" "Discouraged;" "Its reading is not approved;" "Reading not allowed without special permission;" "Its reading is generally prohibited;" "Attitude, not considered, many times forbidden;" "Its reading is allowed, but it is not encouraged;" "Roman Catholic Church does not know the Bible;" "Its reading is allowed, but discouraged."

Only four or five correspondents report the conduct of Sunday-schools by the Roman Catholic Church, and with one exception such attempts are pronounced failures.

As to educational use made of the confessional the answers follow: "Immorality propagated;" "To prejudice against Protestants;" "In-

tolerance taught;" "Nothing;" "To teach impurity and fanaticism;" "Political;" "To pervert morals and contaminate the innocent."

As to the proportion of people attending the Roman Catholic Church, the answers vary greatly:

Central America says, women and children, and 25 per cent. of men, 30 per cent.

Mexico: 5 per cent. irregularly, probably 40 per cent., 50 per cent. irregularly, 25 per cent., 50 per cent., 50 per cent., ¾ of women and ¼ of men, small proportion.

Cuba reports: Few, small, about 3 per cent. and 10 per cent. on special days.

Porto Rico: Perhaps 5 per cent., 15 per cent., 2 to 5 per cent. regularly, perhaps 10 per cent., 25 per cent., 5 per cent.

Argentina: 10 per cent., perhaps 40 per cent., 12 per cent., 20 per cent., less of men, 20 per cent. irregularly.

Bolivia: 50 per cent.

Brazil: 15 per cent., perhaps 30 per cent., almost none of the educated, few of the ignorant, 1 per cent. regularly, 10 to 25 per cent., 5 to 10 per cent., 99 per cent. counting those who attend from once a day to once in five years, 90 per cent. irregularly, 75 per cent., 2 to 10 per cent., 33 per cent.

Chile, 10 per cent.; Colombia, Bogota 90 per cent.; Barranquilla, perhaps one in a hundred; Antioquia, 90 per cent.

These estimates vary greatly, partly because the conditions vary in different sections, partly because some of our correspondents have in mind regular church attendance, and others, once a year or on feast days. Nothing impresses the traveler in Latin-America more than the general neglect of attendance upon church services in most places, while in others, especially in those sections where the influence of the Roman Catholic Church is still strong, the churches are crowded to the doors and beyond at all special services.

Church and Sunday-school

Testimony indicates that it is usually true that where a Sunday-school is well planted a church follows: Varying percentages of church members and workers come from the Sunday-school, depending much on how long a time the work has been established. Answers run as follows: 50 per cent., 70 per cent., all, 80 per cent., nearly all. One says, church members 10 to 20 per cent.; workers, 90 per cent.

Practically all speak of the great importance of the Sunday-school

in relation to the future of the church. Many answer: "Very important;" "Most important;" "Holds first place;" "Yes, I believe that only through the Sunday-school will come the great awakening that this country needs and the spiritual deepening our church members must have."

The possibilities for Sunday-school extension are described as follows: Slow, Good, Lack of workers, Very great, Unlimited, Great, Open Door, Wherever there are teachers, Great in cities, greater in villages, It is a question of money and workers, Unlimited, Good in villages, Could be quadrupled, Great but need promises and better organization, Fine in cities.

It is evident that the field is great and the need pressing.

A missionary in Porto Rico writes: "How can you help us? First of all we need more Sunday-school literature in Spanish at a price reasonable enough for our mission schools. This is the great need. We cannot raise money enough to supply the need for good literature that could be and would be read. Again we need some inspirational man to come to us—one who is full of life and enthusiasm. * * * Plan so that we will get a strong man to work up this field and to help us organize the work we have. Give us then plenty of good literature. The public schools have made a great opportunity here. The children all read."

Sunday-school Support

Money for the equipment and support of Sunday-schools is usually supplied by schools themselves by means of collections.

Only ten correspondents mention aid for Sunday-school work obtained from their mission boards.

The mission boards make provision pretty generally for the preparation of Sunday-school literature, for the purchase of lesson helps, for the Sunday-schools and for the equipment of the schools. There is a great and general acknowledgment, however, of the lack of adequate facilities for the work, but it is the lack of strong teachers and of the training of such teachers as there are, even more than material facilities, that must be met.

It needs to be remembered that, as already pointed out, the population of South America is scattered over an enormous area, and that in many parts of the field the work is new, the conditions of illiteracy appalling, and the material for Sunday-school work totally lacking, with the exception of the unreached lives needing to be won. A missionary far up in the interior of Brazil writes:

"The work up here is too new to do much in Sunday-school work. The reason is that there are few who can teach, and the work is so scattered that one cannot stay long enough in one place to develop, or even help in a small way, promising men and women for that work. Only some 16 per cent. of the population can read, and the percentage of those who come into our church is not much larger, although many begin to learn as soon as they are converted. We lived in this town some months before we could start a Sunday-school. As a rule people at first are ashamed to be seen coming to our services in the day time, and our evenings are given up to direct evangelistic work. We have tried in different places to start little Sunday-schools, but they have not succeeded on account of the illiteracy of the people and the inexperience of the only available leaders. * * * However, our field is so vast that traveling about three thousand miles a year on mule back I can't cover it, and my visits have to be so far apart and so short that I almost get discouraged. We have to spread ourselves out so far that there is not much left of us by the process. My present colleague is going across the States of Coyaz and Matto Grosso to the Bolivian frontier, spending nearly two years on the trip."

Another, who lives in the same state of Brazil, but many days' journey away from the former, writes:

"This is a mission field principally developed in this century. The portion containing organized work has about 1,500 effective membership enrolled in seventeen so-called churches, with ninety preaching stations scattered over an area greater than California. In the Christian homes the Sabbath is largely given to Bible study, and it is a principal week-day activity in many cases, but regular Sunday-schools are possible only in the larger groups, and in these where the presence of day school teachers or ex-teachers furnishes a leader. In eight of the groups the pastor's visits do not average three per year, and in Bible study and teaching he is examiner and demonstrator only. The public schools outside the capital are worthless, and the believers support thirty day schools in which the Bible is taught daily. When children can read understandingly we give them a bound volume of a child's periodical which contains many Biblical search lessons as a reward; when one repeats the child's catechism perfectly he receives a Bible with maps; when one repeats a certain ten passages, chapters or more, we give him a hymn-book. In 20 per cent. of the membership I gave one year thirty odd of the periodicals and Bibles and twenty hymn-books. A considerable part of these were in families remote from the school or meeting place."

Where one missionary will have a field as large as the State of Texas it is evident that there is need for reinforcement before there can be a very extensive development of Sunday-school work.

In General

The commission asked its correspondents the question, "Do you consider the next ten years strategic for a great Sunday-school advance in view of the trend of sentiment in church and homes, in educational and public circles?" Nearly all the replies urge the importance of an energetic and aggressive development of Sunday-school work during the coming decade. Some reply that the next ten years constitute a problem, that they are not strategic, but important, that the longer the delay the more difficult the work will be, that any ten years are strategic.

As to what constitutes the specially urgent needs in the Latin-American fields, our correspondents reply: "Visits from Sunday-school men of America;" "Better teachers;" "Church union;" "More Spanish literature and teacher training;" "More Spanish literature and institutes;" "Better coöperation and better preparation of teachers;" "Better organization, teaching and equipment;" "Good secretary located in our midst;" "A leader giving whole time;" "More literature and a live lecturer."

The special emphasis in almost every case is upon literature. One missionary writes:

"What we need for our Sunday-school is literature and only literature. We need a fourteen or more years' Sunday-school course, more or less like the Blakeslee lessons with helps on that plan that can be put into the hands of all our people. It should cover the Bible four times, for primaries, for children who can read, for adolescents, and for adults. It should call for enough Bible reading, study and thought to occupy the three higher groups five hours a week. The helps need not be voluminous but should supplement, connect, clarify and explain what the pupil can get from the text, context and parallel readings. Once prepared the helps would do for a generation, and the future would be prepared by them to do better for itself. We would recast our day school course to supplement and strengthen the Sunday-school work."

Nearly all replies indicate that their writers think that conventions, institutes, model Sunday-schools and class sessions, but especially improved and more ample literature, are the great needs, with occasional visits from well-trained, practical, spiritual Sunday-school men.

Mr. Penzotti, the agent of the American Bible Society, who travels over a good part of the continent, writes of the pitiable inadequacy of the Sunday-school development in some fields and of the special needs which he finds throughout the countries over which he journeys:

"In Paraguay we can say that practically there is almost nothing because of the frequent revolutions. I was there a short time ago and found four Sunday-schools with about 180 children with eight teachers and pastors. In Bolivia we have eight Sunday-schools with 440 scholars, 70 per cent. are children and 30 per cent. grown-ups, with twenty teachers and pastors. Ecuador has seven Sunday-schools with 170 scholars, 65 per cent. are children and 35 per cent. grown-ups, with fifteen teachers and pastors. Experience has taught me that the Sunday-school is an excellent means to prepare and educate the children and often they are the messengers to interest parents and to bring them, with the result that they are often converted. We are in great need of a paper in Spanish with illustrations, anecdotes and with good explanations of the Holy Scriptures. Collections are generally taken up in all Sunday-schools, and doubtless if we had a good, attractive paper, with good material, it would be easy to pay for it. Practically the Sunday-schools in all these countries are mission Sunday-schools and do not own buildings and are very poor in proper literature."

A missionary from Brazil writes:

"There ought to be somewhere in some language a Sunday-school manual, with plain instructions for organizing and carrying on a Sunday-school, with hints on teaching, etc."

Another in Colombia writes: "Can't the World's Association use its influence in getting Mexico to get out its lesson helps way in advance that we may study the International lessons on time."

On the question of the correlation of the work of the Sunday-school with work for young people, our correspondents express a variety of opinions as follows: "Young people to provide teachers;" "Sunday-school and Epworth League unite in conventions;" "Very little except in annual conventions;" "In annual conventions;" Sunday-school is more important than the other;" "By aligning future workers for both;" "In convention work;" "The Y. P. S. is doomed if the modern Sunday-school plans are carried out;" "Members should attend and help;" "Correlation impracticable;" "We hold conventions together, but work through separate organizations;" "Don't tie any weights to the Sunday-schools;" "Union should be much closer;" "Material for Y. P. S. comes in great degree from Sunday-school;"

"Has a place all its own, better not try to correlate it;" "All church work ought to be correlated, not combined;" "Here about the same thing, we need more distinction;" "Should be united when such exist;" "Very intimately and successfully, we have about four years' experience in our mission;" "Would work well, I think."

Lastly, we inquired, How, in the judgment of our correspondents, the World's Sunday-school Association could be of assistance in furthering a large advance in the Sunday-school work in Latin-America? The following are some of the replies: "By sending a secretary and finding out conditions;" "Possibly by calling together those interested in a Central American convention;" "By showing the greatness of the movement;" "By providing a general Sunday-school paper with good reading matter for young people;" "By a broader international sympathy, and by attending and helping local work when members of old countries go to non-Christian countries;" "By teaching the unity of Sunday-school interests;" "By giving more literature in Spanish, telling about the work of the world-wide Sunday-school movement;" "Field work and literature;" "By providing funds and securing a secretary who knows the Spanish language and the conditions, religious and social;" "By giving us at least part of the time of an experienced secretary who knows Spanish and Spanish people;" "By giving us information as to successful working methods and how we may hope to overcome our peculiar difficulty;" "Our field would be better served by having less of the Old Testament study and much more of the New, but we do not see how this can be changed until a different plan is made for all Spanish countries;" "Print us some tracts on Sunday-school work;" "By sending a man who is well up in the best Sunday-school methods and is accustomed to addressing children, who will spend a week or so at each center giving practical demonstrations to missionaries and teachers;" "Through aiding in providing literature, teacher training and leaders;" "By constantly stirring *us* up, who in the multiplicity of labors abundant sometimes lose sight of the great advantage of Sunday-school work;" "By awakening interest, making known the great opportunity here and helping to secure literature, further a special field secretary for South America;" "The very fact that we are in union will stir us up, we have been hitherto left out-of-doors, we need to be awakened and incited;" "By awakening interest at home in Latin-America."

There are those who do not believe that the field calls as yet for a Sunday-school secretary, but who believe that the great need is for a steady development of local schools, for the creation of more of the

units which can later be wrought together into a great organized whole.

Bishop Stuntz, of the Methodist Church in Latin-America, than whom no one is carrying more earnestly the religious needs of Latin-America upon his heart, writes:

"In my opinion the time is not yet ripe for the appointment of a Sunday-school secretary for Spanish-speaking South America. We (*i. e.*, M. E. Church) have the largest body of Sunday-school pupils of any board at work in this field, and yet the total is less than the number in the Sunday-schools of our own denomination in the one city of Los Angeles, Cal. I cannot bring my mind to the conclusion that it is the part of wisdom to expend four or five thousand dollars annually to support a general secretary to look after a work which is so small. Let us have that help to create literature so sorely needed. In five or ten years we may come to the point where large aid could be rendered to the cause by the services of such a worker. Even then it is doubtful if this will be the case. I am full of hope for the work, but it must be greatly developed from within and without the distractions of a 'movement' for another decade if we would have it come to its best."

Another, a missionary living in the State of Minas, Brazil, writes of the need of evangelical day schools before the best Sunday-school work can be done:

"Scattered populations, corruption and superstition as practiced and taught by Rome, resulting in a wave of indifference, materialism and spiritualism on the part of the majority of the better classes of people, and ignorance and superstition on the part of the lower classes, do not favor the rapid growth of Sunday-school work in this section of Brazil. The principal hope is, I believe, in evangelical schools; there pupils are taught the Bible without interference from without; attendance at church and Sunday-school is required and young people's societies are maintained. By this gradual method public opinion will, in time, recognize the claims of true religion and moral worth. Then we may hope for big things in Sunday-school extension, for by that time we will have more railroads, more villages and towns and better facilities in every way."

We have already referred to the large and increasing body of foreign immigrants in Latin-America. It needs to be remembered that many of these come from the Protestant churches of Europe.

Mr. Bickerstaph writes of the challenge which the large German Lutheran population in Southern Brazil presents to the Zurich Convention at the same time that he refers to what are evidently the

central problems of Sunday-school work in Latin-America, namely, literature and competent teachers.

The South American religion is the one religion in the world which has no sacred book for the people. In China the great ambition of the whole nation for centuries has been to master the classics. In Moslem lands the Koran is the most exalted of all books and the ideal of the educated man has been to be able to read it in Arabic in its miraculous purity. Hindus and Buddhists have had their sacred books open to all who would study them. But in South America we have had the phenomenon of a land in the complete control of a church which has, as far as it could, sealed its sacred Scriptures to the people. There are Roman Catholic translations of the Bible both in Spanish and in Portuguese, but the church has discouraged or forbidden their use. Again and again priests have burned the Bibles sold by colporteurs or missionaries, even when they were the Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures and have driven them out of villages, where they were so employed, and have even secured their arrest. It is safe to say that not one Roman Catholic out of a thousand in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it. In only one church did we find a copy of it, though there were service books by the dozen. And in that one church it had apparently been confiscated in the confessional. The Protestant missionary effort, however, has scattered millions of Bibles over South America and not only brought the book with its vivifying power to the people, but actually forced the South American church to take up a different attitude. El Chileno, a clerical paper much read by the laboring class in Chile, and El Mercurio, the leading Chilean newspaper, now print portions of the Scriptures daily with Roman Catholic notes upon them. The Roman Catholic Church in Brazil has also modified its position to meet the situation created by the Protestant circulation of a book approved by the church and yet forbidden by it. But in spite of these facts, the circulation of the Bible is still discouraged or prohibited by the South American system. The circulation of the Bible in South America is still dependent upon the Bible societies and the Protestant missionaries. If it were not for them, the people of South America would to-day be without the Bible.

It is the supreme mission of the Sunday-school to spread the knowledge of this life-giving book among the 70,000,000 peoples of Latin-America.

Findings of the Commission

1. We find that there is need of a careful and continued study of the Latin-American field, and of the necessities and opportunities which it presents for the development of Sunday-school work. The World's Sunday-school Association should conduct such a careful and continuous study of the field.

2. We find that the missionaries and Sunday-school workers in this field are anxious for assistance and helpful suggestion. The Sunday-school work in many sections is so undeveloped as yet and the evangelical churches so few in number as compared with other fields that the primary need is not so much for national or continental organization and supervision as for steady local missionary work, but with an ever increasing emphasis on thorough and practical methods applied to religious education in the Sunday-school. The commission would also recommend the development of local organizations for promoting the efficiency of Sunday-school work in those centers or countries where evangelical work is sufficiently well established to indicate the need of organization and to insure beneficial results from the application of such progressive measures. Churches and church members are the great need and our great effort should be put forth to strengthen the missionary agencies at work in Latin-America that strong evangelical churches may be built up all over the continent.

3. We find that perhaps the greatest need next to the need of more churches and evangelical believers competent to teach Sunday-schools is the need of suitable literature in the way of lesson helps, periodicals, and evangelical books.

4. We find a great desire and a great need for coöperation. In the Sunday-school field this desire and need relate chiefly to the provision of suitable Sunday-school literature, although in some parts of the field there is need also of coöperation in institutes and conferences. The World's Sunday-school Association and the missionary boards at work in Latin-America should confer as to practicable measures for providing coöperatively in Spanish and Portuguese the literature so urgently required.

5. There is no greater missionary agency in Latin-America than the Bible, and no greater need than the circulation and study of it. We should give our help to all the agencies which are promoting the publication and distribution of the Scriptures in Latin-America.

6. We find a deep desire throughout all the Latin-American lands for a larger measure of intelligence and interest in their work on the part of the home church. In Sunday-school gatherings and literature

at home, and in church papers and missionary publications of the home churches we should do everything in our power to secure a larger presentation of the religious needs of Latin-America and the opportunity and demand for the enlargement of the work which will bring to the people of these great countries the blessings which those nations enjoy which possess an open Bible, and build their public education and their national life on its precepts.

SUNDAY-SCHOOLS IN THE LAND OF THE INCAS

Rev. A. Stuart MacNairn, London

There is no more thrilling story in all history than that of the conquest of Peru and the overthrow of one of the world's greatest empires, by a handful of Spanish soldiers led on by their love of adventure and their lust for gold.

While gold was the only god truly worshipped by the conquerors, their deeds of cruelty and blood were perpetrated under the shadow of the cross and in the name of the Prince of Peace. The old gods of the land were torn from their shrines, and everywhere the cross was reared as the symbol of conquest. Of the Christ whose glory irradiates that cross, and of whose atoning death it speaks, those crushed peoples learned nothing. Crosses filled the land, but it remains to this day the *Land of the Christless Cross.*

A new page is being turned in the history of Peru. The story of a new conquest is being written. Feebler far to outward seeming are the forces that have set themselves to this stupendous task than those that overthrew the empire of the Incas, and inconceivably stronger and more deeply entrenched are the forces of darkness than was that benign rule that succumbed to Pizarro and his followers. But that the victory will be no less complete we are assured, for the One who leads us on is the Conquering Christ who ever leads through apparent disaster and defeat to eternal victory.

We are attempting the re-conquest of Peru for Jesus Christ, and we are realizing as the struggle grows keener that the key of the situation and the most effective arm of our service is the Sunday-school.

In Peru we are facing problems relating to three distinct peoples. On the coast and in the great cities our work lies among Spanish-speaking peoples, the dominant race, educated, cultured, nominally Roman Catholic, actually indifferent in an increasing measure to re-

ligion and all moral restraints. In the Sierra, or mountain region, we find ourselves among the Indians, an intensely interesting people on account not only of their great and wonderful past, but because of the possibilities that lie dormant behind those dark faces and hidden deep in their sad and burdened hearts: a people crushed, subdued and broken-spirited through centuries of oppression and cruelty. Lastly, in the great Amazonian forests we find the primitive, wild children of the woods, the untamed and naked savages.

I do not stay now to speak of these savages, nor to do more than remind you of the unspeakable horrors that are being perpetrated among them in the quest for rubber. The Putumayo revelations are still fresh in our memories. Needless to say the Sunday-school has not yet begun its beneficent work in the dark recesses of these forests. Among the Indians of the mountains, however, a beginning has been made. The Evangelical Union of South America, which society I represent, has acquired a great tract of land in the heart of the Indian country, and work has been begun among these long-oppressed people. Among our first attempts was that of the establishment of a Sunday-school, and a few, a mere handful to begin with, of those children were gathered in and heard for the first time the old, old story. In this great center the possibilities are overwhelming, but we are hindered from any advance for lack of a building of some kind. We want a schoolroom and an orphanage.

It has been, however, among the white peoples of the land that our work has been longer established. It is in the great centres of population, in Lima, Arequipa and Cuzco, that the foundations have been laid of that temple of God which shall yet rear its head gloriously among the ruins of dead and corrupt faiths.

The curse of South America to-day, and the source of the moral miasma that blights the fresh young life of the rising generation, is that corrupt system which masquerades in the guise of a Christian church and fills the hearts of all thinking men in South America with inexpressible loathing and disgust. There is nothing in human affairs that breeds such corruption and cruelty as a dead religion, however divine that religion may have been when animated by the breath of God.

What hope is there for a country and for the childhood of a country when its religious guides are its leaders in vice? What moral restraints, when the so-called church is wallowing in unspeakable iniquity? And saddest of all to contemplate is the childhood of such a land. The wealth of possibility in the young growing lives of the

nation is blighted ere it has opportunity to manifest itself. The only hope for such conditions, the only bulwark we can erect against the flood of iniquity that sweeps the land, is the Sunday-school with its atmosphere of heaven, and that backed by Christian day schools with their moral and purifying educative influences.

Bitter has been the persecution called forth by our efforts to reach the children and to teach them the Word of God. Rome knows the value of the tender years of childhood, and though all our efforts to lift up Christ in Peru have been met with fierce opposition, never has it been so fierce, so bitter and so persistent as when we set ourselves definitely to establish the Sunday-school and win the children for Christ.

Thank God, we have won, as the Gospel is ever bound to do when it gets a chance. Again and again we have seen our schools melt away just as they were showing signs of great promise. We knew then that the priest was at work, and playing upon the fears of the mothers had prevailed upon them to take their children away from the school. But these conditions are passing, the corrupt priesthood is losing its grip of the people, and they are sending their children to our Sunday-schools, and in Cuzco, my old station and one of the most fanatical cities in Peru, Mr. Austin, who had hoped to be at this convention, tells me of a steady and rapid growth in the numbers attending the Sunday-school.

The manhood and the intellect of South America have turned their backs upon the travesty of religion which they know as Christianity and are seeking to satisfy themselves with a godless philosophy. The womanhood of South America is still in the grip of superstitious allegiance to the church, though the day of emancipation is dawning. The men in their hostility or utter indifference to everything religious, the women in their blind obedience to the priest, are equally difficult to reach, and present a problem to the missionary in South America equaled only by that which our brethren are facing in Mohammedan lands. But the children! Here we have our hands on the race that is to be while yet it is plastic and amenable to the influences of righteousness, ready to take the shape of that mould into which we shall direct it. Here we have to our aid all the religious instincts of the Latin race blended with the awe and wonder of the primitive Indian stock and all in that tender, receptive condition which might so easily be moulded to righteousness. Oh, how easily the children might be saved had we the workers, the equipment, and the wise patience to wait for our fruits in the coming generation.

Years ago our missionaries were driven from Cuzco, Peru, escaping only with their lives; this occurred more than once. They persevered, and in the story of that perseverance is one of the romances of the mission field. To-day we have a growing church and a vigorous Sunday-school in that city, and only a few weeks ago I received from my colleague there a document drawn up and signed by nearly two hundred members of the Cuzco Society asking the Evangelical Union of South America to send them teachers and to establish a college in that city where their children might be taught and educated along Christian and Protestant lines.

We have in Peru a free postal system for all matter printed in the country in the way of periodicals, magazines, etc. And while Peru is a most difficulty country to get about in, there being no roads to speak of and few railways, yet the postal system is good and reaches all parts of the land, and we may use it freely—without money or without price, to circulate any periodical Christian literature which we may publish there. Our mission possesses a first class printing press in Lima the capital, and we are now publishing a little paper entitled "El Heraldo," which we are using to make known the glad tidings in remote regions which the missionary can never hope to reach. Do you see what it means?—every postman in the land becomes a colporteur, and the government itself is being used of God to carry his Word to the dark places. This will be of inestimable value in Sunday-school work and our hindrance here as always is lack of the necessary funds to take full advantage of such a remarkable opportunity.

Pray for Peru and its children. Pray for its Sunday-schools; and pray the Lord of the harvest that he may thrust forth laborers to those whitening fields.

A CONFERENCE FOR WORKERS IN LATIN-AMERICA

Rev. Herbert S. Harris, New York City

The conference was presided over by H. C. Thompson, D.D., of Porto Rico, and the open conference held at the close of the addresses was in charge of Charles W. Drees, D.D., of Argentina.

Dr. Thompson's "Survey of the Field" follows:

We have come to consider the vast field called "Latin-America," which comprises about one-half of the American continent. It begins in the southwestern States of the United States, where a large Latin population is found, and thence it reaches southward, taking in its great sweep Mexico, Central America, the West Indies, Colombia, Ven-

ezuela, the Guianas, Brazil, Argentina, Paraguay, Uraguay, Ecuador, Peru, Bolivia, Chile and Patagonia. All of these peoples, with few exceptions, speak Spanish or Portuguese, which were the languages of their European discoverers and conquerors.

Here are found some seventy-two million (72,000,000) of the human race, who to-day present one of the truly burning problems to evangelical Christendom. To meet it we must face the facts as they are and speak the truth with all plainness in the spirit of love of our divine Lord and Master.

In his second voyage Columbus brought with him a Roman Catholic priest, and from that time onward the monks carried on an active propaganda until all opposition was overcome. It is true that many of them were laborious and self-sacrificing, but they could only present religion in the corrupt form which they knew, and soon the despotism of the hierarchy and the cruelty of the inquisition and ruling classes were suffered by the natives. From that time to this day the Roman Catholic religion has prevailed over this whole region.

After having suffered three hundred years of its baleful rule these Latin-American peoples arose, at the time of the French Revolution, and shook off the intolerable yoke of the then existing civil governments, controlled by Spain and Portugal, that were united with the Roman Catholic Church. But they did not change their religion, and were not trained to rule themselves, nor was the Gospel yet presented to them. They still continued under the thraldom of Romanism and are only now beginning to open their eyes to their dire condition. I need not tell you what a distressing state of immorality, irreligion and superstition you have to confront. We love these people too deeply to wish to blame them for their sad condition. We know that they are naturally docile, and of amazing capabilities, and our hearts bleed as we contemplate how the priests have victimized them. Instead of the sublime and holy religion of the lowly Saviour they have been taught another. Before them our Father in heaven has been cast down from the throne of the universe and for him has been substituted the mother of God and the queen of heaven. Instead of our Lord and Saviour Jesus Christ as the glorified and exalted Head of the church there has been substituted his Vicar in Rome, and the priests who rule as Christs in the earth. Instead of the Holy Spirit, who regenerates and sanctifies, they have been taught to depend on the waters of baptism, the wafer of the Eucharist and the oil of extreme unction. Instead of the Word of God they have been served with traditions, bulls and ordinances of the church, and the Bible has been cast into the fire as the most injurious of books. Since January 26, 1564, when Pope Pius IV signed the decrees of the Council of Trent, all who hold evangelical truth are under their solemn curse. Since that moment the Roman Catholic Church has been an apostasy.

Like Paul, we are servants, slaves, if you please, of the Lord Jesus Christ; but in all my travels, in which I have ridden thousands of miles on mission tours, and have met numberless religious devotees, some of the Virgin, others of Joseph, and others of still other patron saints, as yet I have never found, outside of evangelical churches, a single devotee of the Lord Jesus Christ!

Come, brethren, let us confer together. Each one of you is here to contribute a grain of sand from the seashore of his experiences. Our brethren are saying to us: "Watchmen, what of the night?" What encouragement can you give them? What call for help do you make? Speak, for now you will be heard.

The Rev. Gerard A. Bailly, of Caracas, Venezuela, spoke on "The Possibilities of the Field Through the Sunday-school." Speaking more particularly of the northern tier of republics of South America, he called attention to the attitude of *neglect* which had characterized the treatment of the people of these countries (1) by the Roman Catholic Church in permitting and fostering the corruption which has accompanied its sway; (2) by the evangelical churches of Europe and America for their failure to carry on aggressive missionary work, and (3) by the governments for failure to furnish adequate educational facilities. At present the field is ready for organized action, and this *opportunity* corresponds with the changed attitude of the people themselves, resulting from a quarter of a century of missionary effort, accompanied by (1) a systematic distribution of the Word of God, at times resulting in the formation of groups of believers in localities where no missionary has ever been, and (2) by systematic instruction in the Word in Sunday-schools and in such schools as the Caracas Bible Institute, a self-supporting school of the industrial type where young men are trained to become Christian workers. The problem of a wide and speedy evangelization would be solved in great measure by a well organized and well supported Sunday-school propaganda.

Rev. James Hayter, of Guatemala City, Guatemala, in a "Survey of Conditions in Guatemala, Salvador and Costa Rica," spoke first of his joy on knowing that the Latin-American countries were to receive due consideration at the Zurich convention. He referred to the appalling moral conditions which make Protestant missionary effort so imperative. The first missionaries went to Guatemala twenty-five years ago at the earnest solicitation of General Barrios, at one time president of the republic, who himself went to New York to present to the mission boards the great opportunity his country offered, and he himself paid the expenses of the first missionaries to the field. He fought and won the battle against clericalism, with the result that to-day there are only one hundred priests in Guatemala to its two million of population. In Salvador the conditions have not been so favorable for missionary work, and there are now only two or three missionaries for its dense population of two millions. One of the greatest needs here is a means of training Sunday-school teachers. In Costa Rica one of the most earnest workers to-day is a young man who was con-

verted in a Sunday-school in San Jose, and, desiring to preach the Gospel to his own people, he went to the States to study, was ordained and then returned to Costa Rica to preach without salary.

Rev. V. D. Baez, of Mexico, spoke of "Progress of Sunday-school Work in Mexico," as being due, in the first place, to the organization of the Mexican National Sunday-school Association, which has been holding its conventions for the past fifteen years with as many as seven hundred persons in attendance. The printed reports of the conventions are widely distributed and are a great stimulus to local workers throughout the country. Secondly, progress is due to the systematic training of teachers, for whom regular examinations are held and diplomas awarded, and thirdly, to the use of graded lessons in the elementary department. Six years of this course are now prepared, and when finished it will cover a period of ten years. In the fourth place progress is due to a union of three leading denominations for the joint publication of the necessary series of Sunday-school helps for their schools. It is expected that the Sunday-schools will prove an element of greatest strength in the future of evangelical work in Mexico.

Rev. Franklyn G. Smith, of Barcelona, Spain, spoke of "Sunday-school literature in use in Spain." He congratulated Mexico on the progress that had been made there and went on to say that the Sunday-school Union of Spain was formed only fifteen months ago, but that it is now publishing a paper called *La Escuela Dominical,* containing expositions of the International lessons a month ahead of the time of their intended use. They are also planning an amalgamation of the papers published for children. Inquiries concerning these publications may be addressed in care of the British and Foreign Bible Society, Barcelona, Spain.

Senhor Jose L. Fernandez Braga, Jr., of Rio de Janeiro, Brazil, spoke of the needs of the Portuguese work of Brazil which he represented. He said that a journal of the nature of *The Sunday-school Times* would be of the greatest help to them, and that it is the purpose of the Sunday-school Union of Brazil, founded two years ago, to promote the publication of Sunday-school helps for teachers, superintendents and for older and younger scholars which will approximate in quality those published in America. He called attention to the need of books dealing with the problems of teachers and superintendents, also of books that might be used as rewards, of printed forms for Sunday-school statistics and for the use of secretaries, of a circulating library that would reach the remote schools and keep in circulation

the few works that do exist in Portuguese or that may be produced from time to time. Whatever is prepared in Portuguese will serve not only the 21,448 scholars in Brazilian Sunday-schools but also the more than two thousand in Portugal, and it is expected that with the efforts now being put forth this number will soon be doubled. The visit in 1911 of the Special Commissioner of the World's Sunday-school Association was referred to as most helpful, and an appeal was made that a Sunday-school secretary be placed in this field to give his time to the development of so important a work.

Rev. H. C. Tucker, of Rio de Janeiro, Brazil, in a "Survey of the Field," mentioned the same general conditions as prevailing in Brazil as have been referred to in other Latin-American countries, but especially *illiteracy* and *fanaticism* as conditions that particularly hinder the growth of Sunday-school work. The Sunday-school is, however, meeting these conditions and with success. This success is indicated by the number of schools (216) and the number of members (21,448) now reported, also by the quality of the conventions held, as for instance those recently held in Rio de Janiero and Pernambuco, at each of which great interest was manifested in the progress of the work. The great essentials to the furthering of this work in Brazil are (1) that the World's Sunday-school Association send a secretary to remain at least for some considerable time on the field. This is a very important period in the development of the Sunday-school, partly on account of the great increase of interest in popular education and the consequent respect which is shown for any movement that has a worthy literature which it is seeking to disseminate. The desire to learn to read is often aroused by hearing another read from his Bible the story of Jesus. The second great need appears to be a literature for training Sunday-school teachers and workers. The portable exhibit of the Brazilian Sunday-school Union contains many books in English on Sunday-school work, and one of the pathetic features of many gatherings is to see the Brazilian Christians walk about the table and look over the books and say, "This is very fine, but—we haven't these things in Portuguese."

Rev. G. L. Bickerstaph, of Castro, Paraná, Brazil, spoke of "Sunday-school Work in Sparsely Settled Regions." The field is believed to be fertile in Sunday-school possibilities but as yet almost uncultivated. Mission work was started in the State of Paraná twenty-five years ago, and the Sunday-school entered with it. The State is sparsely settled and there are but nine Sunday-schools, with some 600 pupils. Illiteracy ranges from 50 per cent. in towns to 90 per cent. in the country, so that

Sunday-school work has to be most elementary, except where, as in the capital, Curityba, a mission day school has visibly raised the standard of education and a well-organized Sunday-school has been established in which there is even a teacher-training class. In smaller places the question often in the mind of the missionary is to what extent he should organize the Sunday-school with inefficient native officers and teachers, consenting that the work be badly done at the beginning in order that the workers may be trained for more effective service. This seems to be the wiser plan provided the missionary himself, or superintendent if capable, give a five-minute talk at the close of the lesson period so as to clinch the teachings of the lesson, and also that he conduct a teacher-training class. Even at the out stations, where workers are still more scarce, organization of the Sunday-school in small classes should be encouraged with the holding of an annual institute of a week or ten days, conducted by the missionary, for the best possible training of the workers.

The principal topic taken up in the open conference was the need of graded lessons for the Latin-American mission fields. Messrs. Tucker, Bickerstaph and Bailly all spoke warmly in favor of such a series of lessons, Mr. Bailly urging also the preparation of proper helps for teachers.

By unanimous vote the following recommendation was adopted: That we request Mr. Harris to place before the executive committee the petition of the representatives of the Latin-American Conference (1) that the World's Sunday-school Association seek to secure some means of coördinating the publication of graded and other lesson helps in both Spanish and Portuguese, and (2) that they give especial attention at as early a date as possible to the fields of Latin-America, extending to these fields such secretarial help as has been given to Mexico by the International Association.

REPORT OF COMMISSION No. 6: MOHAMMEDAN LANDS

Chairman: Bishop J. C. Hartzell, D.D., LL.D., Funchal, Madeira.

Secretary: Rev. Samuel M. Zwemer, D.D., Cairo, Egypt.

Rev. James L. Barton, D.D., Boston, Mass.
Rev. Charles R. Watson, D.D., Philadelphia, Pa.
Rev. Frank Mason North, D.D., New York City.
Rev. James S. Dennis, D.D., Montclair, New Jersey.
Rev. A. W. Halsey, D.D., New York City.
Rev. J. W. Gunning, D.D., Rotterdam, Holland.
D. L. Pierson, New York City.
Bishop Frank W. Warne, D.D., Lucknow, India.
Rev. C. Mulrea, D.D., Lucknow, India.
Rev. Arthur Ewing, D.D., Lucknow, India.
Rev. Richard Burges, D.D., Jubbulpore, India.
Rev. J. P. McNaughton, D.D., Broussa, Turkey.
Rev. Canon McInnes, Cairo, Egypt.
Rev. R. S. McClennan, D.D., Assiout, Egypt.
Rev. E. F. Frease, D.D., Algiers, North Africa.
Rev. F. D. Gamewell, D.D., Shanghai, China.
Rev. F. E. Hoskins, D.D., Beirut, Syria.
Rev. Claudius B. Spencer, D.D., Kansas City, Missouri.
Rev. R. V. Bingham, D.D., Toronto, Ontario.
Bishop J. W. Bashford, D.D., Pekin, China.
Rev. W. I. Chamberlain, D.D., New York City.
Rev. T. S. Barbour, D.D., Boston, Mass.

Note.—The chairman of the commission addressed 500 letters to missionary boards having representatives in lands more or less Mohammedan; and to missionaries working in those lands. This letter contained a questionnaire, asking for information as to the condition of Moslem childhood; and its relation to missionary work including the organized Sunday-school and kindred methods of Christian teaching. Suggestions were asked as to how the World's Sunday-school Association could aid in promoting Sunday-school ideas, organization and efficiency.

Most of the Commission Reports have been necessarily abridged in order to bring them within the compass of this book. The World's Sunday-school Association has arranged to publish some of the reports in fuller detail for those specially interested. For information concerning the reports on Continental Europe, South Africa, and India, address the Rev. Carey Bonner, 56, Old Bailey, London, E. C., England; on the Orient, Latin-America, and Mohammedan Lands, address Mr. Marion Lawrance, 1416 Mallers Building, Chicago, Illinois, U. S. A.

The Moslem World a Unit

Why a commission on Mohammedan lands, for the special study of Mohammedan childhood, when the studies of other commissions include all the sections of the world where the followers of Mohamet are found?

There are two reasons, either one alone and certainly both of which together, justify such a commission. The first is logical, and rests upon the unity of the Moslem world, which presents a solidarity of organization, methods and spirit, unparalleled or unapproached by any other organized world force against the Christian Church. It is inter-continental, international and interracial, and yet distinct and well defined in the midst of nations and races and religious forces. This unity is most remarkable, knowing no geographical lines with its one political administration and racial characteristics. This world unity is distinguished by intellectual force, and by social and religious ties, characterized by their elasticity and tenacity, and by their prominence and power. The secular press recognizes this unity, and four reviews, in French, German, Russian and English, deal month by month with the Moslem world as a unit, in its political, social and religious development and disintegration. The same is true of the students of comparative religions, and of the Christian Church in its councils and conferences. Moslems themselves respect no other religion but their own, and think only of unified plans and methods for propagating their faith. Because the Moslem world is a unit as indicated, we face a problem of which all the factors can be coördinated, related and unified among many races, and in many lands. The character of the difficulties is the same, and the conditions that obtain are largely similar, and the lines of approach identical, from Morocco to Pekin.

Christian Neglect of the Moslem

One other reason for this commission will be named. That reason is the persistent and calamitous neglect of the Christian Church toward the Moslem world, including its helpless childhood. The Moslem world includes over 200,000,000, or one-eighth of the earth's population. That means one-eighth of the world's childhood. We have had through other commissions surveys of the marvelous development of Sunday-school work in Europe, Asia, South Africa and South America, and the world statistics tell of the increasing millions of youth enrolled. But how sadly meagre the representation of Moslem childhood—even in lands occupied by great missionary movements; as for

example, Africa, India, Malaysia and China, in each of which Moslem children are numbered by millions.

The Sunday-school has had a comparatively long history in Continental Europe and South Africa, and even in India, Japan and Latin-America. It has only begun to exert its influence in *some* Moslem lands, and in most of these lands it is unknown. The unoccupied mission fields of the world to-day are largely Mohammedan. The neglected classes and sections of the occupied fields are in many cases Mohammedan. It is no exaggeration to state that Moslem childhood has had a pitifully small share hitherto in the ministry of the Sabbath-school.

The reports of the Edinburgh World Conference confirm the testimony given at Cairo, 1906, and Lucknow, 1911, that Moslem lands need to be set forth by themselves because of their unity, and because there is no other single missionary problem so large, so baffling, so urgent and so utterly impossible of solution in human strength alone. To emphasize this fact we pause at the very outset of our report to lay on the hearts of all those who hear it the burden of the *unoccupied lands* under the shadow and yoke of Islam, from which our commission could gather no information because there are no missionary correspondents. How full of pathos are the words of Miss Von Mayer, who writes from Samarkand: "I shall gather information as to numbers, education and mortality of children here, but I cannot contribute to the conference anything as to the religious work done, for not a single one of the one and a half million Moslem children in this field, at any time or anywhere, comes into contact with Christianity." *We face a problem of unreached and utterly neglected childhood which this convention must lay upon its heart, as it rests upon the heart of God. The total number of children in the wholly unoccupied areas is not less than 40,000,000 untouched by any Christian influences.*

I. Mohammedan Childhood in Millions

The following table presents a statistical survey of the number of Moslem children in the world, based upon government reports, and the most recent estimates in missionary literature concerning Moslem populations in the lands named. According to the Encyclopedia Britannica, the number of children under fifteen in every thousand of the population is four hundred. As this is based upon European statistics the percentage is less than that which obtains in the Orient where families are larger. We have nevertheless taken 40 per cent. as a

minimum estimate. This gives a total of Moslem childhood of over 80,000,000, divided as follows:

AFRICA.	North of the 20th Parallel (Egypt, Tripoli, Tunis, Algeria, Morocco, Rio de Oro)	8,500,000
	Between the Equator and the 20th Parallel (including Somaliland, Abyssinia, Senegambia, Niger Region, Kameruns)	13,000,000
	South of the Equator	1,600,000
ASIA.	India and other British possessions	25,600,000
	Philippine Islands	120,000
	Dutch East India	12,000,000
	French possessions, chiefly Tonking and Cochin China	600,000
	Russian Empire	5,600,000
	Turkey and Arabia	6,000,000
	Afghanistan	1,600,000
	Persia	3,000,000
	China	3,200,000
EUROPE		400,000
		81,220,000

II. Present Condition of Moslem Childhood

Physical Conditions

Infant mortality is enormous, due to ignorance, superstitious practices, vice and early marriage. In Algeria it is said to be 60 per cent., in Sierra Leone 50 per cent., in Egypt 75 per cent., in Turkey 50 per cent., in Morocco over 75 per cent., while from Palestine we hear that the mortality among Moslem children is so high that it is a common thing for a man to say he has had twenty-four children, and only three or four living. In many of these lands the statistics are necessarily estimates, but they are estimates by missionary physicians and those best acquainted with the situation. In Egypt, where infant mortality is terrible, we have government statistics which, if anything, underestimate the real conditions. In the year 1911, 74,415 children were born; in that same year 22,516, or nearly one-third, died less than twelve years old. Epidemics are frequent and deadly among Moslem children because of lack of all hygiene.

Because of general immoral conditions, which beggar description, many of our correspondents speak of the terrible physical inheritance

of Moslem childhood. From Algiers and Tunis we are told that the children are, with few exceptions, tainted with syphilis. A lady writes from Casablanca, Morocco: "Immorality and frequency of divorce with a total lack of hygiene, combined with superstitious practices, have sapped the brains and constitutions of over 80 per cent. of the children." The children in Chinese Turkestan also suffer much from inherited venereal diseases. Goitre is terribly prevalent in Yarkand, and affects the children both physically and intellectually. Smallpox is very virulent, and thousands of children die from it annually.

The physical condition of Moslem childhood generally is well summed up by a missionary physician of more than twenty years' experience in Persia, who writes: "There are more childhood diseases here than in any place of which I know. It is estimated that the mortality is 85 per cent. Another estimate states that only one child out of ten reaches the age of twenty, though this may be rather an extreme opinion."

Where Western civilization and Christian influence are exerting their power, the picture is not so dark. President Bliss writes from Beirut: "The Moslems of Syria are a clean race; parents bring their children without hesitation to our hospitals, and little by little hygienic laws are being observed." Yet he states that the general condition of children, judged by Christian standards, is deplorable.

Demoralizing Environment

If Moslem children are thus handicapped and come into the world with the curse of Islam already resting upon them, the social conditions in which they live are calculated to augment these evils. All our correspondents without exception speak of early marriages, divorce and immoral environment as causing unspeakable suffering and woe. In Syria, we are told, girls are married at twelve and are grandmothers at twenty-five. Close confinement of Moslem girls to the house begins as early as the age of eight or nine. It is not conceivable that a child can grow up pure-minded in the atmosphere of a Moslem home. The conditions in Tunis are not exceptional. Mr. Cooksey says: "Foul language, lying, treachery and intrigue is their common life. Small boys curse and strike their mothers, who glory in this manliness, and immorality, including sodomy, is very rife among the adolescent." Children are precocious in all that is evil, and physical as well as moral conditions are most unfavorable to any purity of thought or conduct; because from earliest childhood they are familiarized with

degrading conversation. In many parts of the Moslem world this precocity for evil is also due to scanty clothing and improper housing of children. Rev. Mr. Jessup writes from Persia: "In well-to-do houses the boys and girls are separated when little children, and are relegated to the men's and women's apartments respectively, where, in the company of their elders, they are exposed to coarse and impure language and degrading suggestions. . . . On the other hand the children seem bright and happy and are loved. Though at times cruelly treated, they are more often harmed through ignorance than ill will."

In speaking of the intellectual, moral and spiritual conditions of Moslem childhood, it must be remembered at the outset that education is Moslem lands always signifies *religious* education. The Koran is the basis of all intellectual and moral training, and Mohammed the prophet is made the ideal of character.

We gather from our reports that in most lands Moslem children are fairly intelligent; some correspondents even speak of extreme nimbleness of mind, finding expression in overweening pride and vanity. Where the Koran is taught in parrot-like fashion the result is only to train the memory without a training of the heart or judgment, or even of the intelligence! The Koran is, in the Arabic, utterly unintelligible to the children of many lands, besides, being in classic Arabic, it is not understood by the masses among the Moslem people. The religious primers published for the use of boys and girls even in Egypt contain matters concerning which every boy and girl should be in ignorance, and generally speaking, all Moslem religious literature is unfit for the mind of a child. We are not surprised, therefore, to hear from every part of the Moslem world testimony of the sad results of such intellectual and moral training as Islam can boast. Mr. Purdon writes: "In Tunis the child is taught to lie, is encouraged to use obscene and profane language in play because it sounds amusing, educated to despise all non-Moslem people, although left at liberty to absorb every form of wickedness from the West offered in French literature or public entertainments. Judged by Christian standards the condition of Moslem children in Tunisia is nocent rather than innocent, ever tending to degradation."

Similar conditions prevail in Turkey. The great bulk of the child population grows up in ignorance. There is no opportunity for the poor in the villages, and the Moslem method of Koran education, one correspondent writes: "Is splendidly adapted to develop narrow, intolerant, unthinking fanatics." Dr. Cantine, of Busrah, while pointing out the advantages of early memorizing the fundamentals of their

faith and practice says: "Moslem children are unhappy not because of lack of love, but from lack of knowledge of what is best for them, and lack of wisdom on the part of their parents in using what little knowledge they have."

Intellectual Ability

Regarding intellectual ability the testimony is that while both boys and girls begin life to a degree wide awake and intelligent, this intelligence markedly diminishes as they grow out of childhood, probably due to the inherited influence of early marriages, and also to the methods of education. They learn to read by rote, but no encouragement is given to form the reading habit or to independent thinking. In India Moslem children are generally backward intellectually, and are so classed by the Indian government. From South India we hear that "by government order all Moslem children are admitted into government and private schools at one-half the regular fees for others."

The statistics of illiteracy in all Moslem lands are alarming. The masses still care nothing for the education of girls, and only a small per cent. of Moslem boys have the opportunity to attend primary schools. On the other hand, there are some hopeful signs of intellectual revival in this respect. Dr. Wherry writes that the Moslems in India are awakening to the need of general education for both boys and girls. The same is true of Egypt, Persia and Turkey, but until the Moslem method of education is changed, we cannot hope for better results morally or even intellectually.

Information from Chinese Turkestan is typical of conditions in all Central Asia. A Swedish missionary writes from Kashgar: "Many of the children, both boys and girls, are sent to the Mohammedan day school, but the girls are taken away when they reach the age of eight or nine. The boys remain longer. In the schools they begin by learning the Koran, as in other Moslem lands, but as it is in Arabic they do not understand it at all, and the teacher does not try to explain it. On account of this mode of teaching very few children on leaving school can read, and still fewer can write. They very soon forget what they have learned. In the cities of Kashgar, New Kashgar, Yangi Hissar and Yarkand, the area directly occupied by missions, with a population of approximately 400,000, there are from 2,000 to 3,000 students in the higher schools. Perhaps about five per cent. of the population can read, and during eighteen years in this country I have met with five or six women who could read an ordinary book. Any one who can read and write is highly respected and looked up to

by the common people. What is said above about the education of the children applies to the well-to-do and the masses. The parents, although they have an intense love for their children, have no idea whatever of bringing them up, judged by our Christian standards. They run perfectly wild, no attention is paid to cleanliness; they learn all the evil things they see in their homes and in the streets, and are applauded as being clever when they use bad words. It is really a wonder that they are so amenable to teaching and rules when they come under the influence of the mission."

Lack of Child Literature

A correspondent in Palestine calls attention to the lack of children's literature. This undoubtedly is one of the chief reasons for the backward condition, intellectual and moral, in the Mohammedan world. The Koran is not a book for children in any sense of the word. Its style is obscure even to adult Arabs, and except for a few Old Testament stories and some references to Jesus Christ told in garbled form, there is nothing in it to attract children. Pictures and music, although increasingly winning their way among Moslem children, must do so over against religious prohibition according to the letter of the law. The contents of a children's primer on religion by Sheikh Mohammed Amin al Kurdi, which has had an enormous circulation in Egypt, Malaysia and North Africa, will indicate what a Moslem child is taught; it is typical of this sort of literature. In the introduction the author says that his book is intended for primary schools and for boys and girls at home. The first part of the book defines God, his unity and his attributes, speaks of Mohammed, the doctrine of angels and the Koran, and says that the gospel now in the hands of Christians has been utterly corrupted and is untrustworthy. The second part of the book might well be entitled, "What a boy and girl ought *not* to know." It treats of ceremonial purity for men and for women, and the washings and lustrations necessary after certain natural functions. There are also sections on marriage, divorce, and kindred topics, as well as on prayer, observance of the feast days, the conduct of a funeral, almsgiving, fasting, and the pilgrimage to Mecca. The last part of the book teaches children how they may repeat the names of God and his attributes after the manner of the dervish orders, and so receive spiritual blessing. Text-books in daily use in El Azhar, the great Moslem university in Cairo, have indecent passages which forbid their publication in English.

One can well imagine the result of such primary education. We must add to this that the literature accessible to children who can read is nearly all of it of such a nature that without expurgating passages it would be unfit for translation. This holds true not only of stories like the Arabian Nights and fireside poetry, but of the lives of Mohammed and of Moslem saints. Very little has yet been done by Moslems to meet this need of children's literature. Over sixty Arabic newspapers and periodicals are published in Cairo, yet not one of them is for children. The Bible societies and missionary organizations have, however, done a great deal in this direction.

Illiteracy and Superstition

To complete the picture, one would think that a religion which almost worships its sacred book, and which was once the mistress of science and literature, would have enlightened its followers. But facts are stubborn things. Careful investigation shows that from 75 per cent. to 95 per cent. of the Mohammedans in Asia and in Africa are unable to read or write. In Egypt 88 per cent. are illiterate, in Algeria over 90 per cent., and in India 96 per cent. If this is true of the population in general, we can judge what must be the condition of literacy among children. Superstition prevails everywhere among the illiterate, and its harmful effects are evident on every hand. Spirits (Ginn), witches, the evil eye, the use of amulets and talismans, and every sort of quackery based on these beliefs, are part of the everyday environment of a Moslem child.

III. Missionary Contact with Moslem Childhood

Difficulties of Access

It is evident from all the reports which we have received that even where missionary organizations exist and are carrying on work in Moslem lands, the Moslem population (and this includes the children) are difficult of access. From some fields reports are more hopeful. One missionary writes from Morocco that 90 per cent. of the children of the common people are accessible; another from Algeria that the poorest are most easily reached; and still another from German East Africa says they are as accessible as heathen children when out of their schools and away from the influence of their teachers. But the majority of our correspondents report conditions quite the contrary. In

Tunisia, we are told, Moslem children are hardly accessible at all, the parents being very careful to keep them away from the Christian missionary, and that French law forbids interference with the Moslem religion. From the same country another states that Moslem children are practically inaccessible. "Financial difficulties alone sometimes force Moslems to permit their children to remain under Christian influence." From Turkey and Arabia the missionaries write that there is the greatest difficulty in getting Moslem children to attend Christian schools, and that the children are prevented from associating with mission workers. "In the vilayet of Angora they are practically inaccessible. Ignorance and prejudice on the part of parents must be overcome before we can reach them."

The intolerant spirit of Islam is a great barrier between the Moslem child and those who desire to help him. Kindness is frequently interpreted as arising from fear, and Moslem children, as well as their parents, are so apt to consider Christians their inferiors in every way. This inaccessibility seems to apply especially to the girls. From India, North Africa and Arabia we have reports that are discouraging in their unanimity. "Girls seem to be practically inaccessible in this district." Among the upper classes they are shut in, and among both rich and poor early marriage is a bar to religious as well as to secular education. In Malaysia and the Malay peninsula, as well as in India and in Egypt, children are more accessible, and we might sum up these apparently conflicting testimonies in the statement of Dr. Young, of Aden, that "Moslem children are completely accessible for ordinary intercourse, but whenever one begins to teach Christianity a barrier is raised by parents or teachers, and the child is removed." Nevertheless there are indications everywhere that this spirit of opposition and fanaticism is waning.

This is notably so in the Ottoman Empire, as it was a year ago. *The Orient,* a religious journal published in Constantinople, says:

"The Sunday-school movement in the Ottoman Empire has attained respectable dimensions, and now enrolls more than forty thousand persons, in over four hundred schools. Three-quarters of these are under the general supervision of the American Board. It is fair, however, to inquire whether these schools are so far satisfactory that any movement toward reforming the management of them would be out of place. Certain patent facts indicate that there is room for improvement. Some of our evangelical churches report no Sunday-school at all; in others the attendance at Sunday-school falls far below what the size of the congregation would indicate. From many a school comes

the cry that teachers are sadly lacking; and in many the lesson is conducted by the minister from the platform as a running exposition, with no attempt at even a catechetical method, to say nothing of requiring or expecting any previous preparation of the lesson by the scholars. The publication department at Constantinople has for years issued a booklet of lesson helps which is sold far below cost, but the greatest difficulty is experienced in securing its circulation or use. Previously this lesson-book was published in Greek as well as in Armenian and Turkish; but the call for it among Greek-speaking communities was so infinitesimal that for several years none has been issued, and there has been no protest from those communities. In the vast majority of the four hundred schools, the scholars use no text-book but the Bible; this would be very satisfactory if we could believe they used the Bible to any considerable degree, or with any great success. And again, the matter of proper grading in the schools needs much attention. Often the same lesson is being taught by the same person to those of all ages from five to fifty. This is surely not the meaning of receiving the Kingdom of God as a little child. Perhaps the impetus received at the Zurich convention may help the Turkey delegates to introduce better methods and those that shall be more effective for this country."

Christian Work in Day Schools

It is encouraging to note that work for Moslem children in leading them to the Christ is not limited to the Sunday-school as such. There is scarcely a day school throughout the fields under consideration which has not some proportion of Moslem children. And it is undoubtedly true, as one correspondent from Nablous, Palestine, points out, that these day schools are like a five-day-in-the-week Sunday-school, where more religious instruction is given on each of these five days to the Moslem child than in the ordinary Sunday-school of Christian lands. This may account for the fact that so little is being done in direct Sunday-school work, for when parents know that the children are to come for definite religious teaching in the church, on the Lord's Day, they may not give them permission, but the same objection is not raised when the children receive religious instruction as part of the curriculum of a general education. The number of Moslem children attending mission boarding and day schools, both for girls and boys, is largely on the increase. Especially is this true in Turkey, Egypt, Palestine, India and Persia.

The report received from Baghdad and even from Constantinople

seems, however, to be true of many great Moslem centers, namely, that the problem of Moslem childhood "has never been seriously tackled," and that no regular work specifically for Moslem children has been attempted in the Sunday-schools. Most missionary societies do not furnish statistics of the number of Moslem children reached either through the Sunday-school or the day school, but enough evidence has been received to show that this number, although encouraging, is not large. In Constantine there are forty children in the Sunday-school; in Morocco we hear of another school with fifty scholars; in the province of Algiers and Oran of three Sunday-schools with an average attendance of fifty; in Tripoli of a girls' school of forty-five; at Blida, Algeria, there are two Sunday-schools with 150 scholars; in Egypt many hundreds of Moslem children are receiving instruction in the day or Sunday-schools. At the girls' college, Cairo, and in the central school, there are no less than 300 Moslems in attendance, many of them of the better classes, and the religious instruction is thorough to a high degree. In one center in Persia, about 300 Moslem children are receiving regular Christian instruction in the mission schools. From Beirut Miss Johnston reports that "the day school influence with regular Scripture instruction is far more extensive and penetrating than that of the Sunday-school. There is only one separate Sunday-school for Moslems. The boarding schools are proving very effective, especially in mixed schools where Christian children are received and the atmosphere is thoroughly Christian."

From India the reports are exceedingly encouraging. Miss Williams, of Delhi, reports: "We might teach any number by going to their homes. We have a day school of forty-six girls who have daily Bible lessons," while Dr. Wherry states from his wide experience throughout the whole of the Punjab that "in many places Moslems prefer to send their children to mission schools rather than to government schools where no religious instruction is given." Bishop Warne, of India, gives the same encouraging outlook.

These testimonies might be multiplied to show that there are gleams of light penetrating this world darkness. In considering the direct contact of the Sunday-school and the day school with Moslem childhood, it would be a mistake to forget that after all the Sunday-school in Moslem lands is only a little candle burning in the night. There are other indirect methods of contact with Moslem childhood, which are preparing the way for the Sunday-school and in many ways are its substitute. Then there are hundreds of thousands of Moslem children who come in contact with vital Christianity through the splen-

did ministrations of medical missionaries, the doctor and the nurse, the evangelist, the Christian servant, and in scores of hospitals and dispensaries. Then the missionary home in all these lands is also like a city set on a hill that cannot be hid, and the silent, pervasive influence of Christian home life has a powerful effect upon those who come in contact with it. We must add to this also the increasing circulation of literature suitable for childhood as well as for Moslem manhood and womanhood. This plan offers large possibilities for Sunday-school methods. Rev. Percy Smith, of Constantine, North Africa, is translating the stories of the Bible into simple Arabic rhymes. These are very popular among Moslem youth. Illustrated Bible stories, picture cards, Old Testament stories and of our Lord Jesus Christ, booklets and temperance tracts—all these, although in many cases provided for adult readers, are reaching Moslem childhood. The American Press at Beirut, the Nile Mission Press at Cairo, the Methodist Episcopal Press at Lucknow, the Baptist Missionary Press at Calcutta, and that of the American Board at Constantinople are among the most efficient forces of the kingdom for the enlightenment and redemption of Mohammedan childhood.

The statistics of illiteracy might indicate that literature does not have a large field, but this is a question not of missionary statistics but of missionary dynamics. The children who *can* read are the future leaders, and their number is steadily increasing. Most important of all is the work of the Bible societies through the missionary boards in all Moslem lands. Bible portions, beautifully printed, attractively bound, and presenting an irresistible appeal, are being circulated by hundreds of thousands of copies every year, and statistics would show that perhaps one-third of these sales are to children. In some of the mountain villages of Oman Arabi, the Proverbs of Solomon and Genesis are being used as text-books. The testimony of all our correspondents is therefore unanimous as to the value of Christian literature, and presents a plea for its translation into the language of mission fields. There is need of great haste in this matter. Already books and periodicals of a non-Christian, and often of an anti-Christian or corrupting, character—translations of the worst products of the European market, are being offered for sale.

The Native Evangelical Church

Lastly, the native Evangelical Church is the most vital factor of all in reaching neglected Mohammedan childhood. These communities of

Christians with higher social and moral standards wherever organized have been as a light in the darkness, and as the very salt of the earth amid corruption and degradation. Take the Nile Valley as an illustration of what is true in larger or smaller degree in Turkey, Persia, Palestine, Java, India, and even those lands, where the Evangelical Church is just springing into existence. In Egypt the American mission has 98 native pastors, 509 school teachers, 83 colporteurs and workers among women, 76 organized native congregations, with a membership of 11,464 and representing a Protestant community of over 33,000. Surely the unconscious influence, not to speak of the conscious effort, of all these humble disciples, is telling in the problem of Moslem evangelization.

Moslem Methods of Religious Training

We should aim in our Sunday-school work to reach every fibre of the lives of our children with the spirit of Christ, in the same intense method as the Moslems use to charge them with Islam. The great value of early impressions, the advantages of memorizing the fundamentals of the faith, reverence for the Holy Book, and bringing religion into every detail of life, are certainly elements in Moslem training that are worthy of imitation. We may add to this the testimony of the Rev. Mr. Jessup, of Tabriz, regarding the need of *positive* teaching in these days of universal doubt and criticism. "Among Moslems," he says, "not doubts and uncertainties, but absolute verities, from the Moslem standpoint, are taught and believed. The essentials of the faith are fixed in children's minds while they are young; religious zeal is stirred by teaching the defence of Islam; the whole life of the people is religious. Islam is recognized in everything and the children grow up in an atmosphere permeated by religion. The unreligious man is at a discount. Although so much is only formal and outward, yet the effect on the child's mind is immense, and he becomes a staunch believer and a defender of the faith."

IV. Present Opportunity

To-day the Appointed Time

There is no part of the whole world field that has seen more stupendous changes, political and social, within the last two years, than has Southeast Europe, North Africa and Western Asia. Politically

Islam has lost its power throughout the whole of Africa, the whole of Europe, and is losing its grip even on Asia. Where formerly all evangelistic effort carried on directly for Moslems was interdicted or suppressed by the jealousy of Moslem governors and rulers, to-day Islam has lost its sword, and the very disasters which have overtaken its rulers have chastened and subdued the hearts of Moslems everywhere. The thinking classes can see with their own eyes that the kingdom of God is coming with power and the kingdom of Mohammed is waning. It is literally true that in what was once European Turkey, in Tripoli, in Morocco, and in Persia, millions of Mohammedans have become accessible within the past twelve months who where inaccessible before. And this means also a challenge to the Sunday-school and an appeal from Moslem childhood.

There have also been tremendous social changes. The Moslem world is no longer self-satisfied. Educational movements and desire for reform are found nearly everywhere, and with an increased demand for education comes the opportunity for Sunday-school effort. Alas, it has been too long true that Mohammedan children have been neglected even in lands where other children have been gathered into the fold of Jesus Christ. The evidence for this statement is indisputable, and we may say, as was stated at the Edinburgh World Missionary Conference, that the unoccupied mission fields of the world are nearly all Moslem lands or Moslem peoples.

Turning now to definite statements regarding present day opportunities, we quote the following:

From Algiers comes the testimony: "If well-trained native workers and suitable literature were provided, there would be little difficulty in establishing Sunday-schools in many towns and villages, especially where there is a mixed and native population." Miss Trotter speaks of it as "a boundless field where they have begun to reap," and where there is greater need for harvesters. Another worker speaks of the opportunities in Algeria as unlimited, the only hindrance being lack of workers and means. This is also the testimony from Egypt. Dr. Giffen writes that in Egypt there are more than 200 Sunday-schools, and yet that many of them are without Moslem pupils. This may be due to lack of the right methods in reaching them, or to lack of laborers sufficient to overtake the task. In other parts of Africa, such as Sierra Leone, we hear of wide fields for aggressive Sunday-school work. The children are responsive to Old Testament stories, and when the prejudice of parents is overcome, they can be successfully reached. But the same correspondent tells of 5,000 Moslem

children in that colony, and 250,000 in the Protectorate, who are practically untouched.

The situation in Turkey is full of promise. Rev. Dr. Barton, Secretary of the American Board, writes: "My correspondence coming from all parts of Turkey, makes it clear that this is one of the most strategic and opportune times for approaching the Moslems that we have experienced in our ninety years in that land. The one universal testimony is that they are discouraged in regard to their country, and disheartened about their religion. They are ready to talk about religion and speak freely and most critically of the failure of Mohammedanism. They look upon the present Turkish situation as an indication of divine favor."

Dr. Bliss, of Beirut, thinks that Sunday-school work must ordinarily be carried on as part of the day school work to be successful. Simply and purely as religious meetings apart from other educational work, it will not at present meet with results. The same thing seems to be the case in Palestine, but Professor McNaughton has the vision of conditions that will soon be altered. "The opportunities for pushing Sunday-school work among Moslems are at present not many, but they will be soon, and we ought to be prepared. Our greatest immediate need is properly qualified workers, and good literature would prove invaluable." In India the opportunity is practically unlimited. Even illiterate children, we are told, can be gathered for picture Bible study. From some countries, such as the most part of Morocco, parts of Central Asia and of Java, we regret to report that Sunday-school work seems hardly possible as yet, but the unanimous testimony of all missionaries to the value of Christian literature for children, and a plea for its translation in languages of the people, prove the importance of this method of reaching childhood even when organized Sunday-schools may not be possible.

V. Methods of Help

How can the World's Sunday-school Association aid in the promotion of Sunday-school ideas, organization and efficiency in Mohammedan lands? The replies to this question from various fields have voiced a universal desire for just such aids as are contemplated by this Association, in its relation to denominational missionary organizations and with missionaries. All correspondents unite in the appeal that the whole church be called to prayer, not only for the Moslem world, but for direction and help in reaching Moslem childhood. Another united

call is for literature; first of all for the Word of God, published attractively and in the home languages of the various peoples; then from the simplest card that would catch the eye of a waif on the street, or on the wall, to a child's illustrated story of the Bible. Great need is felt for specialists in Sunday-school methods and work, either general or local, to study and plan how to overcome difficulties in reaching Moslem children. Many ask that the way be opened so that the work can, by correspondence or otherwise, be brought to the attention of individuals or groups of Christians in the home lands, so there could be interest in, and prayer for, selected boys and girls, or for definite institutions or fields.

Conclusion

1. We wish to emphasize two things which have grown upon us day by day. First, the wisdom shown in the appointment of this commission. It is the first distinct proposition and plan for the thorough study of the moral condition of Mohammedan childhood, and is in harmony with the thought of the world's Christian missionary leadership that this supreme battle between Christianity and Islam must be conducted on special and largely separate lines. The second thing is, that what has been done, as briefly outlined in this report, is only the beginning of a vast and essential work that should be wisely and efficiently prosecuted year by year, by one or more representatives of the World's Sunday-school Association.

2. Some definite responsibility should be assumed by each one individually, some place on the map of this world darkness selected, where we will resolve to kindle the light of life, at some Moslem outpost, by founding a station, being foster parent to some boy or girl, or supporting a worker. This will count far more in the eyes of our Master than the applause of a convention or enthusiasm for resolutions. As the picture rises before us of this vast company of children for whom Christ died, stretching all the way from Morocco, on through Mecca and Arabia to the extreme East, where the Moros in the Philippine Islands are without Christ or hope; who that loves his Lord can hesitate to take his share in lifting this world burden of sorrow and need.

3. These studies of Moslem childhood and the attention given to them by this convention, will have been in vain, unless we are brought to realize fully the momentous fact that the world contest between the cross and the crescent—between Christianity and Mohammedanism

—is real and fundamental. "Islam is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies Christianity; the only one that seriously disputes the world with Christianity and the only one that has in the past signally defeated Christianity; and the only one which in several parts of the world is to-day forestalling and gaining on Christianity."

In the presence of this supreme issue, every influence represented by this convention, in its world relations with the Christian Church, should be utilized to awaken and coöperate in directing the thought and purpose of the followers of Christ, so that there may be no lack either of wise counsel or of heroic sacrifice.

4. There is an imperative need of an immediate and effective propaganda of information and suggestion, throughout Christian lands concerning the Moslem problem. Comparatively few Christian leaders are informed, much less interested. An ideal Mohammedanism, judged by its numbers, its remarkable military success through the centuries, its few fundamental truths and the unity and enthusiasm of its followers, continues to dazzle the eyes and warp the judgment of the multitude. But a new day has dawned. It is no longer possible for Islam or any other religious faith to occupy vast areas of the earth unmolested, in their perversions of fundamental truths, or false ethical teachings. Civil and religious liberty are human birthrights; and the law of our Lord—"by their fruits ye shall know them"— is the true measure of all religious beliefs. The Koran and the faith founded upon it has been weighed in the balances of eternal truths, and found wanting. On the other hand, the Christian Church is awakening to the world-wide and momentous barrier which confronts it at the beginning of the twentieth century, challenging its advance to the conquest of the world for Christ. The call is for information. What is Islam? What are the duties of the Christian Church toward it? How best can I join this new crusade, not with the sword to rescue an empty tomb; but, led by the spirit of the living Christ, to help redeem the world? These questions must be answered, and if the crescent is to go down before the cross, those answers must be given with wisdom and persistent faithfulness in the Christian Sunday-schools of the world.

5. The final word shall be one of faith and victory. The triumphs of Mohammedanism for centuries, especially in the extension of its territory, were by the sword. What marvelous triumphs they were! In later times a new world has come. Oceans are highways between

the continents, while every part of the continents themselves are accessible to all. Communications by land and air bring all people in touch for business, for education and for social and moral influences. In this new world, races, philosophies, creeds and religions must face the infinite law of the survival of the fittest; and, in this supreme test, Christ and Christianity have nothing to fear. Islam appealed to the sword, and after centuries of victory by force, has lost. Its military power is gone, and its national prestige is no more. The contest now is by the peaceful methods of the Bible, the church, the printing press and the school, inspired and led by the Spirit of God. Give to the children in the Sunday-schools of Christendom during the next fifty years, with wisdom and faithfulness, the stories side by side of Jesus and Mohamet, the ethics of the Bible and the Koran, and the conditions in Moslem and Christian lands, of womanhood and childhood, and home life of society, as to intelligence and morality, and of the administration of justice among the masses; and we need have no fear. These are the methods of peace and righteousness and directed by the Holy Spirit, victory for Christianity is sure. The way of victory for the church of God can never change. That way is *"not by might nor by power, but by my Spirit saith the Lord:"* and, in that way of victory is another law, more certain and permanent than the stars: *"A little child shall lead them."*

PROBLEMS, POSSIBILITIES AND PERSONAL EXPERIENCES IN MOSLEM LANDS

Rev. J. P. McNaughton, Ismid, Turkey in Asia

The Problem.—To induce the proudest man in the world to accept what he abhors from the man whom he despises.

In speaking of the Moslem as the proudest man on earth, I refer to him in his religious capacity. Christianity to him is something absolutely different from what it is in our category. His relations with Christians have been of the most unhappy kind, and he has not always been in the fault. His experiences with Christians and Christian nations lead him to look upon Christianity as a faith that is absolutely at variance with Islam. He thoroughly believes the divine origin of his own faith and of the Koran; anything not in harmony with the one or the other cannot be tolerated. The Christian is a *giaour* (infidel) and not to be trusted; he is on his way to hell where he will

dwell forever according to his deserts. That is the problem. All other problems are subsidiary to this supreme problem.

Possibilities.—Humanly speaking, the possibilities in the line of his conversion to Christianity are very discouraging. Christian philosophy and science fall upon deaf ears when presented to the Moslem. He sees before him the Oriental type of Christian, he remembers his dealings with Christian nations, and will have none of their faith. He will accept Christian money in times of famine and war, but only on a clearly stipulated condition that the Christian philanthropist must not propagate his faith among the destitute. He would complacently see his fellow-men starve to death, counting it the will of God, rather than that he should listen to the Christian's advocacy of his faith.

Regarding the problem from the standpoint of the divine there can be no hopelessness. As the bigoted Jew was converted to Christianity in the first century when he came under the irresistible power of the Holy Spirit, so will the bigoted Moslem be converted when the Holy Spirit takes possession of his heart.

But how can we bring the Moslem under the influence of God's spirit? There are four means that seem more hopeful than any others at the present time:

1. The hospital. 2. The Christian school. 3. Warm Christian personal contact. 4. The press.

1. The medical missionary has in his hands possibilities of far-reaching importance. The Moslem may refuse to enter our churches, he may refuse to send his children to the mission school, but he will not refuse the services of the medical missionary nor turn away from the doors of the hospital when sickness visits his house. He cannot receive treatment from the missionary doctor without feeling that he is dealing with a man whose chief interests are not of this world. He cannot enter the hospital ward without hearing the Gospel read and expounded.

2. The Christian school, and in this I include both day and Sunday-school. Here is where, I believe, the most potent possibility of solving the Moslem problem exists. If we can get hold of the susceptible period of his life, I have little doubt of the future. Under the old régime Moslem children were not allowed to attend Christian schools, but since the inauguration of the Constitution the restriction has been withdrawn and children of Moslem parentage, in increasing numbers, are being enrolled in our mission schools. The superiority of the education we give, and the moral tone developed, are the inducements, and for these advantages the more enlightened are taking any risk involved in their children's coming under Christian teaching.

3. The warm, Christian personal contact. It is not often wise to approach the Moslem as a controversialist, but you are always welcomed if you come to him as a friend. There are now possibilities of approach to the Moslems of Turkey not often afforded Christianity. They have emerged from a war that has brought them to their knees in shame. Believing themselves to be God's chosen people they entered upon the war with every confidence that Allah would give victory to their armies; they have been grievously disappointed and are now questioning the fundamentals of their faith. They see the hated "infidel" victorious all along the line, and find themselves despoiled of their European provinces. Why has God favored the despised Christian? Is it possible that the fault may be in themselves or the religion they profess? Many of the younger and more intelligent are casting aside all religious restraint and boastfully advocating infidelity. If at this critical period the claims of Christianity could be presented in a winning way there seems no reason why many should not be induced to give these claims a fair consideration.

4. The press. After the freedom of the press was proclaimed in 1908 publications of every variety sprang into being. This presented possibilities for evil. Sad to say, little of a purely moral and religious character came into being. Not only so, but in many places the number of subscribers to our missionary papers decreased. The revolution, followed by wars, so completely diverted people's minds from serious thought along religious lines that papers purporting to be of a religious character were not wanted in large numbers. This period of unrest must pass and a reaction is sure to set in when the serious minded will, in increasing numbers, want the periodicals and books that minister to the highest interests of the race. Literature of an elevating character should be in process of preparation. The time is not far distant when it will be in demand.

Edwin F. Frease, D.D., Algeria, North Africa

Africa, second in size only to Asia, has relatively a small population which under settled government is certain to increase many fold. The native population of Algeria is said to have doubled in thirty years. It is for the possession of this great and growing continent that Mohammedanism and Christianity are waging battle to the death, with the results to date in favor of Islam so far as winning converts is concerned.

The political and military power of Islam, however, has been broken, and the whole of Africa except Abyssinia alone is now under

European governments. Of the strategic position of North Africa in this conflict, the opportunity to put Islam on the defensive there, and the urgent need that the Christian church should throw in a sufficient force adequately equipped to push the battle I have covered briefly in another address under the "Roll Call of Nations." I confine myself here to an outline survey of the strategic points occupied; the forms of work undertaken, some of the results obtained, and the outlook.

1. Algiers is the capital of the great French North Africa Empire, as Cairo is of Egypt. Its population of 200,000 is increasing by leaps and bounds, and it is destined to be a great city. The North Africa Mission, the Algiers Mission Band, and a number of independent and semi-independent missionaries are at work there. Algiers is also the headquarters of the American Mission in North Africa of the Methodist Episcopal Church, which is the only great Protestant church having missions in North Africa, and it entered the field as a result of an interdenominational plea made during the Rome World's Sunday-school Convention.

Oran, the "Chicago of North Africa," two hundred and fifty miles west of Algiers, near the borders of Morocco and the place of departure of one of the projected trans-Saharan railways which already extends five hundred miles inland, has a population of 120,000, but only a Plymouth Brother missionary working among the Spanish population, besides the new work of the American Methodist Mission for Spanish, French and Moslems.

East of Algiers in the mountains of Kabylia the North Africa Mission has one station at Djemāa Sahridj, the oldest in North Africa; the Plymouth Brethren have three; the French Wesleyan Church has one, and the American Methodist Mission one at Fort National.

At Constantine, a growing inland city of 60,000 population two hundred and eighty miles east of Algiers and midway between it and Tunis, the American Methodist Mission has a flourishing work among both the European population and the Moslems.

At Tunis, with a population of 250,000, the center of a great Moslem college second only to Cairo, the North Africa Mission, the London Society to the Jews, the Baptists from Italy, and the American Methodist Mission are at work.

Eight or ten smaller points are occupied by the North Africa Mission or independent missionaries, in Algeria and Tunisia.

Tangier, Fez, Casablanca, Meknez, Marakesh and other points in

Morocco, and Tripoli City in Tripoli are occupied by the North Africa Mission or other small societies.

Thus the principal strategic points along and near the Mediterranean are occupied, but very inadequately, and a forward movement both for reinforcement and advance into new centers is urgently needed to meet the providential opportunities.

2. Medical work is carried on in various forms by most of the missions, and is a valuable aid. Industrial work is done in a number of places. Itinerating for preaching and Bible distribution is done principally in Kabylia. In the large cities the women missionaries visit Moslem women and girls in their homes. Classes are also held for women, and evangelistic and discussion meetings for men.

But the most common and successful work is that among the boys and girls, except in Tunisia, where it is more difficult. On Sunday there is the Sunday-school, and on week-days, particularly on Thursday, the evangelistic classes, which do the same work as the Sunday-school. Hence the aggregate number of Moslem children reached is large. The great need is for literature, modern appliances and methods, and standardization—for all of which a secretary for Sunday-school work from this association is greatly desired.

But for laying deep, wide and firm foundations for the Christian church, and for securing a reliable, trained, consecrated and efficient native working force, without which it were hopeless to attempt the conquest of any land for Christ, something more than the occasional teaching in the Sunday and evangelistic schools is necessary. Children must somehow be gathered in hostels or homes, where they will be removed from the degrading influences of Mohammedanism and placed under Christian training and care all the time. It is the success that has followed the efforts to establish such hostels which gives the greatest encouragement for the future. For by many of experience it was thought impossible to succeed along these lines.

At Tangier, Morocco, an independent American missionary has such a hostel and school of about twenty-five boys which was started some years ago. At Djemãa Sahridj, Kabylia, the North Africa Mission has a home for girls, although here the girls are not so completely given over to the missionaries.

In the American Methodist Mission we have given special attention to this work during the past two years, and the number of hostels has increased from one to six—one for boys and one for girls at Tunis; one for boys and one for girls at Constantine; one for girls at Algiers, and one for boys at Fort National, Kabylia. In these six hostels

there are now twenty-seven Arab and Kabyle boys and twenty-three girls, fifty in all. The difficulties have been many. At Tunis the hostel for boys has been the storm center of our work for over a year; and has demonstrated that the days of missionary heroism are not yet past. A Moslem gentleman said: "We do not mind your attempts to convert Moslem adults, we are not afraid of that. But we do fear and will resist to our utmost your getting children thus in your hostels, for they will be lost to us." Considering the obstacles and all the circumstances, I know of few greater achievements in the history of missions, or of greater promise for the future, than the gathering into these hostels in so short a time of so many Moslem children.

So far as I have been able to ascertain, there have been thirty-seven baptisms of adult Arabs and Kabyles in Algeria and Tunisia during the last three years, among them at least nine women.

These results won by such a small force so poorly equipped demonstrates that Islam in North Africa has weakened its hold, that it is tottering to its fall. And if the Church of God will but stand by us with its prayers and send us the missionaries and equipment needed, we not only can, but will win, by his grace, North Africa for him—and assure the conquest of Africa for Christ.

Miss I. Lilias Trotter, Algiers, Algeria

Some years ago a great crash resounded through our Arab house in Algiers. That morning some one had noticed a crack in one of the horse-shoe arches. A few hours later, with no further warning, the pillar below gave way, carrying with it a mass of blue-tiled masonry from above. We summoned the town architect. He discovered the cause in the native baker's shop next door. Night after night he had swung his kneading trough, and the vibration set up had told on the structure alongside till the sudden collapse came.

We have heard of the prison walls of Islam that hold eighty million children. If only we had four of those children before us here on the platform it would set your hearts aching for the rest. The walls must be broken; they are going to break; Islam is doomed. It is the creed that is doomed, not the race. The breaking must come that will let out the living forces within, as the seed husk breaks to let go the seed and the flower sheath to set free the flower. There is an old promise in Daniel that waits for its mightiest fulfilment. "He shall also stand up against the Prince of princes; but he shall be broken

A Plea for Moslem Childhood

The ghostlike figure is a wandering preacher, and his listeners are little sons of Islam. Into those eager hearts is being poured a tide of superstition and fanaticism. They are being taught that the story of the Lord's Incarnation is blasphemy: they are being trained as enemies of His Cross. And they stand for eighty million others. "If thou forbear to deliver, . . . If thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it?" As you look at the pictured faces, will you cry, "Lord, pulse Thy Love for those children into me"—and let yourself go for the answer?—*I. Lilias Trotter, Algiers.*

Delegates from Africa

without hand." And as we watch we see signs that the trembling has begun!

The vibrating forces are at work—the vibrations of faith and prayer Godward, and of love and sacrifice manward, are telling on that seemingly immovable wall of Islam. It is on these that we are counting. We out there are few and helpless; it is for you, and the schools and churches for which you stand, to set up those vibrations of faith and love and keep them swinging, swinging on, till the pride of Islam breaks down at the feet of the Crucified and the little children and the fathers and mothers behind them are free at God's call to step out into love and light and liberty.

JOHN GIFFEN, D.D., CAIRO, EGYPT

All problems in Moslem lands that missionaries have to solve are parts of the great problem: How shall we teach the Gospel to the Moslem?

I have very often been asked why not let the Moslem alone, why not go to the heathen and pagans who know nothing about God? The persons who ask these questions are Europeans or Americans. They are men who live in Egypt in government service, or tourists who travel through the land from one end of it to the other. They are, however, persons who do not themselves know what it is to be saved by Jesus Christ, and who look on missions as only a means of making people outwardly decent.

There is also the native Christian who looks on the problem as one *impossible* of solution. They take the Moslem at his word. Moslems tell you that no Moslem ever has, and no Moslem ever will, become at heart a Christian. "It is simply an impossibility," says he, "and if you knew a Moslem you would know it is impossible." So the Oriental church never tries to do anything for a Moslem. I can say farther that it is a very difficult thing for an enlightened member of our evangelical church to sufficiently persuade himself that a Moslem may be saved, so that he will put out a personal effort to take the Gospel to the Moslem who is his next door neighbor.

But, my friends, I am sure that no one in this convention who has heard the report of this commission will deny that there is a problem, or that the Moslem needs the Gospel; neither will any one of us deny that there is power in Christ, our Saviour, to save the Moslem.

When John Antes and his noble band of Moravian missionaries went to Egypt from America in the eighteenth century they saw the problem,

the work that needed to be done, but they took hold without reckoning on the difficulties. They undertook to enter the house before the door was open, and oh! what they suffered. Then they had to give it up as too hard.

More than half a century passed, when Dr. Paulding went to Egypt and saw the need. McCague, Barnett and Lansing were sent to solve the problem. The Moslem was still behind the closed door; but the remnant of the old Christian church, the Copt people, were there, but corrupt both in faith and in life, in their clergy as well as people, so that they were even worse than Moslems. They were worse because centuries of cruel oppression and tyranny and enslavement had taught them every form of duplicity and fraud, and they had learned the most degrading social vices from their oppressors. However, being called Christian there were those among them who were willing to be taught about Christ and his Gospel; and also they might be taught and be converted and saved and no Moslem would care nor interfere. There was an open door. It was entered. Schools were opened in which such children as could be induced to come even by hiring were taught to read and taught the Bible by day, and every night the two or three of their parents or others were gathered in a little prayer meeting and for Bible study. That was the way the door was entered and the solution of the problem was begun. The result, after more than sixty years of labor, is the Synod of the Nile, with its five presbyteries, its seventy pastors besides other preachers, its communing membership of 13,000 souls, its theological seminary, its 230 Sabbath-schools, its 200 day schools, in which the Bible is taught every day and given the full time of any other lesson. And a qualified secretary can be furnished who would give his full time to improving the Sabbath-schools and extending them, were the means of supporting him provided.

The Lord will provide.

Rev. Jean Paul Cook, Algeria, North Africa

It is a very great pleasure to plead the cause of missionary work among the Moslems. I am specially pleased to do this, being a Frenchman, and that France is, with England, one of the greatest rulers of Mohammedan lands.

I have lived these last twenty years in North Africa, and I have had the privilege of visiting nearly all the different missions from Tunis to Casablanca, and though lately I am not working among the native Mos-

lems, I visit as chaplain of the French forces in Morocco the whole country and I am in contact with the natives here and there. But for seventeen years I was a real missionary living among the Moslems, right in the mountains of Kabyle, among the Berber race. I have known some of the difficulties of the beginning, and I am pleased to relate the great change in all ways.

For 32 years there was not one missionary in North Africa from Tripoli to the south of Morocco, and the pioneers who first came had the greatest difficulties. The missionaries who come now or who have come these last six years can hardly fancy the difficulties of the beginning.

Officials were against missionary enterprise and everything was done to prevent the work. Not only foreign missionaries were suspected as being spies, but even Frenchmen, and my name was put down in the police register with a red cross as being a very dangerous man, to be carefully watched.

Now things have changed, and we do not find the same feelings. Missionaries are respected and the officials do their best to protect and help them. A few weeks ago the Governor-General of Algiers, speaking in private conversation with one of the Christian members of our House of Parliament on missionary work in Algeria, said to him: "I quite agreed with you that only a change in religion will civilize and conquer the natives, and I am quite in favor of missionary work." My friend, General ———, resident of Morocco, was telling me some time ago: "You know that I am quite in sympathy with missionary work." From the highest representatives of the French government in Algeria and in Morocco these words are worth something.

Yes, a great change has happened in that line among the officials, and France is perhaps not such a pagan country as it was said here the other day in the report of the Commission on Continental Europe.

Formerly tremendous difficulties arose in missionary work among the natives, so much that for years it was supposed that Mohammedans could not be evangelized. Good Christian people believed it best to look elsewhere for success, and used to say, "Leave the Moslems alone and go to the pagans; it is easier and it pays better." They did not seem to realize that where the work is most difficult the results may be slow but generally are more durable. The higher an edifice is to be, the greater the foundations underground are; and in Christian enterprise the most difficult, hard, unsatisfactory work at first becomes often, with the blessing of God, the greatest and the best.

For fifteen years, in the mission of Kabyle, where I worked, we toiled without having a single conversion. We had medical work and thousands of patients; we had Sunday-schools with nearly 200 boys and girls; we went itinerating in the villages; and for fifteen years we toiled and prayed and we saw nothing. Thank God, now there are a few men and women converted. And it was my privilege this spring to attend the second Kabyle conference for the converted natives in Ezmelt, where about thirty Kabyle men met to speak of their experiences as Christians. The missionaries who were present were moved to tears in hearing the testimonies of some who had been under the influence of the Spirit for years and they knew nothing of it.

There has been a great change. Yes; but what little has been done in comparison with what ought to be done! What are a few dozens of missionaries for the millions of Mohammedans? The harvest is vast, and few are the workers, and small are the gifts. Who will stand and give himself up to missionary work among the Moslems? Who will help and give, out of the necessities of life, perhaps? Who will pray?

O God, be with us all, and bless the missionary work among the Moslems!

THE MOSLEM WORLD, RIPE UNTO THE HARVEST

S. M. Zwemer, D.D. Cairo, Egypt

There are two Moslem worlds; the Moslem world of sin, and the world of Moslem sinners. God so loved the world of Moslem sinners that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. And the same apostle who gives that great summing up of the heart of God's love said: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." For all that is in the world, whether of Christendom or of the Moslem world, the lust of the flesh, the lust of the eyes, the pride of life, is not of the Father but is of the world.

There are two Moslem worlds. The one challenges us with a challenge that will brook neither compromise nor delay; it is a world of sin and shame and degradation and unutterable darkness; it challenges to conflict. The Moslem world is a battle-field; and may God forgive any of us missionaries if we ever forget that we are the soldiers of Jesus

Christ, who never yet surrendered or compromised with any foe. Islam in its nature and its history and its teaching, is anti-Christian; Mohammedanism of all non-Christian religions is the most false, because like Judas Iscariot it betrays the Son of Man with a kiss.

But I speak this morning not on that side of the theme. The Moslem world is not only a battle-field, but a field ripe unto the harvest. I speak of the Moslems, whom God loves and whom he has taught us to love. And this great, weary, sinful, despairing Moslem world is verily a field ripe unto the harvest. Fifteen years ago to announce this subject would have been folly; five years ago to announce it on a serious program would have been rash; to-day it simply enunciates *facts* which every missionary who knows Moslem hearts and loves them will corroborate out of his recent experience.

In the first place it is a world field; and on that theme I will speak to you very briefly, as you heard about it last night. It is a field extending over three continents, and of populations numbering over two hundred millions. This morning before daybreak in the Philippine Islands the cry went up, *Allahu Akbar,* "God is great," and that cry was echoed in Shanghai and Pekin, and in every province of China; it was heard on the roof of the world in Central Asia, it was heard in Turkestan, in Arabia, Persia; it was taken up in Egypt and Tripoli and Tunis and Algiers, and it only died away on the bosom of the Atlantic in Morocco. That cry is heard every day on the steppes of Siberia, heard as far south as the Cape of Good Hope.

If we speak not of areas but of population, we stand staggered before the dimensions of the problem. There are over fifty million on the Dark Continent, sixty-seven million more in India, thirty-five million in the Dutch East Indies of which twenty-nine million are on a single island, Java, all under the rulership of the Dutch Queen Wilhelmina, God bless her. This great Moslem world has its adherents in nearly every country represented on these shields on the walls before you. In the Transvaal any missionary will tell you Islam is the burning question. The Sudan, North Africa, East Africa, Arabia, Persia, Syria, Russia, Turkey, China, every one of these words spells a Moslem problem. I turn to Australia, where they have just built a magnificent mosque in Perth; or to British Guiana, where the missionary problem to-day is Mohammedanism. So I could go on.

Let me give a single illustration. This is a great convention, perchance there are three thousand hearing my words. But in Mecca every year there is held a great religious convention when not three

thousand but two hundred thousand pilgrims come together for the deepening of their spiritual life, spending their last penny to enrich the holy city, and they have done it for the last thirteen hundred years. Is not that a great and magnificent field to consider as the harvest field of our King?

This field I claim is to-day a field ripe unto the harvest. Say not in your churches, yet four months, or four years, and then cometh the harvest. I say unto you in the name of my Master, lift up your eyes and behold that field this morning white already unto the harvest. Others have labored, and we have entered into their labors.

In the first place it is a ripe harvest field because the soil is no longer like rocky flint under a tropical sun; it has been broken up by the plow of God. Every political revolution, every movement of diplomacy on the checker-board of the nations has been over-ruled for the last hundred years to plow up the Mohammedan soil. Look at Morocco and think of its story, so long bound and trampled, the darkest part of darkest Africa; but to-day the sun of freedom and education shines upon it, and the Gospel is received. The whole of Northern Africa has been released from the grip of mediæval Mohammedanism in the last few years; Egypt, Tripoli, Tunis—Islam has no sword and no power in Africa to-day. When I think of the Balkan States I remember that prayer of Samson who betrayed his trust, but loved Jehovah with a mighty love. So the Oriental churches and Christians too have to their sin and shame betrayed their trust in the centuries that are past, yet they have stood in the last six months like Samson grasping the two pillars of the Turkish empire, the army and the caliphate, and they said, "O God, may I be avenged for my two eyes," and God allowed them to thrust the pillars aside, and the whole edifice has tumbled down. Christian Powers rule four-fifths of the Mohammedan world to-day. It is broken up not only by political revolution, that plowshare of God's providence, but also by the plowshare of God's Spirit. This is the light that lighteth every man that cometh into the world. There is no intellectual progress, no education, no real civilization save as it radiates from the Cross of Calvary, and that light has now reached the Moslem world. A scholar in Paris, who would not be offended if I say he is not an evangelical Christian, wrote an article which made the Cairo press furious. He showed that politically, socially, ethnologically, there is no more any hope that Islam will dominate the world. This plowshare of social change and intellectual unrest is simply the preparation by God of the soil for the seed of his Word.

In the second place there has been much seed sown. Let me make it clear by reading an Old Testament passage. "And Jehovah passed by in a great and strong wind and shook this mountain of Islam, and broke in pieces the rock, and Jehovah was not in the wind; and after the wind an earthquake, and Jehovah was not in the earthquake; and after the earthquake fire, and Jehovah was not in the fire; and after the fire a still small voice." The voice of God's Spirit in his printed word, the voice of his Spirit on the lips of his messengers, is the good seed that has been sown in this broken-up soil of the Moslem world. The Bible societies have literally sown every part of this Moslem world, even where the missionaries have not penetrated, with the Word, which is sharper than a two-edged Damascus sword; and it will cut to the very bone and sinew of Mohammedanism, and is doing it to-day. Hundreds of thousands of copies have been scattered and read within the last few years. But I speak also not of the printed page, I speak of what Jesus called the good seed of the kingdom. The children of God are that good seed. Except a man die and fall to the ground his life abideth alone, but if he die for this Moslem world he bringeth forth much fruit; lips that cannot lie have said it. Now call the roll! Why, we cannot call it. How many Armenians? One hundred, two hundred thousand, rather than deny the name of Jesus, died as good seed that Turkey might have the harvest. How many hundred thousand since the days of Raymond Lull and Ion Keith Falconer have given us everything and not denied the name of Christ; will God forget that good seed? The whole Moslem world stands before the graves of the lonely pioneers—already you can hear the rustling of the harvest. Has William Borden lived in vain, was the life of Dr. Paine laid down for nothing? These two men laid down their lives for Moslems in one year in Cairo; and as I think of their death I think of the words spoken by Mr. Meyer this morning—they are not dead, they are good seed that will spring up into an abundant harvest yielding a hundred-fold.

In the third place, not only has the soil been broken up and the seed sown, but the seed has been watered by prayers and tears and blood. I stand here to-day an unworthy representative of that noble band of missionaries throughout the Moslem world; some are with us, others are standing out there at their posts, men like Dr. Young of the Free Church of Scotland, twenty-two years in that crater of tropical heat standing there ministering to the sick. We put Lawrence in the category of saints because he was roasted on a gridiron in

twenty minutes; shouldn't we put Dr. Young in the same category, who has been roasting in the heat of Aden for twenty-two years? These are only a few of the great army of God's missionaries in the Moslem world who are planting the seed and watering it with tears and prayer and life-blood. Shall not God avenge his own elect who cry day and night unto him? Shall we believe in the law of gravitation and put aside the law of prayer? If I toss a cannon ball weighing one hundred pounds up, it comes down, with what velocity you as a scientist can tell me; and if I toss up to Him who is infinite, eternal, and unchangeable in his goodness the power of prayer and faith, shall it not come down in abundant answers and blessings on the Moslem world?

So first, the soil has been broken; second, the seed has been sown abundantly; and third, it has been watered by tears and prayers and blood. But more than that, the reapers are already at work, obstacles have been moved aside by the impact of western civilization, and the Mohammedans to-day are nearer the Kingdom than many of us realize. It was a German professor, not an American enthusiast, a German scholar, not an American orator, who having studied at Cairo said, pointing to the map of the Moslem world: "We say that the time has not yet come to evangelize the Moslem world, because we have forgotten to wind our clock. We say the time has not yet come to enter the Moslem world, the doors are shut, because we have forgotten to take the key out of our pocket. We say the Moslem world cannot be converted because we ourselves are not converted." The Moslem problem is being solved before our eyes: "That the proudest man in the world should accept that which he abhors from the man whom he despises." Come to Cairo and I will show you them doing it. At the American mission all last winter a hall holding six or seven hundred people was jammed to the doors, with the police holding back a crowd outside. In one seat there was a Moslem from the University of Cairo, the proudest man in the capital of Islam. In the pulpit stood a converted Moslem, in his hand the Book of books, and on his lips the message of Life. Not one night only, but for scores of nights for a number of years that room has been filled with the proudest men in the world, listening to the message they once despised, from the lips of one whom they would naturally abhor. Come to the Cairo Girls' College and you will see there Moslem girls receiving Christian training, everything that your child and mine receives from the gospel of Christ, with willingness and readiness. Go to any of the mission stations in India to-day and they will point

you to men preaching the gospel who formerly were Mohammedans. Go to Java and the church statistics will tell you of 24,000 living converts from Islam and an average of nearly 200 baptisms a year. Or buy the most recent book on this great white harvest field,—I have forgotten the German title, the English title is "The Progress and the Arrest of Islam in Sumatra,"—and I am glad again that that is the voice of one of the Germans, who never exaggerate, have no emotions, are always calm and philosophic. The day is not far distant when one of our missionaries can write a book on the progress and arrest and decline of Islam in the great continent of Africa.

Yes, this great field is ripe; pray ye therefore the Lord of the harvest that he will thrust you forth to labor in that harvest. He went up into a mountain to pray after he said that, and he came down in the morning and chose him twelve men who said, "Here we are, we are ready." And Henry Martyn one hundred years ago wrote in his diary these words, face to face with the Moslem world, which he was the first to see in all its dimensions: "Now let me burn out for God."

Every one is burning out, no one can help it, everyone of us is like a candle burning, *but are you burning for God?* Men are burning out in their business, in pleasure; listen to my Master's voice, let his message come right home to your heart to-day; if you forget everything I have said listen to this word of Jesus: "Neither do men light a candle and put it under a bushel, but on a candlestick." Why a bushel? The bushel is the symbol of gain, from Shanghai to Chicago. Why a bed? A bed is the symbol of ease, everyone understands it. Jesus puts before you the fearful alternatives, as a Christian: with our short lives, our means, our children, we can either put our candle under a bed and burn it out seeking our rest and ease, seeking how much we can get out of this world; or under a bushel, seeking how much this convention, or your environment, or your Sunday-school or business can put into your pockets; or on a candlestick where it giveth light to all that are in the house.

God forbid that this convention should close without a plea for a readjustment of our lives in view of the facts we have here heard. God forbid that we should leave here this morning and not readjust our lives in view of the Great Commission and the eighty million Moslem children. Will you burn out for God? Will you allow us to burn out for God? Will you furnish the candlestick? There is not a single Christian here the missionaries of whose own church are not face to face with this world-wide harvest field.

I want to ask my dear friend Dr. McClurkin of Pittsburgh to offer a brief prayer that God may make us all willing to go. Not to give, but to go.

Dr. McClurkin: Blessed Saviour, we thank thee for the wonderful path of conquering power down through the ages; wonderful, mysterious, and triumphant. What now shall we do? As in thy days in the flesh thou didst gather thy children around thee at Jacob's Well and say, "Lift up your eyes and look upon the fields white unto the harvest," so to-day thou hast brought us over land and sea and here in Zurich hast given us a vision more wonderful, clearer than that we have of the mountain heights of this wonderful country. Thou hast given us a world vision. Now, blessed Saviour, as thou hast taught us, so we pray; we pray the Lord of the harvest, we lay anew in prayer this great Moslem world, as a burden too great for us, at the feet of the Master. Blessed Saviour, we ask these three things. As thou hast been with the faithful men and women in the days gone by even unto death, so wilt thou lay thine hand in a benediction of power on Dr. Zwemer, Bishop Hartzell, and the goodly company of men and women witnessing for thee to-day in Africa, Egypt, Turkey, Persia, Arabia, and all over the Orient. Give them that highest and holiest blessing with which God crowns the earthly worker. Another blessing, dear Lord; draw forth the young men and young women of America and Britain, that they may be willing to live and burn for Christ in Mohammedan countries. And make this convention to-day, and on the coming Sabbath, and in the closing days, like a blessed mount, where we shall be in communion with thee in prayer for the Moslem world, so close to thee that we shall go home warm and glowing and quickened and blest to witness for thee. In Jesus' name.

TURKEY AS A SUNDAY-SCHOOL FIELD

Rev. J. P. McNaughton, Ismid, Turkey in Asia

I bear greetings from more than 50,000 members of the World's Sunday-school family, living in a land that has no parallel in historical and Biblical interest; a land that for nearly forty centuries has been the theatre of the world's most important struggles; the land where the East and West have met in deadly conflict, each contending for its own phase of civilization. After you have removed all superfluous verbiage from what is known as the Eastern question, there remains, essentially, the same that was contended for when Persian and

Delegates from Turkey

C. T. Erickson, Albania
G. T. Colman, Philippines

James Hayter and family, Guatemala
J. L. McLaughlin, Philippines

Rudolf Horner, Portugal
H. C. Thomson, Porto Rico

Delegates from Various Lands

Greek met at Thermopylae and Marathon. It is the land that has given the world many of its prophets, poets, authors, and artists; the land that has given us the Bible and the Saviour of mankind and made this great convention possible. It is the land ruled by the sultan, the caliph of the desert—prophet, who speaks to 230 million Moslems and heads one of the greatest religions the world has ever known. Across this land falls the shadow of a blighting faith that has done more than anything else to retard the progress of Christian civilization. From this most interesting and tragic land I bear greeting to this great convention, and an appeal for the very thing for which this convention stands.

Three-quarters of a century ago there was no evangelical party in Turkey. Now there are more than 60,000 pledged to evangelical principles in Asia Minor alone. There are 30,000 of the brightest young men and women, boys and girls, in our splendid system of education, grading from the kindergarten through to the college and theological seminary. Over 50,000 attend the Sunday-schools of Asia Minor and Syria. A feature of hope that cannot easily be overestimated is found in the fact that regular courses in Biblical instruction are found in the curriculum of all our schools and colleges. You can find no course of study in missionary schools that does not emphasize the necessity of Bible study, so that there is growing up a large army of young men and women who have, perhaps, a better systematic knowledge of the Scriptures than any similar number of young people in America or Europe. You may reply that these are of Christian origin. This is largely true, but is that not the very best preparation for aggressive work among the Moslems?

A large band of intelligent men and women who can give a reason for the faith they profess, and live in accord with the principles of evangelical truth, is what is most needed among a people where Christianity has been discredited by the conduct of its adherents. The work done in the old Christian communities is of great importance in preparing a vital appeal to the Moslems. The dealings of Christian nations with Turkey have been of so inconsistent a character that it is hard to convince the Moslem that there is anything in Christianity that can appeal to him. At the beginning of the late war the allies were loud in their assurances that they were entering upon no war of conquest but simply to win for their fellow Christians ordinary justice. The great powers proclaimed that the result of the war would in nowise change the map of Europe. Yet what do we find? Turkey crushed and despoiled of her European provinces. This was

inevitable sooner or later; but how much respect can the Moslem have for a religion whose conspicuous adherents have so little respect for their most solemn pledges? The Moslem must see Christianity lived out and practiced before he will be ready to abandon what he has cherished with undying loyalty since his ancestors accepted the religious leadership of the Desert-Prophet.

Until the revolution of 1908 the press had little opportunity of exercising its legitimate functions. It was under the control of a censorship that rendered it colorless and futile as a director and leader of public opinion. Since the revolution, the press has been comparatively free. Our missionary papers can now publish what they please. The Beyrut and Constantinople presses are issuing live Christian literature by the millions of pages in all the languages of the country. Hundreds of thousands of Bibles and portions of Scripture are sold annually and probably not less than 10,000 copies a year are purchased by Moslems.

The pulpit is established in nearly all strategic centers and in hundreds of towns and hamlets. It is carrying on its beneficent work, leading thousands to a knowledge of the Gospel.

The medical missionary, with his nurse assistants, is carrying on a work of very great importance. He makes his irresistible appeal to all classes of people.

But of all the agencies comprising our equipment for missionary work the school, and I include the Sunday-school, stands supreme in its power for developing all the faculties with which God has endowed us. Let me illustrate by the school I have the privilege of directing, the Bithynia High School, situated near Constantinople: In this school, admitted to college grade by the Turkish Government, are nearly 300 boys from ten to twenty years of age. They come under our control at the most impressionable time of their lives. In this school we try to develop a strong Christian atmosphere. All our work has the one object of fostering Christian character. This year twenty-five young men, intelligently versed in the truths of Scripture, have taken their diplomas and have gone out to mingle their strong lives with the rank and file of their people. From all of our high schools and colleges every year there go out hundreds of the choicest young men and women of high principle and noble ideals to mould and direct public opinion. These become the leaders in a nation's progress. It is said that one-half of the members of the present Bulgarian cabinet are graduates of Robert College.

All these young men and women are grounded in the Scriptures,

receiving Biblical instruction as they receive scientific and literary, and from the same Christian teachers. Besides the Bible taught in the regular courses, the children take the lessons taught in the Sunday-schools. I have dealt with this phase of our Sunday-school work because it is from graduates of our schools that most of our Sunday-school teachers are drafted, and the large number they have trained makes the outlook for the future most hopeful. While the development of the Sabbath-school has been confined very largely to our educational institutions and Protestant churches, there are not wanting signs that the Old Greek and Armenian churches will gradually adapt if not adopt Sunday-school methods in their churches.

The great need now facing the work is a thoroughly trained Sunday-school expert. who will unify and consolidate the work so far advanced, and initiate up-to-date methods: a man of adaptable temperament; a man broad enough to win the confidence of the ecclesiastical authorities in the Greek and Armenian churches.

A CONFERENCE FOR WORKERS IN MOHAMMEDAN LANDS

The conference was presided over by Bishop J. C. Hartzell, chairman of the Commission on Mohammedan Lands.

The general subject of "Difficulties and Neglect" was considered in eight-minute addresses. Miss Von Meyer, of Bokhara, spoke of the ignorance of the churches of the conditions in Central Asia, due to the lack of literature available for students of missionary problems. In many parts of Central Asia missionaries are not only forbidden to prosecute their work, but they cannot secure permission to reside there. Some of the societies that work in Moslem lands say that for "prudential reasons" they print nothing concerning the activities of their missionaries. Since the downfall of Turkey, conditions are likely to change rapidly, and information of the missionary situation in Moslem lands to be freely spread throughout the Christian world.

Dr. J. Kruidenier, of Cairo, spoke on "Governments." He had thrilling stories to tell of the difficulties that missionaries are often compelled to face in dealing with Moslem officials. The week before coming to Zurich had been spent in trying to get some of his preachers cleared from false charges that had been made against them in order to make an end of the work they were doing. But conditions are better than formerly, and Dr. Kruidenier is hopeful that they will continue to improve.

The Rev. Percy Smith, of Constantine, North Africa, in speaking on the subject of "Language," called upon the church to free itself from classic Arabic, the language of the Koran, as the means of preaching the Gospel to Moslems. Mr. Smith declared that the modern colloquial Arabic of Algeria and Tunisia is fully as rich as the ancient Hebrew, and that it is better adapted for evangelistic work among Arabic-speaking peoples in North Africa than the classic, which is known only by those who have had the advantages of a higher education. Mr. Smith's address precipitated a lively discussion, showing that the missionaries are far from being agreed on the question, which resolves itself into the following statement: Shall the Arab read the Gospel in the language his mother spoke to him, or shall he be obliged to read it in the language of the schools; and if he has never been to school, must he be content with hearing others tell it to him?

Dr. S. M. Zwemer, of Cairo, led an Open Conference, which was participated in by a large number of those present. The Rev. John Giffien, of Cairo, Egypt, spoke of the literature that is prepared in Egypt for distribution in all parts of the Moslem world. Books from the Cairo Moslem presses are found in the heart of the Sahara, in the center of Siberia, and to the uttermost parts of the earth. The greater part of this literature is vile and unfit for circulation, but it is all the Moslems thus far have produced. The Christian presses of Egypt are trying to circulate great quantities of literature of an elevating character to compete with what the Moslems are sending out, and they are succeeding well. In the great battle Christianity is waging with Mohammedanism, the Christian press must play an every increasingly important part.

Dr. E. F. Frease, of North Africa, considered the ways in which Sunday-school and the day school Bible study may be correlated, pointing out that in some countries the best Bible study is done in the day schools, and that in other countries the Bible is not permitted in the day school. The character of work done in the day schools naturally determines largely what the task of the Sunday-school must be. In North Africa in the hostels for both boys and girls, Bible lessons are given daily to the students in addition to the regular instruction they receive in the French schools. The attitude of the French government to all religious questions makes the rapid development of efficient Sunday-schools a pressing necessity for the carrying on of mission work in North Africa.

The Rev. Richard Burges, of India, told how the World's Sunday-

school Association could render service in Moslem lands by aiding and encouraging the production of suitable Sunday-school literature and helps, sufficiently in advance of the date of the lessons to be available for Sunday-school editors in mission lands. Mr. Burges emphasized the need of setting apart a Sunday-school secretary for the oversight and organization of Sunday-schools and for the training of suitable teachers. He considers that now is the proper moment for undertaking a great advance along Sunday-school lines in Moslem lands.

After the address of Mr. Burges several questions were asked by persons in the audience as to the probable influence of the recent defeat of Turkey on the evangelization of the Moslems. Dr. Zwemer answered that the Moslems were humiliated beyond expression, that they were beginning to ask themselves if Allah was really with them, and that many of them were trying to get new spiritual bearings; all of which gave the Christian church the greatest opportunity she had ever had in the Moslem world.

DIFFICULTIES AND NEGLECT IN GOVERNMENTS

Dr. J. Kruidenier, Cairo, Egypt

To-day I think I understand the reason for having been busy with police and police courts of Cairo, Egypt, until within but a short time of my leaving there. It must have been to acquaint you with my last experience there in order to enlist your sympathy and prayer for the Moslem world.

In one of the most densely populated quarters of the city where for many a month it seemed impossible to obtain even a house for mission work, the American mission secured a suitable building. At a service conducted by a native brother clergyman there, an unfriendly audience gathered. After filling the auditorium they asked permission to ask questions and engage in controversy. Upon our friend insisting upon maintaining the order of service arranged for, and offering them an opportunity at the close, they waited until the end of the service, and then plied him with questions. Upon their asking him, "who is God?" our friend replied: "Seeing both you and we know him and know of him, I see no necessity for answering this question." They thereupon shouted, "He has failed to answer, he has failed to answer," and with tumultuous noise and clapping of hands they left the room. On their way out they took the Bible and tore out a considerable

portion, and coming to the court around which the house was built, they took slips of paper, drew the cross upon them, and then spat upon it and trampled it underfoot. Making their way to the door they scattered anti-Christian tracts and beat the doorkeeper. Upon leaving, they sought to close the door behind them to do further mischief, and coming outside they leaped upon a cart and tore down the mission sign, breaking it into many pieces.

A policeman passing along was asked by our friend for protection, but looked complacently on the work of his co-religionists. An informant reported the matter to the police station of the neighborhood, which sent a couple of men to inquire. They came, but instead of arresting the ringleader of the offending crowd led away our preacher and the keeper of the house, as though they were the offenders. They were taken to police quarters and there asked about creating the disturbance. Upon hearing that they were in mission employ, the examiners sought to implicate them and to persuade them to drop the matter as of no consequence. Being told that such was impossible, as they were not the offenders and as they were agents of the mission, the authorities let them go requiring them to return the following morning. We accompanied them the following day and in the presence of two of us our friends were examined and cross-examined relative to the occurrence. As the process of investigation was of an intimidating kind, we found occasion more than once to interfere, and fearing lest the evildoers might escape and wrong be done to the non-offending, we informed the higher officials of what was going on and requested them to do justice in the matter. I know not yet the result of the proceeding. My hope is that the higher authority may find it possible to bring the evildoers to justice, although frequently a higher official is no guarantee.

The foregoing experience and many another which might be cited set forth the following points relative to governments.

1. That the general attitude of the Moslem toward the Christian is that of antagonism.

2. That officers of the law are prejudiced in favor of the Moslems, and in consequence frequently become abettors to the injustice practiced.

3. That Moslem witnesses are unreliable.

4. That the occupying power dislikes to interfere where it concerns Moslem and Christians, habitually favoring the former.

I have mentioned some difficulties with which we have to contend from the side of government. I will also mention a neglect of which

she has been guilty, culpably negligent of the following matter. For years and years we have on behalf of the Christians of Egypt striven to secure the Sabbath day for the employees (Christian) of the government. Our Christian people have also themselves voiced this request. Both Copts and Protestants as well as missionaries in Egypt have reiterated this request. And yet for some unexplainable reason the years have rolled by without any attention being paid apparently to the question. Why the British Government does not give at least to Egypt what she gives to India is hard to understand. Our prayer is, and I speak in behalf of the Christians of Egypt, particularly in behalf of the Synod of the Nile representing Egyptian Protestantism, that the Sabbath (or Sunday) rest may be accorded to them. Christianity in Egypt would flourish again in the Nile Valley were this boon and right allowed.

SUMMARY OF THE FINDINGS OF THE SIX COMMISSIONS

appointed by the World's Sunday-school Association to determine the Conditions, Extent, Possibilities and Needs of Sunday-school Work in the various Mission Fields represented.

Prepared with a special view to revealing the best channels through which the World's Sunday-school Association may coöperate with existing missionary agencies.

Dr. John R. Mott, in a recent letter, after having presented these "Findings" to the Continuation Committee of the Edinburgh Conference, over which he presides as Chairman, wrote as follows:

> "They were much pleased with the good work which has been done by your Commissions, and wished me to express to you their satisfaction with all they had heard concerning the helpfulness of the Zurich Convention, and also their deep interest in the plans for holding the next Convention in Japan.
>
> "Personally, I feel that your Findings have been well-drawn, and that they will fix the attention of leaders in all the churches upon matters of vital concern to Christianity in relation to young people in non-Christian lands."

Dr. Arthur J. Brown, chairman of the Committee on Reference and Counsel of the Foreign Mission Boards, and also other leaders in missionary work, have read this document and have passed their approval upon it.

If these "Findings" are approved and adopted by the Mission Boards, the World's Sunday-school Convention to be held in Tokyo in 1916 should record a great advance in Sunday-school activity, and afford a choice opportunity for exploiting, through regular missionary channels, a world-wide propaganda that will count much for religious education and the extension of the Kingdom.

ROBERT LAIDLAW, *President.*
H. J. HEINZ, *Chairman.*

CAREY BONNER,
MARION LAWRANCE,
Joint General Secretaries.

Preliminary Statement

For over a year past, six commissions of the World's Sunday-school Association, comprising nearly 200 individuals familiar with the conditions of the various fields, have been at work in a study of the Sunday-school, covering in general, India, Europe, Africa, the Orient, Mohammedan lands and Latin countries.

The valuable detailed reports of the commissions appear in this report of the Zurich Convention. These reports should be studied in order to know the conditions of the various fields, the special features which differentiate one field from another, and the plans and recommendations to meet the need of particular situations.

In this summary there are presented the findings of the commissions as to features common to the fields as a whole, which findings may constitute a basis for a constructive program for the strategic years before us in planning for the religious education of the youth of the world.

The plans followed by the different commissions in securing the data for the reports included:

(a) Use of questionnaires sent to key missionaries and native workers.

(b) Formation of local commissions in some countries, such as Hawaii, Japan, Korea, China and the Philippines.

(c) Conferences with mission board secretaries and foreign experts upon the home fields.

(d) Active coöperation of Sunday-school secretaries upon the foreign field.

(e) In the case of the commissions to the Orient and India, the visit of the commission tour parties and Sunday-school specialists.

CONDITIONS

1. The trend of the various governments is toward the education of youth. This education in many lands is thoroughly secular; in others, such as South America, the abuse of the union of religious and secular education has led to a reaction in favor of a separation of the two. In England and Europe the inclusion in the schools of religious training is frequently unsuccessful because the teaching is not always impressed by the life of the teacher. In some parts of America

the experiment is being developed of giving school credits for attendance of high school pupils upon the Sunday-schools.

2. The inevitable result of secular education in mission lands is that the old religions and superstitions lose their grips upon the growing body of youth, so that the young people stand facing the new day without a religion, excepting where their education has been conducted in Christian institutions.

3. The failure of the old religions to meet the needs of the spiritual and moral life, to build the highest elements of personal character, to satisfy the social and civic demands of the age, is so apparent that even non-Christian statesmen, educators, and other leaders, are driven to seek some effective solvent for the problems confronting them.

4. The Sunday-school, even with a partial development, has so proved its efficiency as a character-making force, that local and national leaders in many instances are ready to welcome a wider extension of the institutions which they see have been the source of the moral and religious strength of the great Christian nations.

5. The commissioners' inquiries have revealed the fact that in all parts of the world, missionaries and their native associates are recognizing more and more that the Sunday-school is one of the lines of speediest and largest advance in the evangelization of the people, notably, in reaching the home, in building up church membership, in the Bible education of church members, and as an opportunity of training for voluntary service.

6. Recognition should be made of the fact that in mission week-day institutions the Bible is regularly taught as a part of the curriculum, so that in such schools, the children get a great deal more Bible instruction than the children get one day a week in the Sunday-schools of the home land. As governments extend their development of primary education as in Japan and Korea, Bible teaching is necessarily eliminated from such schools, placing the burden of religious instruction upon the Sunday-school.

7. The Sunday-school work affords one of the most hopeful and fruitful means of interdenominational coöperative effort.

NEEDS

1. Leadership

From every field comes the demand for trained native Sunday-school leadership that shall meet the present conditions and abounding opportunities, and prepare the way for the growing movement in many

lands to make the Sunday-school one of the chief means for the religious education of the nations. The places and plans for the preparation of this leadership are suggested as follows:

(a) *Missionaries' Sunday-school Training:* If the Sunday-school is to have its strategic place in mission work, it is vital that the missionary who is to be charged with the responsibility for the shaping of plans should have specific Sunday-school training for his personal work, in order to properly direct the native workers. We strongly urge, therefore, that a Sunday-school course be required of missionaries training for the foreign field, as an essential part of their equipment.

Of scarcely less importance is it that missionaries on furlough should be furnished with opportunities for Sunday-school study and observation at home in order to keep abreast of the improvements in Sunday-school work which have occurred during their absence on the field. This study can be greatly facilitated by the coöperation of mission board secretaries and Sunday-school union and association officials. Sunday-school conventions and institutes, good examples of Sunday-school organization in city and country, and schools of pedagogy offer opportunities for this special equipment.

(b) *Theological Seminaries:* There is insistent call that the native pastor and preacher, who so largely directs the development of the Sunday-school, should be trained for his task by definite courses in Sunday-school management, method, and teaching.

(c) *Training Schools:* There is a need expressed for training schools of Sunday-school pedagogy in each important field that shall train Sunday-school specialists:

1. For theological seminaries,
2. For Christian week-day colleges and schools,
3. For provincial and district secretaryships,
4. For other lines of special Sunday-school service.

(d) *Christian Schools and Colleges:* Sunday-school teacher training courses should be used for students in all Christian week-day colleges and preparatory schools, so that these young people may early be trained for efficient service in the Sunday-school and Bible teaching work of the churches. Sunday-school conferences, lectures, model schools, and appliances are suggested as valuable adjuncts in such training.

Qualified teachers of such schools, as well as other Christian educationists, might well be invited to help in the work of training Sunday-school teachers outside of the student body, by means of occasional lectures and conferences and teacher-training classes.

(e) *Organization:* There is an imperative call to the World's Sunday-school Association for more trained, interdenominational secretaries, who shall be placed in the more developed mission lands to organize the fields, assist in developing literature, hold conventions and summer schools, and train native leaders.

(f) *Missionary Specialists:* It is suggested that certain missionaries, specially qualified, might well be set aside for definite periods by their missions as Sunday-school specialists for the promotion of Sunday-school work in their respective fields.

(g) *Native Denominational Specialists:* Native workers, trained in Sunday-school methods, are needed in many places as denominational Sunday-school specialists to work in harmony with the interdenominational secretary, to organize Sunday-schools and carry into the local Sunday-school the best plans of Sunday-school development.

2. Literature

There is urgent call from the various fields for adequate literature in the form of

(a) *Lesson Material:* There is call for some plan of lessons specially suited to the needs of the mission field, and covering, in addition to the general grades of children, young people and adults, such special requirements as for catechumens, inquirers, and Christian weekday schools.

(b) *Local Coloring:* Too largely the lessons now in use are literal translations of home material, not applicable often as to illustrations and treatment to native conditions.

(c) *Attractiveness and Quality:* The educational advance of the world requires better material and better illustrations, comparing favorably with lesson material in use in the secular schools.

(d) *Sunday-school Specialization Library:* There is urgent need in theological seminaries, Christian schools and Sunday-schools, of books bearing on Sunday-school work, on the following subjects:

1. Bible study.
2. Sunday-school pedagogy.
3. Child study.
4. Sunday-school organization and management.

These books should be applicable to native conditions, either translations or books written by missionaries or native Sunday-school specialists. They are required for use of pastors, Sunday-school officers and teachers and young people in training for service. In some fields, particularly Japan and China, considerable headway has been made in the production of such books.

(e) *Sunday-school Leaflets:* A leaflet literature on practical Sunday-school problems is required for general use. It should carry practical help to pastors, Sunday-school superintendents and teachers on the "how" of Sunday-school management and teaching work. Its wide use would do incalculable good. Therefore, it should be prepared in cheap form.

(f) *Literature for Young People:* There is also a great need for wholesome literature suitable for Christian young people to offset the influx of translations of western books demoralizing to eastern character and thinking.

3. Equipment and Support

If the Sunday-school is to measure up to its undoubted task and great opportunity, it should be adequately planned for and supported. Future church construction on the foreign field should include provision for the proper housing of the Sunday-school. Mission board budgets might well provide for essential Sunday-school equipment such as lesson material, blackboards, illustrated papers, etc., where the native church cannot provide these facilities. The missionary is frequently called upon to pay such expense from his own purse because of failure to make this provision, or else the Sunday-school work suffers.

The new emphasis upon children and youth everywhere imposes a readjustment of those conditions under which their religious training must be effected.

OPPORTUNITIES

The world field in almost every part is wide open for Sunday-school extension. There is practically no opposition to such extension on the part of government officials. There is a welcome to the Sunday-school on the part of non-Christians.

One leading missionary has said: "Given a million in the Sunday-schools of China, we shall have one million Christians ten years hence as the direct and indirect result of the Sunday-school." In India a worker reported a number of churches resulting from the open air

Sunday-school gatherings in non-Christian villages, which drew the interest of both parents and children. In Japan a missionary said: "We cannot reach one in ten thousand of the adults, as they are wedded to their old religions; the Sunday-school is our largest hope for the future." Parents of these religions frequently bring their children and say: "Take my children and train them as Christians; I must die in the religion of my ancestors."

A large extension of Sunday-school membership is therefore but a matter of organization, equipment, methods, and consecrated teachers. The supply of teachers must come from the training of the young people in the churches and Christian educational institutions. These young people are usually ready for this service when so trained. Many of them are now used as teachers of primary day schools (as in China). These schools in some countries furnish a splendid opportunity for Sunday-school extension.

CO-OPERATION

From the advent of the first missionary, Sunday-school work has been an important part of the missionary enterprise, and there is nothing but praise for the splendid way in which this work has been advanced by the missionaries under difficult conditions and often without adequate literature and appliances, and without the help and supervision of Sunday-school specialists.

The new world call for religious education, and the heavy tasks of the missionary, and the marked development of the Sunday-school work, has created a large need for Sunday-school specialization. This call has been providentially timed with the preparation of the Sunday-school at home through thorough organization to meet this need.

To bring this supply to adequately answer the demand so that the children and youth of the world shall be enlisted for Jesus Christ and the opportunity of the centuries be not wasted, there is need for the closest coöperation between the missionary and Sunday-school forces of the home base and the field in a great program of Sunday-shool advance.

Your commissions earnestly plead for this coöperation. The results cannot but advance wonderfully the day when the kingdoms of this world shall become kingdoms of our Christ.

Respectfully submitted,

COMMISSION NO. 1—CONTINENTAL EUROPE

BISHOP JOHN L. NUELSEN, D.D., *Chairman,*
REV. B. M. TIPPLE, D.D., *Secretary.*

COMMISSION No. 2—SOUTH AFRICA

REV. F. B. MEYER, B.A., *Chairman,*
ARTHUR BLACK, *Secretary.*

COMMISSION No. 3—INDIA AND MALAYSIA

SIR ROBERT LAIDLAW, *Chairman,*
REV. RICHARD BURGES, *Secretary.*

COMMISSION No. 4—THE ORIENT *(Comprising Japan, Korea, China, the Philippines and Hawaii)*

H. J. HEINZ, *Chairman,*
FRANK L. BROWN, *Secretary.*

COMMISSION No. 5—LATIN-AMERICA

ROBERT E. SPEER, D.D., *Chairman,*
REV. HERBERT S. HARRIS, *Secretary.*

COMMISSION No. 6—MOHAMMEDAN LANDS

BISHOP J. C. HARTZELL, D.D., *Chairman,*
REV. S. M. ZWEMER, D.D., *Secretary.*

GENERAL ADDRESSES

A number of the general addresses of the convention, instead of being included in this section of the book, will be found in connection with such Commission Reports or Sectional Conferences as were specially related to their topics.

THE CONVENTION SERMON

FLOYD W. TOMKINS, S.T.D., PHILADELPHIA

"All thy children shall be taught of the Lord; and great shall be the peace of thy children."—ISAIAH 54: 13.

It is God's will that all the children shall be taught of him—of his love, his goodness, his redemption through Jesus Christ; and as a consequence the children shall find peace. In the providence of God the Sunday-school has in these latter days undertaken this work of fulfilling God's command and bringing God's blessing. And we who are interested in Sunday-school work have gathered here from all quarters of the earth to praise and pray, and to learn how we may in the best way do this work for our Master and for his children. Our theme, "The Sunday-school and the Great Commission," declares the object of our assembly. Christ has issued the call, as fresh to-day and as compelling as when first it fell from his sacred lips: "Go ye into all the world and preach the gospel to every creature." We believe with all our hearts that the Sunday-school, from its infant department to its Bible classes, has a responsibility in fulfilling this commission. And therefore we are gathered together from all the nations of the earth, from every vast continent and from the islands of the sea, speaking various languages, associated with various churches, but all one in our love for Jesus Christ and in our consecration to his service, that we may renew our vows of faith and devotion, and learn how to make more thorough and more speedy the power of the gospel in the lives and hearts of the millions of young people scattered throughout the world.

I. We must believe with all our hearts in the importance of the work. If the world is to become Christian we must begin with the

The Rev. Floyd W. Tomkins, S.T.D., LL.D.

Beloved by Sunday-school workers of many denominations, Dr. Tomkins, whose sermon on "The Sunday-school and the Great Commission" was the opening message of the convention, was at Zurich elected a member of the Executive Committee of the World's Sunday School Association.

Central Committee of the Historic World's Convention at Jerusalem in 1904

After nine years, these three men met in Boston on the date of the sailing of the "Canopic," June 12, 1913, for the Convention at Zurich. Mr. Warren was the only one of the three who could attend the Zurich Convention. Their providential coming together again was recognized by the making of this photograph.

young people. Maturity fixes men and women in a rut from which they are not easily moved; and while adults are converted—thank God for it—their conversion does not assure the rising of a generation of believers. The *children* must be taught of the Lord. He who took little children in his arms and blessed them and said "of such is the kingdom of God," set thus his seal upon the great words of Isaiah; and we, his followers, must tread in his steps and do as he did. The church is built up by the Sunday-school. Thousands of missionaries can testify to the truth of this, and we must hold to it with all our hearts and make it the practice of our lives.

II. We must have intense love for children, else we cannot draw them. Not to drive but to attract is the rule of the gospel. Christ's word is "Come;" and as he spoke of himself as the good shepherd going *before* the sheep so must we go before the youth of our lands and attract them to him whom we ourselves are following. Without love it is impossible to please God, and this love is not only for him but for his children. Love for God grows speedily hard and narrow if it does not reach out warm hands and speak warm words to God's children.

III. We must hold to the simplicity of the gospel. Through the centuries there have grown around the truth of Christ many human ideas and associations. They are not all necessarily harmful, but they must never cloud the great message of John 3:16; they must never come between the Christ and his child or make the path leading to him difficult. Christ the Son of God came to live and die that we might be freed from sin and be made forever his children. The blood of Jesus Christ alone can cleanse from sin. By grace are we saved, through faith; and that not of ourselves—it is the gift of God. To this blessed gospel we must hold in fulfilling our commission. The children must be taught how Jesus loves them, and so love will call love, and they will love him because he first loved them.

Men and brethren, I beseech of you, hold fast to the old and eternal evangelical truth! Many strange ideas are current to-day. Religion is interpreted as morality, and Christ is left out save as a "good teacher;" and Calvary is but an incident, an accident men say, and has nothing to do with human salvation. We can only meet these errors with the simple truth—"Christ Jesus died for me." The children can learn it. Young men and women quickly grasp it. Let it be the centre, the *all* of our teaching!

IV. The Bible is the inspired revelation of God, and to it we must hold. All the children shall be taught of the Lord, and this teaching is first through the Holy Spirit in the heart, and second—though they

can hardly be separated—through the Bible, which is inspired by the Holy Spirit. Our schools are sometimes called "Bible Schools," and with reason, for the Bible is our text-book and our guide. The great commission means the spreading of God's Word, and only as the Bible is studied, loved, and followed, can the true gospel be preached. We need not trouble ourselves about the "higher criticism." This Book of books has stood for nearly nineteen centuries, and it is being circulated in many languages to-day throughout the world, and wherever it goes there men are turned from darkness to light. Brethren, we must teach the Bible in our Sunday-schools and declare it to be what *it is*—the Word of God.

V. And now for the spirit of our work.

1. It must be full of hope. Hope is the power by which we see a vision of the future and then seek to make it real. We must not be afraid or despair. God is doing great things in our time; happy is he who sees and knows.

2. We must be joyful. We bring no gloomy message. Angels sang on earth when Christ was born, and they sing in heaven now when a soul is reborn through Christ. Away with gloom! Our message is the "good news" and the "glad tidings!"

3. We must declare the truth with certainty. Like Paul we *know* whom we have believed. We preach no fables. The children can tell whether we are *sure* or not in the commission we bear, and *our* certainty will make *them* certain.

4. And finally, we must have a *personal* experience of salvation before we can declare salvation. It must be for you and for me "*My* Christ;" for the truth lies in the heart's devotion and gratitude to a Saviour who is our "all in all."

To our work, then! God is with us as he was with our fathers, and he will be with us to the end. Ours is a blessed privilege in this day and generation, for the world lies before us, hungry, with hands stretched out and pleading. Children are crying for the Bread of Life. Shall we feed them in the Master's name with the food which alone can satisfy, and give them to drink of the blessed water which alone can quench their thirst?

WORDS OF WELCOME: FOR THE LOCAL COMMITTEE

Rev. Arnold Ruegg, Zurich, Switzerland, Chairman of the Local Committee

I do not know whether there has been held, since the meeting of the Evangelical Alliance at Basle in 1879, any religious gathering in Switzerland of the same wide extent as this World's Sunday-school

The Zurich Local Committee

Pastor Alf. Mohn — Mr. L. A. Grob, *Asst. Secy.* — Mr. M. Ernst, *Treasurer* — Rev. K. Schweingruber

Pastor A. Mousson, *Vice-Chairman* — Rev. H. Kurtz — Rev. Dr. R. E. Grob, *Press Commissioner* — Mr. H. Huber

Mr. J. Schmid — Pastor Arnold Rüegg, *Chairman* — Rev. J. Hornung — Pastor J. Schlatter

Mr. P. Bodmer-Hürlimann — Rev. Wm. Esslinger, *Secretary* — Pastor F. Gremminger

Delegates from Switzerland

Convention. The wish that it might be held in our city of Zurich did not come from us, it was the decision of our friends in America and England. It is the first time that the convention has met in a Protestant city on the continent of Europe. If we keep in mind that there were peculiar difficulties that had to be overcome in order to arrive at a perfect understanding between us, difficulties not only of language and custom but also varieties of thought and ways of looking at things, and also some differences of judgment in regard to persons and institutions, the delegates can easily conceive that it required a great deal of work, of sympathy, and more especially of Christian love, and love for the cause of the kingdom of God, to say at last, "Everything is ready and the people of Zurich have only to open their windows to let the blessing come in."

It is my privilege to make to-night the statement that the gentlemen who were acting as the executive committee, and who were in America and England, have always been ready to solve problems and to enter upon questions of a difficult or delicate nature with a real brotherly spirit. Their letters and their personal intercourse with us always showed us how eager they were to understand our position and to make our task as easy as possible. So I say with a thankful heart, the work which was entrusted to the members of the local committee not only gave us no trouble but it also brought us great satisfaction and real pleasure.

There are a good many things in our organization here, in our manner of public life, which are different from those of our guests and friends from abroad, and which are not easy for them to understand and appreciate. If we were to come to England or to America we would be astonished and surprised to find everywhere much kindness and sympathy from the very beginning. But here we have first to win our ground and to make people understand how they are to be benefited by our convention. I do not mean that Sunday-schools have still among us much opposition, yet even the friends of the cause have been anxious, whether their child, the Sunday-school, would ever reach a mature age or die from weakness and infirmity. Our Mayor, Dr. Billeter, has stated in his eloquent speech how much has been done in Switzerland, and in Zurich particularly, for the children. And I subscribe to every word that he has said. But there is one danger in this work for the welfare of children. These great efforts that we are making for their proper education might easily be human only, based simply on our natural strength and ability and combined as it might be with scientific research, the results of psychology and the practical methods of pedagogics. But if any-

thing can convince us of our shortcomings and weakness it is just the education of the child. That is what Pestalozzi, our great master of education who lived here a century ago, learned after many trials and no small failures. We must look above for true guidance. And for the development of the best qualities of the child, we must try to fashion his mind after the image of Jesus Christ. That is true education of the very largest scope and highest aim. We must add to the chain of our many branches of teaching the last link: the teaching of God's love for mankind as revealed to us through Jesus Christ.

That is what this great convention with its truly missionary spirit is going to show us with all its conferences and object-lessons. The Sunday-school is without question the instrument by which our present generation is to be imbued, from the earliest years of childhood, with the spirit and power of the Gospel. What great tasks and problems are before our youth, who will become in a few years men and women! But also what great dangers are menacing them, if we leave them without the strength and weapons of the Christian faith! Therefore we must unite all our efforts, we must think of the very best plans and the wisest methods, that the rising generation may be benefited.

It is wonderful how much thought and study and practical wisdom has been spent by our English and American friends on the development of the Sunday-school. Well may they be proud of all their achievements in this department of Christian activity. I remember my acquaintance with the venerable Bishop Vincent, who lived for some years in Zurich and who wrote an admirable book on the modern Sunday-school, the Preface of which is dated "Episcopal Residence at Zurich, 1902." From him, the founder of the Chautauqua Assembly, I became acquainted with the remarkable efforts made to raise the standard of education among Sunday-school workers. We have every reason to admire this organization as absolutely *unparalleled* on our continent, and to consider ways and means for doing as much as we can for the better instruction of our Sunday-school teachers. And this is only one item in the whole range of achievements which our guests are coming to show to us. We are therefore, looking forward with eagerness and thankfulness to all the conferences and speeches and addresses of this convention, convinced beforehand that they mean for us and our work a great blessing.

On the other hand, the same Bishop Vincent looked on our ecclesiastical organization, with its plan for the complete instruction of our children in Christian doctrine and ethics, as something for

which he congratulated us most heartily. Four hundred years of children's services, such as we have had here, and these completed now by Sunday-schools springing up in all parts of the land: that is indeed something that you cannot boast of in America, and as far as I know not even in England. But you find this everywhere in Switzerland. And because this is so, we trust you will find at least something that is worthy of notice among us. On the whole, however, we know that if it comes to giving and receiving, your part is to give and ours to receive; and we have no doubt that by the help of God the convention will leave behind it traces by which our children, our country, our churches and our city will be blessed.

I do not forget Germany and all the excellent representatives that they have sent us, together with the nations for which the German language is the tongue for mutual understanding. We tender our greeting to all of them, but we hope to have other opportunities to appreciate their excellent work and their practical help. And the same greeting we also tender to all the different nationalities whose flags are honored this day in Zurich.

But I must conclude. And in doing so, I may be allowed to allude to a time when our city was the asylum of all persecuted Protestants. It was at the time of Bullinger, the follower of Zwingli. A good many of the fathers of the English Pilgrims and of the Puritans took refuge here with him, among them, five who became later bishops of the Anglican Church. It was at that time that Lady Jane Grey, the unhappy Queen of England for a few days, wrote to Bullinger (the letter is preserved as a treasure of peculiar interest in our city library): "It seems that Providence made you fit as well for the kingdom of heaven as for the kingdom on earth." Our local committee would be happy if our guests from all parts of the world should find that we, in preparing for this convention, have inherited at least part of that wisdom of Bullinger's for earth and heaven.

You may be sure that our hearts are overflowing with love towards you, and so we say: "You are welcome! You are most welcome! God bless our convention!"

WORDS OF WELCOME: FOR CONTINENTAL EUROPE

Bishop John L. Nuelsen, D.D., LL.D., Zurich, Switzerland

It is with no small degree of hesitancy that I accepted the invitation of the committee to speak upon this occasion. The only excuse I can offer is the fact that the present speaker stands in official

relation to, and has supervision of, churches and Sunday-schools that are scattered all over Continental Europe, under the flag of three empires, five kingdoms and two republics, from Hamerfest near the North Cape to the southernmost point of the island of Sicily, from the banks of the river Rhone to the coast of the Black Sea. In order to be able to talk in their own language to all the Sunday-school scholars into whose bright eyes it was my privilege to look during the last twelve months, I should have to speak fourteen different languages.

Thus having the opportunity to acquaint myself with conditions in the various European countries I venture to extend to the officers and delegates of the World's Sunday-school Convention the hearty welcome of Continental Europe.

I hope you all will stay long enough to find out that old Europe has not only a great history but is still making history and is achieving some things that are really worth while. We have not only art and learning, literature and science, natural resources, beautiful scenery, magnificent distances, we have also, in many places at least, vital religious life, holy love for and devotion to righteousness in private and social life, growing to zeal for the things of the Kingdom. And we have the material to work on and to work with, millions of people of various languages, races, types, peculiarities. We have in Europe folks enough and to spare. We are sending them to all parts of the world, especially to America, at the rate of a million a year to help you good people to develop your countries. Many of them are fine people. They will turn out to be splendid citizens provided you Christian people treat them kindly and do not allow them to be spoiled by your saloons and your low ward politicians.

You have come here from all parts of the world to compare notes, to exchange experiences, to improve your plans and methods of work, to instruct, to learn. You are both students and teachers. The religion of Jesus Christ is not a national religion: it is universal. There is no English Christianity, no German Christianity, no American Christianity, no Indian Christianity. There is one faith, one hope, one love, because there is but one Divine Redeemer and Lord, even Jesus Christ. But in its methods of work, in the carrying out of its mission in every day life, Christianity will and must adapt itself to the varying need of the times and to the diversified conditions of the various countries and races. The day has passed when each nation considered itself as Greek and looked down upon all others as barbarians. We are beyond the primitive stage when one nation was

"elect" and all the rest of mankind were of a lower order. We have to-day a keener eye for our several shortcomings, a quicker appreciation of the merits of others.

We welcome the World's Sunday-school Convention upon the continent where the religion of Christ made those first great national conquests that made it possible for Christianity to become a world religion, where the Book of Christianity was translated into those tongues that now carry its Great Commission to the uttermost parts of the world.

It is not mere chance that the organization to which you, Mr. Chairman, and the other gentlemen associated with yourself, have given so much thought and time and money, should emphasize as their two pivotal points: (1) the study of the Book; (2) the Great Commission. Bible study and world evangelization are closely related one to the other. They are cause and effect. The Bible is the world book. You cannot study for any length of time the world book without receiving the world vision. And when you have the world vision, then the Great Commission looms up before you: a challenge, insistent, imperative, gripping the conscience and warming the heart and impelling to self-sacrificing service. The call of the Sunday-school is a call to world-wide service, definite, clear, ringing. It is a call to walk on the uplands of life.

You have from the terrace of this building a view of the snow-clad Alpine range, majestic, serene, pure, dazzling in the bright sunlight or reflecting the glory of the sinking sun in an ocean of gold and purple. No one can escape the lure of the mountains. Down here is the dust that settles upon your garments, the smoke that grimes your features, the noise and turmoil of engines and wheels, the harsh cries of men, the heartrending sobs of women and children; blank walls that confine you and narrow your outlook. The main business of the Sunday-school, I take it, is to lead the young life out of the lowlands of warped thinking and narrow living, out of the damp, foggy vales of selfishness and sin up into the glorious heights of the Christ life, up into the world vision of the Christ love, not for the purpose of leading an easy, serene life, but in order to extend the hand of sympathy and succor to those that are still wearily drudging along in the valley or are hopelessly groping in the fog, to give them a lift in their climb to the higher life.

Fellow workers from all lands, I bid you welcome, and I ask for you the fullness of the blessing of the Master.

WORDS OF RESPONSE: EUROPE

Pastor Dr. D. Zauleck, Bremen, Germany

Permit me, in the name of the continent of Europe to return thanks to the great Sunday-school Association in response to whose invitation evangelical Christians of all lands have assembled here; and also to the hospitable city of Zurich, by which we are so generously entertained, and which, through its chief official, has given us such a cordial and appreciative welcome.

I have had the pleasure of addressing more than one hundred Sunday-schools in Germany, Russia, Switzerland, and Austria. I have also visited many schools in Italy. Of the schools in Spain, Norway, and Sweden I have read many encouraging accounts. Gifts for church buildings in Africa have also been sent me by Sunday-school children in the Baltic Provinces and in Turkey. Hence I can testify that the evangelical Christians of the continent of Europe love, esteem, and foster the Sunday-school.

We feel grateful for the stimulating influences that came to us from England almost a century ago, and from America just fifty years ago. Without these we would not now have our beautiful children's services, at least not in the form of the class or group system which we consider so excellent.

In our State Churches the Sunday-school has, of course, developed from a *school* to a *service*; and we speak of it, in the first instance, as a children's service. Wherever, on week days, thorough religious instruction is still imparted in the elementary and high schools, we prefer to provide for the children an hour of edification on Sunday, rather than an hour of instruction. Nevertheless, we do not thereby neglect the fostering of Christian knowledge, which after all lies at the foundation of all genuine edification. What we have thus brought about, not in all, but in many, is love for God's house, love for God's Word, joy over the Lord's Day, and readiness to give and sacrifice for such causes of the kingdom of God as foreign, inner and diaspora missions.

It is our wish that this congress may unite the nations of the earth in a closer bond of love and fellowship: and that the Sunday-school and children's services may also have a share in bringing this about. May the great heavenly Friend of children in his mercy grant this, in order that his kingdom may be built up in peace!

WORDS OF RESPONSE: FOR ASIA

Rev. Richard Burges, Jubbulpore, India

Asia has been designated "The Mother Continent of the Planet Earth." There the human race was created and mated; there man first worshipped God; there the first babies were hushed to sleep by original lullaby and primary department songs; there the first fairy tales were woven; there prolific families peopled the waste places. From Asia's shores sailed surplus percentages, who, in turn, became the ancestors of even more robust nations. Thus Australia, Africa, Europe and America became the homes of large sections of the human family. True, the non-Christian religions of the world had their origin in Asia, but let it not be forgotten that Asia gave birth to the three monotheistic religions—Judaism, Mohammedanism, and Christianity.

Asia: think of its area! Compass it from south to north, and the distance embraced is from the equator to a point halfway between the north pole and the arctic circle. Traverse it from west to east. and there will be a difference of eleven hours of time between the coasts. Asia could contain North and South America comfortably, with all the islands of the Atlantic and Indian Oceans tucked into the corners. Four Europes plus British India would find accommodation within Asia's 50,000 miles of coast line. The roof of the world is supported by the majestic ridges of the Himalayas. Radiating like unto the spokes of a wheel from this roof are the mighty valleys and rivers of Asia. Switzerland! you glory in your Mount Blanc, and well you may. Do we realize, however, that the whole of the Bernese Alps could nestle down into one of our Himalayan valleys?

On every square mile of Asia there are fifty souls; and on the whole continent are eight hundred and fifty million. I am attempting to respond in my fleeting minutes for every second man in the human race—for half the family of man on the Planet Earth. We are accustomed to think that what happens in Europe and America matters. It will soon come to pass that what happens in Mongolian and Caucasian Asia matters most. The destiny of the race no more depends on such battles as Marathon, Hastings and Bunker's Hill. The destinies of mankind in the next twenty-five years will depend largely upon what happens in the watershed of the Yang-tse. And what really will happen in Asia depends upon how far her inhabitants accept Jesus Christ—an Asiatic—one of themselves. Accept *Jesus,* I repeat. Not how far they accept Presbyterian, Baptist, or Anglican creeds!

Shall we pause to see how Asiatics have thus far received their own Asiatic Saviour? Nepal and Tibet have closed their gates against the ambassadors, but, broadly speaking, every other Asiatic country is an open door. Within the memory of living men, Japan has adopted Christian ideas. To-day she has nearly 200,000 Christians and 100,000 in the Sunday-school. Take China: Dr. Milne, in 1820, estimated that in a century there would be 1,000 Christians. To-day there are 320,000 in the Christian community of China, with perhaps 120,000 in the Sunday-school. Now India. Three years after Dr. Milne made that estimate a Roman Catholic named Father l'Abbe Dubois said, "Before half a century has elapsed there will not be the slightest trace of this Christianity remaining among the Hindus." Abbe Dubois! Turn over in your grave and read the last census returns, which show a Christian community, including Roman Catholics, of nearly four million! And there are nearly 750,000 in Protestant Sunday-schools. O Nazarene, thou wilt conquer Asia assuredly!

To-day we are especially interested in the Sunday-school. Where stands Asia in this respect? In consultation with experts I estimate the probable number of scholars and teachers to be:

Asia: 1,200,000. Malaysia: 40,000.

Messrs. Cork and Shipway in a booklet set out the following figures:

	Total Countries	Countries reporting Sunday-schools	Countries reporting no Sunday-Schools	Per cent. population in the Sunday-schools
Asia	31	16	15	.01
Malaysia ...	11	5	6	.1
	42	21	21	

The Sunday-school outlook in Asia will be much brighter than this when the world's next convention takes place at Tokyo. I hope then to personally report a million Sunday-school members in India!

Asia, it must be remembered, is strongly entrenched with three fiercely hostile religions, and in numbers too vast almost to be even approximately estimated. Buddhism leads with 460 million. Hinduism claims 208 million, and Mohammedanism follows with 160 million. These alone account for 828 million. It has been said by Dr. R. F. Horton that though the Hindu, in a broad sense, hold out against Christianity, Hinduism accepts. This is true of every non-Christian

religion in Asia. The leaven of the Gospel is permeating the whole continent of non-Christian life and transforming the old creeds. This is why Asia shows symptoms of "growing pains." Here we deal with earth's largest continent at the adolescent stage! And the greatest is yet to be!!

No human brain ever comprehended a million. Much less can the mind grasp the multitudes of millions on Asiatic soil. Even those who frequently move in the busy marts of commerce and industry in Asia and Malaysia cannot realize these numbers. Let a simple illustration help us to grapple with the otherwise incomprehensible. The people of Asia, let us suppose, have to pass our chairman here at the rate of one a second. On! on!! on! ! ! The procession presses forward! I hear their steady tread! They absorb three years night and day! Those under fourteen years of age absorb one year. Last of all come the Sunday-school children of Asia—and they absorb two weeks only. These are appalling facts. Mr. Chairman, friends from far flung parts of the world, we must make plans in this convention which will

CHANGE THESE FIGURES!

WORDS OF RESPONSE: FOR SOUTH AFRICA

Rev. I. F. A. de Villiers, Worcester, South Africa

It affords me great pleasure on behalf of the Sunday-schools in South Africa to respond to the words of welcome so kindly extended to us this evening. I am glad to say that our church in South Africa has during the last years realized, more than ever before, her duty not only over against the Great Commission of the Master: "Go ye into all the world, preach the Gospel to all nations," but also her calling with regard to that other Commission of the Master to his church: "Feed my lambs." She considers it a great privilege to be represented at this World's Sunday-school Convention, and I have the assurance that during this week much prayer is made for God's blessing on this great convention.

I am glad to say that in all the congregations of our church there are Sunday-schools, both in town and in the country.

Every year, and here I speak only for the Dutch Reformed Church in our country, from 80,000 to 85,000 text-books with the lessons and texts for the year are printed and distributed among the Sunday-

school children. Lately we have introduced the International Sunday-school lessons.

Though we can speak of blessing and increased interest, still as Sunday-school workers we sometimes have had to say with the disciples of old: "Lord, we have toiled all the night and caught nothing." We have seen the F of Failure as these disciples, at times; but we also see the F of Faith of the same disciples; we believe our Sunday-school work has a great future. Shortly before I left, a large and very representative Sunday-school conference was held in one of the provinces of the Union of South Africa, and fresh zeal and enthusiasm was stirred up among the workers.

And now we look forward to that other F of fullness, fullness of the nets, fullness of blessing. May this remarkable convention prove to have been a help towards the fulfilment of that desire.

WORDS OF RESPONSE: FOR AUSTRALASIA

Mr. W. T. Lewis, Melbourne, Australia

This youngest of the nations whose delegates are gathered here to-day comprises the Commonwealth of Australia (which includes also the island of Tasmania), the Dominion of New Zealand and many of the groups of island in the South Pacific. Though our population is small our hopes are high, our desire to promote the extension of the Kingdom of God and the best interests of the children committed to our care is great, and our prayers that we may prove ourselves worthy sons and daughters of those who, in the home land, have set us such a good example of noble self-sacrifice in the service of the Master by their work amongst the young, are fervent and sincere.

Some of those who instruct in our Sunday-schools are also teachers in the day schools and colleges which are to be found throughout Australasia. We have watched with the deepest interest the progress that has been made during the last few years in Europe and America, in the improvement of methods of teaching, the study of child nature, and the development of education generally. We have seen that the progress made by the day schools renders the work in Sunday-schools more difficult, and recognize that the latter must be made more efficient. We find that methods which were sufficient and successful in years

gone by are not adapted to the new conditions under which we labor to-day.

In Australia and New Zealand the various Sunday-school committees, associations and unions have carefully considered the question of teacher-training, and classes have been formed from time to time for helping teachers in the preparation of lessons. Courses of lectures have been given on Biblical history, methods of teaching and elementary psychology. Local conventions have been held to discuss these and cognate subjects, demonstration lessons have been given, and much interest has been shown.

In Melbourne (Victoria), a normal college for the instruction and training of Sunday-school teachers was founded twenty-seven years ago, and is still in existence. This institution provides for a two-year course of four sessions, taking in order the following subjects: (1) Biblical history, (2) Christian evidences, (3) Theory of teaching, (4) Practice of teaching. There is an examination at the close of each session and a diploma is awarded to those who pass the four examinations. Gratifying testimonies of the benefits derived from such a course of study have been given by ministers, missionaries and Sunday-school teachers, who have passed through the college. Similar methods of teacher-training have been instituted in other Australian states and in New Zealand, and I doubt not with similar success.

During the last two years we have been favored by visits from Mr. Newton Jones and Mr. G. Hamilton Archibald, both from the British Sunday-school Union. The lectures given by these gentlemen, and the demonstration lessons which followed were illuminating, and the result in Australia and New Zealand has been very encouraging.

We acknowledge gratefully our indebtedness to you for the examples you have set before us, and we trust that the stimulus we shall receive from this world's convention will be like mercy, "A double blessing, blessing those who give and those who take," and that when we leave the school below and enter the university above we may be able to answer the great Roll Call with the words, "Here am I and the children thou gavest me."

WORDS OF RESPONSE: FOR SOUTH AMERICA

Rev. H. C. Tucker, Rio de Janeiro, Brazil

The continent of South America in the person of its delegates and visitors rejoices at the cordial words of welcome to which we have

listened. I bring you greetings from more than 45,000 native converts scattered widely over our great continent and from several thousand Christian communicants from Germany, Great Britain, North America and other countries who reside in our midst. I greet you especially in the name of our Sunday-schools.

In the name of the 50,000,000 inhabitants that people the continent we thank you for your hearty welcome on this occasion.

South America has long been called the neglected continent. But we now rejoice at the increasing recognition that our country is receiving in various commercial, industrial, political, social and religious spheres of activity through other countries.

In bringing to the Seventh World's Sunday-school Convention greetings from South America, my message is one of *great need* and of *growing opportunity*, rather than of achievement and of results already accomplished.

The continent has an area of about 17,820,000 square kilometers, a little smaller that that of North America, while the population is less than half that of North America. If the present population was increased thirty-five fold its destiny per square mile would still not equal that of Japan, Italy or England, and it would have to be increased seventy-five fold to equal that of Belgium. But South America's population is growing by natural increase, and certain great movements indicate that tides of emigration will soon be turning in that direction. The Christian church and Sunday-school have a great work to do to prepare the way for the coming of these millions, and to meet them with a warm Christian welcome and an open Bible when they land on the shores of this fair country.

It is estimated that only about 15,000,000 of the present population are of pure white blood. The racial basis of the South American peoples is unquestionably Indian. In Brazil there is a large mixture of African blood. The Spanish and Portuguese civilizations have been slowly at work on the continent for four hundred years, but they have not had the Bible and the modern Sunday-school to aid them in the task. The results of this lack are seen everywhere in the low moral standards that prevail, in the illiteracy among the masses and in the general backward intellectual and moral as well as material condition of the people.

However, great changes are now taking place and influences are at work for the betterment of the races. There is increasing political vitality and encouraging growth in democratic spirit and ideas throughout the civilized parts of the country. Industrial and commercial ex-

pansion and development are being felt all around the coast, and at points extending into the interior. The attention of Europe and of North America is being turned in that direction as never before. Millions of capital and hundreds of trained men are going in to develop the resources of the continent and to draw needed food and material to sustain life and increase wealth. The tunneling through the Andes mountains for the first railway connecting the Atlantic and the Pacific, the completion of the railway, opening up the great interior of the continent with an outlet to the Atlantic Ocean, and the cutting of the Panama Canal, are but a few of the gigantic enterprises that are attracting the attention of the world in the direction of South America.

Evangelical, Protestant missions for more than a half century have been seeking to bring in the light and to give these peoples the Word of God. There are now a few stations and out-stations scattered all around the thousands of miles of seacoast and at points extending some distance into the interior. They are seeking to give to the people who can read the Book of the Sunday-school, to proclaim to all the message of Christ, and to enroll as many as they can influence to join the Sunday-school. The results achieved abundantly justify and encourage us in prosecuting our mission, and the appalling needs and the great work to be done in Christianizing the entire continent constrain us to appeal more strongly than ever to the church of Jesus Christ for a larger increase in the forces needed to accomplish this task. The churches are growing in numbers and influence, the Sunday-schools are increasing, the colleges and schools are full to overflowing, and there are open doors everywhere.

The Bible, the Sunday-school, schools and Christian literature are greatly needed even in the fringe of civilization that borders the continent and is called Roman Catholic. Then there is a large partially civilized population of the mixed race, scattered far into the interior, seventy-five or eighty per cent. illiterate, filled with superstitions, worshipping images and figures, knowing only forms and ceremonies in religion with no correct knowledge of God and of his Son Jesus as Saviour. And there are still those numerous tribes of Indians in their native state roaming through the forests, becoming now and then victims of the white man's desire for gain.

In the name of all these we bring a message of greeting and an earnest plea for prayer, sympathy and help. If the forces now at work can be largely increased in numbers, and further efficiency be added in the way of better equipment, we shall hope at no distant day to send up from Buenos Aires or Valparaiso or Rio de Janeiro

an invitation to the World's Sunday-school Association to hold one of its conventions on the South American continent.

WORDS OF RESPONSE: FOR NORTH AMERICA

MR. E. K. WARREN, THREE OAKS, MICHIGAN

You have heard the responses from Europe, Asia, Africa, Australasia and South America, and it now becomes my pleasure to speak for North America.

Through these most generous words of greeting from our friends in Switzerland we have all been made to feel at home.

We have a great problem facing us across the seas—*the problem of assimilation.* Every year there are large numbers of immigrants coming to our shores—but *we welcome them!* They bring us some of the very finest material; they furnish us new strength; and they are coming to us very fast indeed.

America has a big task on her hands to put all that material into the "melting pot" of our institutions, and turn out American citizens.

The Sunday-schools of our land are the one great hope before us! They are the medium, the anchor, which holds us fast to the principles established by our forefathers. One of the great controlling factors which make it possible to turn out good citizens from this mass of humanity is the continuous activity of the organized work of the Sunday-school, and especially the men's classes, which get hold of the fathers, the heads of the families.

Those of you in the audience who have children or grandchildren in America hold up your hands. I see a large number quickly raised. Now those who are delegates from Sunday-schools in America, and who are either the children or the grandchildren of those who have come over from across the seas, please rise and remain standing. I should judge about five hundred.

Now, if those of you who held up your hands would see what the Sunday-schools of America can do for your children's children, here is your exhibit. These whom you see standing here before you are the *finished product.* These are the men and the women who help to make up the membership of our Sunday-schools and who are directing the organized Sunday-school work of America; and it is *their* warmest and heartiest greetings which I bring to you.

Delegates from Pennsylvania

The Rev. F. B. Meyer, B.A.

The Rev. F. B. Meyer was President of the World's Sunday School Association from 1907 to 1910, and Chairman of the Commission on South Africa which reported at Zurich. His "Messages from God's Word" at Zurich were among the mightiest spiritual factors in the life of the delegates to the convention.

REV. F. B. MEYER'S MESSAGES FROM GOD'S WORD

First Address: Wednesday Morning

LUKE 5: 1-10

There are hours in our lives when a new note of advance is striking, when we no longer are allowed to stay in the shallows, but are commanded to launch out into the deep. This convention will indeed be memorable if those who, up to now, have been content with the shallows of Christian experience or service shall attain a wider horizon and see heights towering above them to which they shall, from this time, begin to ascend.

It is said that when the great artist Raphael was a pupil of Michael Angelo, though from the first he showed signs of genius, his style was cramped and limited. The great master came into the studio one day, and, finding a picture of Raphael's on the easel, he dipped his brush in the paint and blurred out the picture, and wrote beneath it the Latin word "amplius"—ampler, wider, broader. The young student took the hint, and from that time developed that great style which was his characteristic.

So Christ comes into our lives and blurs out what we have already done, and sets before us a new ideal to which we are summoned. We will illustrate the successive steps in the attainment of this ideal from the narrative before us.

In the first place, it is good for a man to be caught in a far-reaching spiritual movement, like the revival which broke out in southern Palestine in the days of Peter, and which ultimately led him into the presence of Christ. John the Baptist had begun his great ministry. and the whole land was stirred with the news that the kingdom of God was at hand. The young manhood of Palestine gathered around him, amongst them Peter and his friends from Galilee. They thought that no speaker had ever arisen to be compared with this wonderful man whose voice stirred their souls to the depths. But he spoke of One to come, mightier than himself. One day Andrew summoned his brother with the announcement that they had found the Christ, and he led him to Jesus, and Peter never forgot the first moment of that interview when Christ looked down into his heart and told him that he was capable of things of which he had little dreamed. Our Lord said, "You have the capacity of being a rock." That opened a new epoch to Peter. So Christ looks down into our hearts and sees their depths, to which he calls us, and which yield a revenue of strength

and knowledge that astonishes our contemporaries. And Peter left the Baptist for the Master, and went with him to Cana, and then to Jerusalem, and then for nine months he returned to his fishing and his home. But he often longed to see the Master's face again, and was thankful when finally he saw him coming along making straight for his boat, that it might become a pulpit from which he might address the multitude assembled to listen. Thus Peter was brought into contact with Christ. Nothing so enlarges the soul as that contact.

Secondly, there must be a recognition of Christ's autocracy. At the close of the address Jesus had Peter launch out into the deep. No one before had dared to assume to be captain in that boat. Peter had sailed the boat from his youth, and his father before him—he knew every inch of it. Jesus was a teacher, a rabbi; moreover, he had been brought up in the home of a carpenter, naturally a practiced sailor like Peter would resent the intrusion of a layman into the command of his boat. But there was something in Christ's utterance that commanded Peter's soul, and he said finally, "At thy word I will obey." So, to every soul there comes the moment when in some small matter it makes the final surrender to Jesus Christ, and says, "Christ, do as you will, be supreme in my life, command me as thou wilt." It is absolutely necessary that this moment should come to us all. It is not enough that we should look to Christ for forgiveness, or a place in his church; we must yield the supremacy of our lives to him.

There must also be recognition of the solidarity that exists between ourselves and our fellows. As soon as Peter had found Christ as the supreme commander of his life he was prepared to beckon to his partners who were in the other ship. We must all come to that. As long as we desire to take the spoils of Christian service for individual or ecclesiastical emolument, we shall fail of realizing our highest possibilities. We must beckon to our partners; we must feel that our success is not for ourselves alone, but for others. Let the Baptist beckon to the Methodist, and the Methodist to the Presbyterian. The results of our work are for the glory of Christ, not for any one denomination or sect. If you have been working for your own limited church fellowship, though that may be good in itself, it must be superseded by the wider view of the church embracing all humanity. Widen your sympathies, broaden your outlook, believe in the solidarity of the church; live not for your denomination, but for the Master.

Then there comes upon the soul the recognition of the coöperation between the eternal and the transient, between the divine and the

human. When Peter was trying to pull in the net laden with the fish with which Christ paid for the loan of the boat (for Christ takes nothing of you without paying for it), Peter knew in a moment that he was face to face with the eternal power of God. That is the greatest lesson for Christian life: that we are not alone in our service, but are in partnership with Christ, who has all power in heaven and in earth. In Boston stands the statue of Phillips Brooks, the great preacher: one hand on the open Bible, the other uplifted as when he was preaching, and three inches behind him stands the figure of our Lord. Surely that is the true and only secret of successful preaching: not you alone, but Christ with you. You may let down the net, but Christ must sit in the stern of the boat and send the fish into its meshes.

Then we see a growing sense of unworthiness. Peter stepped over the fish and came to Christ and said something to this effect: "Go on with your great work in the world; men will love you and enthrone you: and I will stay here at my fishing."

And Christ said to him, "But why should I go alone; why don't you come with me?"

Peter replied, "Because I am a sinful man, O Lord, I am not worthy to accompany thee."

But Christ answered, "Not so; if you are a sinful man you are the more likely to fulfil my purpose in the world: come with me."

And Peter went with him, and Christ helped him to overcome his weakness and sinfulness, and on the day of Pentecost, when Peter gathered three thousand souls into his net, Christ reminded him of the promise made when they were in the boat together, that he should catch men. And Peter looked back into Christ's face, and said, "Thou art with me in the stern of the boat, and I look forward to even greater work than this in coöperation with thee." This is the climax of it all. The one thing that hinders men is not sinfulness, but failure to believe that Christ is with them.

Second Address: Thursday Morning

LUKE 22: 49-51

You may remember that Tennyson on one occasion addressed a flower that he found in a crannied wall, and said, "Little flower, if I could understand you I should know God, and life, and everything." And I feel that these words I have read to you are like the flower in

the crannied wall of this gospel, and if we could understand them we would understand God, and the incarnation, and the divine-human character of our Lord. I do not know that I could find for you a more absolutely deep word. As I said before I say again, if any man could understand these words he would understand Christ, he would understand God in Christ, and would understand the secret of his own life-power. In order to grasp the drift of it, let me recount the successive steps which led our Lord to utter these words.

You will remember the upper room where he reclined at the low table to break the bread and pour forth the wine in memory of his own shed blood and life. He left the spread table and on the following day encountered the vine clustered around the trellis work, which led him to speak of his relation to his church as the relation of the trunk and root of the vine to its branches. Then he poured out his soul to God in that wonderful prayer which is a specimen of the eternal intercession which he is ever conducting at the Throne. Then, leaving the veranda, flooded in the silver light of the Passover moon, he descended into the street, and the twelve of them went to the great gate, which was closed; they issued forth by the smaller gate alongside, and so down the gorge into the Kedron valley and crossed the shallow brook, and up the further side of Olivet, until they came to where the road forked, one way leading to the village of Bethany, the other turning off into the garden.

In the high wall opened the aperture of a small gateway, and there he left eight of the apostles, and accompanied by three, that they might be within ear-shot in his agony, our Lord went still further, until, leaving them also, he went into the deep glade of Gethsemane. There, lying on the crushed grass that retained the measure of his form, and in which I always think Peter lay some few hours afterward, our Lord poured out his soul to God, asking that he might be spared the agony that was crushing him—his great fear being that he would die before he had to die, that he would be crushed by the agony of his heartbreak before he came to die as the Paschal Lamb on the cross. And an angel sent from God strengthened him to sustain the burden of a world's sorrow, the shadow of which was now stealing over and darkening his heart.

How long that lasted we cannot tell, perhaps from ten till midnight: then a dancing light in the valley below showed that Judas and the motley band, made up partly of a cohort of soldiers, partly by the servants of Caiaphas and the riffraff of the crowd, came nearer to the garden, and Jesus, not waiting to be arrested, went forth to meet them.

When first he asked them, "Whom do you seek?" they replied, "Jesus of Nazareth," as they had been taught. And when he said, "I am he," the dynamic of his character, the mighty flashing forth of his identity, was a shock that mortals in their sin and weakness could not sustain. The glory that streamed from his person smote them backward.

When they recovered they approached the second time, and he said again, "Whom do you seek?" They answered, "Jesus of Nazareth." Then majestically and mediatorially he said, "If you seek me, let these my trembling sheep go their way; be content to have arrested me, and spare these who hide behind me."

Jesus Christ is always standing in the front, always saying, "Take me and let these go." He is the shadow of a great rock in a weary land; and the sun smites upon him, and in the shadow behind him we are secure. And when he had so spoken, and finding that he was harmless, because Judas in the meanwhile had come and kissed him, not once, but as the Greek shows us, many times, they gathered around him and began to bind his hands: the hands of omnipotence, the hands that by their sweep made the vault of heaven, the hands in which the oceans lay as a drop: those mighty hands which had again and again healed disease, the leper and the dead. *Those* hands they essayed to bind; and he yielded himself to the thong.

By then the apostles had recovered strength, and gathering around they said, "Shall we smite with the sword, Lord?" Peter, impetuous, not waiting for a reply, drew his own sword—and a fisherman with a sword is ill suited for the craft—he brought down his sword on the first head that was in the way, and it slipped off the head upon the ear, which was almost severed from the body. Instantly Jesus saw that he must interfere because that blood would bring forth retaliation. Already Peter was a marked man; some hour or two afterwards a relative of Malchus remembered that Peter had smitten his kinsman; they were already closing around Peter; Peter would be arrested, if not cut down, and if Peter were taken before Caiaphas along with Christ it would confuse the issue. Christ would no longer stand alone to receive the judgment of Judaism, but Peter would stand beside him diluting the influence of the lonely Christ; besides which Peter was not prepared at that time to follow Christ fully; he had not received the Holy Ghost, and there was every fear that when Peter stood face to face with Caiaphas he would deny his Lord. This must not be done before the great eye of the world, whatever was done afterwards in seclusion. Moreover, if this melee took place,

if there was skirmishing in the garden, the news would go like wildfire in Jerusalem: "We were right to arrest him; see, he is already plotting to overthrow the government," and Jesus desired to reserve to himself the opportunity of saying: "My kingdom is not of this world, if my kingdom were of this world my servants would fight that I be not delivered unto the Jews: but now is my kingdom not from hence." There was every reason, therefore, why Jesus should heal that ear, why he should staunch that blood and take away the cause of controversy and struggle.

But this is the heart, the point, and the mystery of the whole thing: that before Jesus could reach the man's ear he had to ask the menial or soldier who was binding him to release his wrist so far that he might be able to reach where the bleeding ear demanded his touch. He was able to heal the ear; but he was not able to undo his hand from the arresting shame. There is the mystery. Samson, years before, was able to break the cords with which the Philistines bound him. Peter, when he lay in prison, found that the cords which bound him to the gaoler were loosed. But the Son of God, by whom all things were made, who was about to achieve a world's redemption, who had raised the dead, whose mighty touch was able to heal the gaping wound, could not do it unless his hands were loosed. He said, "Suffer ye thus far. Loose my hand a bit from where you hold it, so that I can touch this man's ear; then I will surrender my wrist to you again."

The longer you look into that text, and the longer you contrast those two extremes, the more you will feel like a man who is looking into a crevasse that yawns deep down, blue with distance; and the longer you look the more absolutely impossible it appears to understand its depth.

Contemplate this for a moment, see this wonderful thing, that Jesus Christ, who was so prodigal of healing power for others, had no power to use for himself. He never stinted his power where a man or a woman needed it. If a woman who had been ill for many years and had spent all her money and was nothing better, a poor weak thing—if she but touched the hem of his garment in the crowd, she was healed immediately. But when they were binding his hands he had to ask permission to be loosed.

Yet that is characteristic of Christ, and it is so wonderful: the spendthrift Christ and the parsimonious Christ: spendthrift when man wants him, parsimonious when it touches himself.

One day he had a supper party of five thousand men, besides

women and children, perhaps ten or twelve thousand in all were fed at his table with five barley loaves and two small fishes; yet when he went breakfastless from Bethany to Jerusalem he searched the fig tree whose leaves promised fruit because he was so hungry, but he would not make even a fig to satisfy his own pangs.

He walked on the water, hurrying across the wave to allay the panic in the boat; but he would not step down the height when the devil tempted him and said "Throw thyself down," though it would have been as easy for him to walk on air as on water.

He went up on the Mount of Transfiguration and looked into the door of Paradise through which Moses and Elijah came; and the door stood wide open, and a flood of light poured forth, and voices beckoned, and he might have stepped back to be the Patron if not the Saviour of mankind. But he turned his back on Paradise and would not go there until he could take a dying thief with him.

So here again you see it; so full of help to the ear of Malchus, yet so helpless to undo the thong that bound his own hand. And the reason why he was able to say, "All power is given to me in heaven and on earth" (I am only speaking of him from his human standpoint to-day) was because he humbled himself, stripped himself until he became absolutely helpless and naked; he hung upon the cross in the utter helplessness of death, the very clothes he wore were scarcely worth the sharing—the one thing of any value was made by his mother, a piece of homespun which he wore next his skin; his body hung there so absolutely destitute that no one knew where it would be interred. But though Jesus knew his body would be wanted, because he forecasted his resurrection, he took no pains to provide for its sepulture. He so absolutely trusted God to do everything for him that he left the question of his burying to the love of God working in the hearts of those few men.

Oh! I want you never to lose what I am saying: that Jesus Christ stripped himself so absolutely that he who has made the house of many mansions had not where to lay his head. He who clothes us with garments of salvation in which we are to stand before God in unfading beauty wore only the poorest garments that a poor man could procure.

So it was that, again speaking from the human standpoint, God the Father was able to trust Jesus, make him his trustee for humanity. A trustee who administers great funds for a family usually receives some compensation, some percentage which is given him for his trouble; but when Jesus Christ became the trustee for humanity he de-

ducted no percentage. He was the trustee of God for man, and everything that God gave him was administered by him; he kept nothing back for himself.

Now I am not talking about these things as I would, because I do not suppose any human being could set forth their magnitude. I do not think there is anything that makes Christ so great to me as his absolute selflessness. I do not use the word unselfishness, I would not dare apply it to Christ; but I like to say that Christ was like a pane of glass that detracts or subtracts from the sunshine no single ray of light or heat. And what was true then is true now: in heaven he holds in trust for humanity the whole wealth of the unsearchable riches of Christ, taking nothing for himself.

The lesson for us, then, is this. First, that our power to help the wants of men will be in precise proportion as we too are selfless. God is not going to entrust you or me with power if we are going to subtract a percentage for our own gratification. Directly a man says, "I have power, and I am going to use it to make a fortune or obtain the glorification of men," he is an unfaithful trustee. Your power and mine in the world is in proportion to the absoluteness of our surrender to the will of God and our refusal to take for ourselves one single sou of the power with which we are entrusted. Oh, ponder that! Ask yourselves to-day, "Have I been making a good thing out of my religion?" "Have I been storing up as a result of my service to men a lining for my own nest?"

Second, in this surrender a man has not only to give up what is wrong; he has to surrender his rights. Plenty of people are willing to give up wrong things, but that is not enough to fit them for ministry. Jesus Christ had a perfect right to go to heaven from the Mount of Transfiguration: man had rejected him, why should he stay? But Jesus Christ surrendered his rights. And often in the melee of the world you and I have to give up things which are perfectly natural and right for other people.

I like that story of Tennyson's, when Enoch Arden comes home and finds his wife married to Philip, and he steals up through the garden and stands looking through the window. There are Philip and his wife, lawfully wedded because they thought he had died, and the children are his children, though they acknowledge Philip as their father; and the baby upon his wife's bosom is the child of Philip and of her. He might have entered into that domestic scene and smashed it and brought a very hell into heaven. But having seen it all, and understood it all, he stole quietly back and found his way to the

little inn, and three days afterwards died, his secret in his heart. Ay, and that is a beautiful picture of how we surrender our rights.

But mind you, no man or woman ever surrenders their rights to God without finding that God becomes their vindicator. Christ yielded himself so absolutely to God that it seemed as though everything was gone. But I hear the voices of the eternal hosts as they proclaim the everlasting vindication of Christ: "Thou wilt not leave my soul in hades, nor suffer thy holy one to see corruption." "Thou wilt show me the path of life. In thy presence is the fullness of joy. At thy right hand is pleasure for evermore." Listen to-day to the voice that flows to us from the near or the distant future, whichever it may be: "The Lord God Omnipotent reigneth, the kingdoms of this world have become the kingdoms of our God and his Christ, and he shall reign for ever and ever." Let every man and woman here to-day who determines to yield his or her rights for the sake of humanity to the keeping of God, understand that God will vindicate their rights, and they will have the joy and glory of sitting down with Christ upon thrones, even as he overcame and sat down with the Father upon his throne. "Glory and honor and riches and power be unto the Lamb for ever and ever."

Oh, blessed God, help us like thy Son our Lord to be selfless, to be stripped of everything that we may better serve the interests of mankind. May we lay ourselves down before thee, O God, to-day, consecrating and surrendering to thee every faculty, all we have and all we are, that thou shouldst invest us for thyself; and a revenue of blessing shall come to mankind and to us through the absolute surrender of ourselves to thee. Oh, healing power of the living God, flow through the channels of our lives to save and heal and bless mankind. And may we be as panes of glass, detracting nothing, subtracting nothing, but letting mankind have the full benefit. Oh, send the mighty tide of the Holy Spirit's power over us, conforming us to the image of our Lord, that through us the healing stream of his grace may flow to all mankind. For Jesus Christ's sake.

Third Address: Friday Morning

MARK 11: 22

We are going to study together one of the most remarkable utterances of Christ, found in the eleventh chapter of Mark's Gospel. We are all familiar with the story. The one word I want to fasten in

your hearts is that found in the twenty-second verse: "Have faith in God." Or, as the Greek expresses it, "Hold fast to God's faithfulness," or as my friend, Hudson Taylor, used to render it, "Reckon on God." I want to speak to you therefore on "reckoning on God."

You will understand that this incident took place on the Monday in Passion Week. On the first day, Sunday, our Lord had come in triumphal procession into the city, escorted by the crowd, and the children had stood in their sweet choir to welcome him with their hosannas. He spent the afternoon in the temple, and when the shadows were beginning to fall on the holy city he left the temple and passed out to Olivet. I do not think he spent the night under the roof of the sisters at Bethany because I cannot think that Martha, to say nothing about Mary, would have allowed him to go back to the city on Monday morning without his breakfast. No matter how early, Martha would surely have got up to serve him with a repast before he went forth to the toils of the day. I argue, therefore, that he spent the night in prayer in one of the hollows that dimple the great hill. Wrapped in their cloaks the disciples slept around him as a kind of body guard and then, rising when the sun was gilding the high dome of the temple, they left their resting place and passed to the city.

All along the road, as is often found in Eastern lands, were a number of fig-trees. The time of figs was not yet come, therefore there were on these trees neither leaves nor figs. It is characteristic of the fig-tree that the fig precedes the foliage, and as he passed by there were neither figs nor foliage on this long line of barren trees. He had no word of condemnation; it was not the time of fruit; they made no pretense or promise, and he had nothing to say against them. But away upon an eminence, standing where the sun smote it and the dew and rain and fertilizing influences of nature were most profuse, stood one fig-tree which had leaves; therefore, according to the nature of the tree it was to be presumed that there would be fruit. He came to the tree looking for figs to break his fast, and he found nothing but leaves; and in his grave and serious manner he pronounced its condemnation. Understand, he only pronounced what was already the fact. The fig-tree did not wait for him to curse it in order to be cursed; it had already cursed itself, betrayed its true nature, and Jesus' grave word only set forth that which was already a fact deep down in its nature. For you will understand that the words of Christ, whether they be a blessing or a curse, do not pronounce then and there a benediction or malediction resting only on his *ipse dixit,* he only pronounces that which is already a fact deep down in the soul.

Then, passing from the fig-tree without further remark—for our Lord had become used to disappointment—and that disappointment has been his portion ever since, looking for fruit and finding none, seeing profession and promise without result, he passed on to the city and was engaged all that day in holding the fort against his foes. He came back that way at night and rested again at Olivet. Next morning as they were again going towards the city Peter called attention to the withered fig-tree.

Before I pass to what followed I want to stay a moment and say that this should be a season of very careful examination of ourselves. We are living in a cloud; we are occupied from morning to night with hearing people speak; I trust that before you return from this place to your homes and your work you will take serious opportunity of asking whether your profession is in advance of your life, whether there are not many leaves about you which lead people to expect things from you that are not present. Men and women, I believe the Lord Jesus Christ will pass lighter judgment on heathen and non-Christian races than he will upon you and me, to whom he comes this morning asking for something deeper than talk, asking for fruit that is becoming mature as our life advances from spring to summer.

But you will notice that when Peter drew his attention to this withered fig tree our Lord did not moralize upon it. You would have expected, perhaps, that there and then he would have turned to Judas particularly and said, "Take warning from that tree; you promise, see that you perform." But apparently our Lord left the fig tree to tell its own obvious story, and turning to the apostles he said this most remarkable word, "Have faith in God. Reckon on God's faithfulness. Hold fast to God's fidelity." It is something so wonderful that I think that if only I can unfold it to you this service will probably live with you, both in your private character and your Christian service, as long as you live.

Will you notice that there are three words that stand out here. He says "whosoever," and then "whatsoever," and "whensoever." Those three words should live with us all. It seems to me that at this time our Saviour desired to unfold to us the secret sources of his own life. He knew that very soon he was to be removed. He knew that the apostles who were standing by him, and the church they represented for all coming time, would have to do the very work that he was doing among men—though their doing, of course, would be as moonlight to sunlight compared with his. He therefore opened to them, and to us, the secret of his power.

Take the word, "Whosoever." How glorious it is in its anonymousness! It is not the apostle, prophet, martyr, who wields this supreme power, but it is "whosoever." The simplest, humblest, obscurest person in this place has the right to lay his hand upon this mighty force by which only the true results of Christian service can be attained.

You understand, for instance, the wonderful difference that comes when a person is inspired by the spirit of music; a girl may practice with her fingers and work hard year after year and attain to brilliant execution and mechanical perfection; but some day, after years of practice, she hears some sonata, or oratorio, some marvelous burst of music, and her soul, like an unlit candle, suddenly catches fire, and from that moment she is lifted out of the commonplace and becomes an inspired genius. In preaching, a man may go on for long years preparing his sermons with laborious care; he may show the utmost brilliance of thought and expression, yet some day a wave of revival comes over that man's soul and he who had been faultless in his diction seems to lose all thought of his eloquent phrasing and becomes a burning prophet, having the very inspiration of the eternal. Have you not seen some wave that has lain amid the other waves on the bosom of the sea, and rolled and tossed, presently lift itself up into the sunlight, and through long miles of distance that one wave will glisten with the fire of the sun that has touched it?

So it is here today. There are men and women, *whosoevers,* anonymous people, unknown and obscure people, who up to now have been doing their regular service in the school or the church or the mission field: those souls when they understand what Jesus said will suddenly lift themselves up and flash with the light of a new inspiration, will lay hold on a new power by which life will be transfigured; they will be filled with those unseen forces that are throbbing around every human life if we only would learn the art of taking hold of them and applying them to our work. What is it that makes the difference between civilization and those states of native life which approach the savage or barbarous? What makes us what we are, the dominant races of the world, except that we have learned to link our little life with those great forces which were always present in the world but which had never been harnessed to the chariot of human progress? I asked a man once when first electricity was present in the world. He said at once, "Oh, of course, it is a comparatively recent discovery; it has been in the world since thus and thus." But we know that electricity, which is now the humble servant of our civilization, was as much present in the world in the earliest stages of human history

as now, but man was oblivious to its presence and power; and only in recent years have men awakened to an appreciation of this great force and learned to use and control it. So you who listen to me, whose lives may have lacked inspiration and power, who may have gone on your humdrum way without strength or power or success—if you to-day will only accept the offer of Jesus Christ and link your life with the supreme power of the Holy Ghost, which was discovered and unveiled since earliest ages, but accentuated at Pentecost, and which is now resident in the Almighty Christ, you and I may begin to flash as that wave flashes with the light and glory of a new power. I want you to take that next step, whosoever, anybody.

The second word is "Whatsoever." Whatsoever ye desire when ye pray.

You must understand, my friends, that there are two or three sorts of prayer; there are steps in the ladder of prayer. In the first instance, prayer is the cry of the soul for mercy. "God be merciful to me a sinner." Just as the first sign of life in the newborn babe is a cry, so the first sign of life in the soul that is being born again is a cry. Secondly, prayer becomes communion, the prayer that it set forth in the union between the branches and the vine. "He that abideth in me and I in him shall bear fruit, and shall ask what he will and it shall be done." The soul is conscious of the sap of his eternal life, rising in, filling it with the power and immanence of Christ. But there is a third kind of prayer to which I desire to lead you, the prayer which is rather the attitude of the heart before God, which may not show itself so much in direct supplication or intercession, right and necessary as those are, but in a kind of faculty by which the soul appreciates and appropriates its contact with the eternal, and draws that power down as a lightning conductor draws the swift flame —only in this case the soul that holds commerce with God draws down instantly, quietly, subtly, a mighty power that throbs through words and acts. This was apparent in our Lord's attitude that moment. He did not turn to the Father and ask that the tree might be withered, but there was the full reliance of his soul on God that was met by an instant response.

Oh, this is so wonderful, I do not know if my audience begins to appreciate what I mean. It does not take long for any scientific or practical electrician to relate a piece of electrical machinery with the unseen force. If you understand and obey the laws of that force, you do not have to supplicate and entreat it to help you; it is your captive directly you obey its laws. So when the soul is living in communion

with God it does not need to plead and agonize in order that there should be coöperation of God's power with its small action, but immediately and directly the soul derives from God the coöperating power by which it is made omnipotent.

Have faith; reckon on God. Be sure you are living according to God's mind and will, then count on God and dare to believe that in the moment of your need God the invisible will coöperate with you in the visible. There is a duality in all God's world, a mighty confederacy, a fellowship, a partnership, God and the man acting in unison. As two musical instruments may be so attuned that if you strike one the other resounds, so as the circumstances of your life draw the bow across the strings of your soul there will be an instant response from the mighty hand of God.

Many of you will remember that the words I speak of laid the foundation of the China Inland Mission. You know the story; how Hudson Taylor was walking that Sunday morning on the shore at Brighton. All inland China then lay under the pall of darkness; around the coast a few godly missionaries were at work, but inland it was almost completely unevangelized. Then he heard the voice of Christ saying, "Hudson Taylor, I am going to evangelize China, and if you like to walk with me I will do it through you." Instantly Hudson Taylor entered into covenant with God. He said, "I will walk with thee so long as thou dost illumine my soul; I reckon upon thee." He remembered these words of Christ, and he "reckoned on God," and he has told me that again and again they have been of inestimable and untold value to him. They were echoed by Paul from the Mamertine prison when he said to Timothy, "If we suffer, we shall also reign with him; if we believe on God he abideth faithful;" he cannot go back on himself.

Often one goes to God when one is face to face with some mighty mountain of difficulty or some barren fig-tree that needs to be removed, and one says, "Oh, God, I have no faith that this will be taken out of the path." You lie down before God and cry, "My faith is gone, I believe not." And then God answers your soul and says, "Mortal, your faith may have yielded to the pressure and gone out; you may have no more faith left; but I abide faithful, I cannot belie myself." How the Bible tells the story of the failure of Israel again and again, and Ezekiel says, "I wrought for my holy name's sake." Yes, mortal man or woman, how you have failed and failed and failed; but God works for his holy name's sake, for his character's sake; he must be faithful to himself, you can count on that absolutely.

Reckon on God, grip God's faithfulness, hold him fast as Jacob held the angel when he said, "I will not let thee go;" say to God, "My faith no longer has a leg to stand on, I limp, I go lame, but I throw both my arms around thee and I will not let thee go." Cling to God's fidelity to himself and to you.

Then lastly the Lord said, "whensoever." That means that when you kneel to pray your character to man must be equal to your faith in God. When you pray "forgive" you will not be able to grip God's fidelity unless you are faithful to man or woman or child. If there is anger or hatred or jealousy in your heart you at once lose your power over the eternal. You must obey the laws of nature before nature will serve you; and you must obey the law of love before God Almighty will do your bidding. But when once you are living a life open toward God on the one hand as the landscape is open to the kiss of the sunshine, and a life of love towards your neighbor, then you can ask what you will and it will be done to you. Oh, if there be any unkindness, any ill feeling towards others, I pray you in the light of God's presence to-day, put it away. You cannot help being tempted, you cannot help the suspicion, or the disinclination to be kindly that confronts you; these things rise like the mists and exhalations rise from the valley; but you must turn away from them, you must not entertain them, you must put them on the cross where Jesus died and go forth to live the radiant life of perfect love towards men and perfect faith towards God. And remember that every step up towards the mountain top of obedience and self-denial is bringing you to the region where all of a sudden the meaning of the past will break upon your soul and you will see the purpose of all your tears and be rewarded for all your patient, faithful, plodding service.

Our Father, many of us are plodding up through the night; many of us are taking difficult steps upward and forward on the mountain of character. We thank thee that every such step will be rewarded. We thank thee that not one of us can ever plod upward fighting the great fight without coming nearer to that shining table-land where thou art seen, and to the attaining of that power of God of which we have been speaking to-day. Oh, cleanse our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and perfectly love our fellow-man, and so, being in perfect love, we may have perfect faith; and at thy word and our word combined may mountains be removed, may barren fig-trees wither, may the progress of thy church be unimpeded, and may we see thy kingdom come and the will of God done. Let this be one of the great days of our lives, and may the

power of the Holy Spirit uplift our souls to the very bosom of God. We ask it in the name and for the sake of Jesus our Lord.

Fourth Address: Saturday Morning

[This address of Mr. Meyer's was a resurrection message delivered at the service held in memory of Mrs. W. N. Hartshorn, and will be found on pages 377-383.]

Fifth Address: Monday Morning

Acts 19: 15

I am going to speak to you to-day about an incident the culmination of which is recorded in the nineteenth chapter of the Acts of the Apostles, at the fifteenth verse: "Jesus I know, and Paul I know; but who are ye?"

We must understand the incidents that led up to this startling word. Paul had been traveling through the table-land of Asia Minor and had come down through the mountain passes to the great seaport of Ephesus. He had taken some interest to discover the little handful of Christians that were in that mighty city; the Greek word indicates that he took a good deal of time and thought to discover where they gathered, and finally he found twelve. I suppose they met in some upper room of some disused factory; and coming to these men he said: "You men are few in number, but if only you have the Holy Ghost with you you may shake this whole city; you may even overturn the great temple of Diana; and the whole of Asia Minor may be filled with the knowledge of Christ." And these twelve simple men looked up into his face with absolute bewilderment. "Do you think that we, so few in number, and obscure and weak, are going to overturn this mighty temple with its worship and its priesthood and its influence?" He answered: "It is quite certain that you may, but you must receive the power of the Holy Ghost that comes from the risen Christ. *You* cannot do it, but *he* can; he is the Prince of the kings of the earth; all power is given to him in heaven and upon earth, and with the power of the Spirit you may overturn this mighty system." And as soon as he spoke to them about the power of the Holy Spirit in the heart and as the spring of a holy life, they said, "Let us have this

mighty power of God," and they opened their hearts and received the Spirit—as you may to-day if you will.

For I think if we could lay aside a good deal of our routine work and spend some hours together waiting upon God we also might know that great vision. And they, suddenly catching his thought, received the Spirit, and he companied with them three months.

Paul taught the Jews in the synagogue, and when they refused his teaching, after giving them the opportunity to receive it, he said, "I am not going to sow my seed on a rock." He therefore took a neighboring schoolhouse which was used by a rhetorician for the teaching of eloquence during the day, one Tyrranus, and in this school during the evenings and other times he began to hold meetings that lasted for two years. And by the end of two years from the time he first started, these twelve men doing the praying and Paul doing the talking, and the Spirit doing the working, the whole of Asia Minor had heard the Word. When they came to the great festivals they would say to one another, "Whatever you do, don't leave Ephesus without finding out that school and hearing that wonderful message."

And as they came under the influence of Paul they surrendered their worship of Diana and turned to Jesus. So much so that the sales of the golden effigy of Diana, which was sold at the doors of the great temple for people to carry away as charms and give to their children to keep them from the evil eye, so fell off that there came a strike among the goldsmiths, and they said, "We cannot make a living as long as that Paul goes on preaching." And you may depend on it, men and women, that if you and I really sought for and received that same power, two years would be enough in many a great city overshadowed by paganism to shake the very foundations of the temples of evil. And then the miracles burst out, the power of God showed itself, and wherever you have the power of God show itself the power of the devil will also show itself; wherever the power of God manifests itself there it seems the devil concentrates his power in opposition: and if the devil is not doing much in your neighborhood it shows that God is not doing much, through some impotence of your faith.

So evil spirits began to work in the hearts and bodies of men. Paul was able to master them. Some exorcists—men who have still their followers amongst us, crystal gazers, spiritualists, a number of people in our own civilization just following the same track—they, seeing that the name of Jesus was potent, and wanting to get money by their power in exorcism, laid aside their ordinary charms and incantations, and these seven or eight men who were the sons of Sceva, a Jew, who

had no moral principle, no care for anything but their pockets, began to call over these possessed people the name of Jesus. But this was what the devil himself could not stand. The Greek words are very interesting. He said, "I recognize Jesus Christ;" then he used another Greek word for Paul, saying, "I can understand Paul." That is, "I, if I were not a demon, could understand and obey the mighty spell of Christ under which Paul has come; I understand Paul, I do not like it but I understand it. Jesus I recognize, Paul I understand, and if I were not a devil I would do as he does. But *you,* you do not amount to anything! I do not count you as anything at all; you are the small dust of the balance."

Now it is an awful thing in your life and mine when the devil ceases to respect us. The devil has some respect left; he can respect a strong man, he can respect a pure woman, he can respect and understand those who live for nothing else than the gospel of Jesus. But directly a man turns aside from that he says, "You do not count either one way or the other, you are nothing, I can afford to ignore you."

How many men and women are there in this place whom the devil absolutely ignores? He says, "That woman can hold a Bible class if she likes, I am not going to interfere; she doesn't hurt me in any way." I wonder how many men there are here of whom the devil says, "They can go to a heathen land, they can draw their salary and stop there, they do not bother me at all. There is no need to raise opposition or persecution against them or their work; I can afford to ignore it." That is the question you and I have to solve: "Do I count?"

So we can understand what the devil meant when he said, "Jesus I know, and Paul I know." Of course, the demons recognized Jesus, though he was in the disguise of humanity for a brief time. The evil spirits had watched Jesus in his birth, his early life, they watched him narrowly when he went down to the anointing of the Holy Ghost in Jordan; they beheld him as he went back into the mount of temptation, the still air of the wilderness was filled with evil spirits as well as with legions of angels as the great duel took place between the Master of Hell and the Master of Life. They watched the life of Christ as it emerged in Galilee, and as again and again he bade the spirits go forth.

You remember how, in the synagogue at Capernaum, the evil spirit in the poor possessed man cried out, "I know thee"—a most remarkable confession—"I know thee who thou art, the holy one of God." And all through Christ's life they fled before him, though there was a

legion in one single breast. They gathered around his cross and beheld him die, and they knew that his death meant the overthrow of their kingdom. And they knew him when he arose from the dead, in spite of all that their master could do to keep him back. They knew that the serpent's head was bruised and the power of death was broken; and as he passed upwards to glory we are told that he trod upon the hosts of evil. And I speak here to any young man or young woman whose life is haunted by the devil, that the one thing that is going to help them in many a dark hour is to murmur sweetly and softly in faith the name of JESUS. "Jesus I know," yes, my friends, and if you will refer constantly to Jesus, his name is known in hell, and to speak it sends a tremor through the hosts of darkness and they give back.

And they knew Paul, too. They held Paul once in their hand, and then they were there on the road to Damascus and saw how Jesus took that chief captain to make him a leader in the hosts of light. It startled them. And they had watched Paul—Paul was not without his mistakes, his sins; Paul was not a perfect man any more than you or I. When he and Barnabas fell out over Mark there was a clear indication that the old nature was strongly entrenched. But the devil knew, too, the integrity and nobility and purity of Paul's character.

The devil does not expect you and me to be perfect, but he does expect us to be animated by untiring loyalty, a selfless loyalty to the glory of our Lord. "But who are ye?" "I do not understand some of you," the devil says. I understand Paul, because he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord; he did not merely talk about Christ, he *lived* him. He always lived in front of his preaching; instead of saying more about Jesus than he lived, he was always talking about the peace that passeth understanding, the joy that there were no words to express, the love of God that passeth knowledge. The devil respected Paul because Paul had a reserve. Many of us put all we have in the front window, and when you have seen the front window you have seen all.

The devil comes to us to-day and says, "You profess to be redeemed by the blood of Christ, but you are stinting and meagre in the return you make. You sing 'Love so amazing, so divine, demands my soul, my life, my all,' and then you keep back part of the price. You say, 'If ever I loved thee, my Jesus, 'tis now,' when you take care to keep the best seat and see that you yourself are well served, whatever happens to other people." The devil cannot understand the hiatus, the chasm, between what we profess and what we really are.

Now do you not think that to-day there ought to be the beginning of a life in us in which there shall be most absolute sincerity? Many of us, if God held the looking glass up to us, would be quite horrified to think that this is what we really are. We have allowed things to have a place in our life which are absolutely inconsistent with our profession. Many of us excuse ourselves by saying these things are human. We are all conscious of an upsurging through our souls of a constant rush of selfish thoughts, proud, jealous thoughts, unclean thoughts, and we constantly excuse ourselves by saying, "These things are human; I have inherited them, I cannot help them." We permit the sewage to come up from the drain and force itself into our living room, and we say, "It is natural, we cannot help it." Would it not be well for us before we leave this place to get quietly down to the very root fact of our life and say, "From this time my yea shall be yea and my nay nay, and I am going to be absolutely sincere and pure." In your private closet, in your heart of hearts, I hope you are going to search your soul as before the loving eye of your Master, and so live that even the devil may learn to respect your character.

Oh, Heavenly Father we are very conscious that we have been often playing a double part; we have been using the name of Jesus as these men did, yet our heart has been far from thee; we have told the devil to go out from other men in the name of Christ, but we have not yet allowed Christ to exorcise the devil in us. We confess that we have not been sincere, true to our knowledge; that there has been disparity between what people thought we were and what we allowed ourselves to be. Oh, Lord forgive this! Let the precious blood of Christ now cleanse us free of sin, and put away the double dealing of our life. And do thou search us with thy pure light through and through, that we may be pure and holy before God. And grant that thy Spirit may so indwell us that we may be kept true to Jesus, and that the power of our lives may tell upon the dominion of darkness. May we count, not because we are good, but because Christ Jesus is living in us, and the Holy Spirit resting upon us. If up to now we have been like base coin, mint us over again, take away the base alloy, make us pure metal, and grant that from this day the very devil may be able to understand the sincerity and purity of our character. We are not able to do this; we are poor and weak; but oh, search us and fill us with thy Holy Spirit. We ask it in the name and for the sake of Jesus our Lord.

Sixth Address: Tuesday Morning

HEBREWS 13: 18-21

Conscience is what a man knows of himself. You have to live with yourself. Happy is the man who can live with his conscience without reproach. We have the beautiful word, "good with a touch of beauty in it;" "a beautiful conscience in all things—willing to conduct ourselves beautifully." The apostle is very fond of that expression "kalos:" a beautiful life, a life that shines.

"Through the blood of the eternal covenant." Let me stay for a moment on that word eternal. It is not everlasting—people are always taking eternal and everlasting as being the same. They are not; everlasting signifies duration; eternal is that which has the quality of the divine in it, of the eternal life. It is important that you should always keep that distinction in mind. I suppose the eternal is everlasting, but the everlasting is not necessarily eternal. Eternal is the quality of life, eternal life is the life of God. "Through the blood of the eternal covenant our Lord Jesus Christ make you perfect."

I am coming back to that presently, but I want you to notice the word "make you perfect." That suggests the setting of the joint. If I were to slip on the ice I might put my shoulder out of joint, and my arm would hang powerless by my side; my arm would still be in my body, but it would be useless. But suppose the surgeon came and gave my arm a sudden jerk and put my shoulder in, then my arm could begin to respond to my will. Now the word *katartizo,* often used in the Greek Testament, means adjust, put in joint. "May the God of peace put you in joint"—and, of course, when you are in joint with Jesus Christ, he works in and through you for the doing of his will—"working in you that which is well-pleasing in his sight, through Jesus Christ." I should think at a time and in a convention like this the one thing that everyone needs is to be quite sure that he is in joint with Christ. If you are in joint with Jesus Christ, God can do anything he likes through you. But there are a great many Christians who are in Christ, but not in joint with Christ; therefore he cannot effect through them what he desires to effect. "Working in us that which is well-pleasing in his sight." That is the word used of Enoch, of whom it is said he walked with and pleased God. You cannot please God by yourselves, but if you are in joint with Christ God will work in you to make you well-pleasing in his sight, through Jesus Christ, to whom be glory unto the aeons of the aeons.

I have lately been taking a very different ground in preaching about

Jesus from what I used to. I used to go around with my hat and ask for ha-'pence, as we say in England. I put the claims of Jesus too low, and said to men, "Won't you do it?" Now I say, "He is a great king; you had better do it." I speak a great deal in the open air in Hyde Park and Regent's Park on Sunday afternoons, and all around are these people who are talking against Christ, and I do not think it is my duty to put the claims of Christ too low; he is the Prince of the Kings of the earth, and it is to a man's peril if he does not give him glory.

You will notice that this passage brings out the characteristic thought of this Epistle, the contrast with the old Hebrew ritual. The culmination of the Hebrew ritual was in the high priest, and the culmination of the Christian economy is in the high priesthood of Jesus Christ. But the interesting matter in the epistle to the Hebrews is the constant reiteration of the word "he ever liveth." Those of you who will take the trouble will, I believe, discover that those words are used thirteen times in one form or another in this epistle. It is therefore not only the epistle of the high priesthood of our Lord, but of the eternal priesthood of the ever-living Christ. It rings like a refrain through the mighty oratorio.

Now the greatest act in the old Levitical economy was on the Day of Atonement, when the high priest, clad in simple white and carrying the blood in his hand, entered through the veil to stand as the representative of the people in the Holy of Holies. And through that day and constantly the high priest under the Levitical economy was dealing with blood and death. The contrast between him and Jesus Christ, who is a priest after the order of Melchisedek, is that the high priesthood of Jesus Christ is one of life, life eternal, life on the other side of death.

Now it appears to me that Luther and the great reformers of his time were always dealing with the high priesthood of Christ after the order of Aaron. And mind you, until the end of all things we shall ever need to come back to the blood of the atonement by which Jesus Christ put away the sin of the world, and however high you build up heavenward you are always resting on the foundation of the finished work of propitiation for mankind upon the cross. But you must not stay there. I know many church people who never get beyond the garden of Gethsemane, or the cross where Jesus said, "It is finished," or the grave where Jesus lay. Therefore there is a sadness and gloominess in their life which is depressing, and which deprives them of the leaping joy of true godliness. And this epistle was written to

show that while it is quite true that Jesus is a high priest after the order of Aaron, yet he is also and beyond that a high priest after the order of Melchisedek. And this was the truth that Zinzendorf laid hold of and taught through the Moravian church; it is the truth which Wesley learned from him and which lay at the root of the Methodist church; and this, too, is the doctrine which is so often associated with these new movements, like Keswick, in which the Christian attention is taken from the garden and the cross and fixed upon the Easter morning and the open grave, and Jesus comes as the high priest who accompanies the march of the church and who is always the source of eternal life for every soul that is linked to him. So, my friends, it is not enough for you to rest upon the finished work of Christ on the cross, but you must abide in him by a living union every instant.

The soul is central between two worlds. There is the lower world of the physical universe, with which the soul communicates through the body. But just as the soul is linked by the body to the earth, so it is linked by the spirit—which is the duplicate in ethereal mould of the body, which is corporeal and physical—to the eternal world of God and the saints and the blessed life beyond the veil, and above all to Jesus Christ, in whom God Almighty has deposited his eternal life. The life of God is so rare that it is like the mountain air, you could hardly breathe it, it is so divine, so spiritual; therefore God Almighty has deposited his own life in the transfigured human nature of Jesus, so that it might be brought within the reach of our capacity. So Jesus is standing there, diluting the life of God, if I may put it so, so that it may pour into him and become accessible to us. And just as the body is always receiving from the earth its sustenance, water for its thirst and food for its hunger, beauty for its eye, music for its ear, so for every organ in the body downward there is one in the spirit upward; the spirit also has eye and ear and nostrils, the quick detection of right and wrong by the scent of it. The spirit is towards the eternal life of God what the body is towards the life of nature. And the trouble with most of us is that our aunts and uncles and mother and grandmother and everybody is teaching the little soul how to use the body downward, and so few teach us how to use the spirit upward. We have gymnasiums and masters of the art of gymnastics—there is a man whose name is on all our walls, Sandow, who is always teaching people how to use the muscles of their bodies. Oh, my friends, God has to take some of us into the gymnasium of pain and sorrow and bereavement in order that our spirit may develop its powers and become able to apply itself to the eternal.

And I think that is one of the most important things for people to understand, the increase of the spirit's affinity towards the spiritual world, the medium of which between God and our spirits is Jesus Christ. And that is the reason why spiritual men are so constantly led to forego things which are perfectly right and natural in themselves, bodily luxuries, physical pleasure, things which are not wrong in themselves, and which are right to the people of the world but are not right to us, because we have only got a certain amount of energy, and if the soul dissipates its energy upon the passing things of the physical life it has so much less energy to bear upwards towards God and receive his fullness. Now I want to urge you that during the coming winter you read again and again and again this epistle to the Hebrews. It cannot be understood from a mere superficial and cursory reading, but if you will take what I am now talking about, that God has brought again from the dead the Lord Jesus Christ, and he is the Prince of Life, and use your spirit of wonder—I have pored over it for hours and it seems always more wonderful—that he is made a priest not after the law of a carnal commandment but after the energy of an indissoluble life—that is what you and I want, and that is communicated to the spirit through Christ.

Let us pass from that and notice the special image that was before this man as he wrote. He lays aside for the moment the idea of the priest and introduces the word Shepherd—"the shepherd of the sheep." He says God has brought from the dead our Lord Jesus Christ, the great shepherd of the flock. This is the picture. It is early morning; here are two hills covered with verdure. The sheep and the shepherd are descending at dawn through the grass wet with dew, as all the dewdrops sparkle in the glorious morning light, and are coming down the mountain side towards the brook that runs swiftly at the foot and between the hills. And the shepherd precedes the flock as he leads them down; he is the first to cross the waters of the brook; and then he begins slowly to pass up on the other side. And the larger part of the flock has passed through the brook and is going up the hill on the other side; and the rest of the flock is still coming down on this side, you cannot tell how long the train is. The brook is death. In the morning the shepherd began the descent with the blessed ones of the early church, and he passed the brook, and they have passed with him and are passing up on the other side of the hill. And we are coming down this side. There is only that little brook between the two sides of the flock. A good many whom you love have just gone over the water and are going up the other side,

but you can call across the valley to each other, it is within cry of the voice. There is the great shepherd with his flock; oh, brothers and sisters, remember that the beloved dead are part of the flock, that they are followin the Lamb whithersoever he goeth, and we are following in the same train, one flock, one shepherd.

The English translators of the King James version introduced their theology and ecclesiastical ideas into that translation. I am sorry to say they make Jesus say in the tenth chapter of John, "There shall be one fold and one shepherd." The Lord Jesus never said "there shall be one fold;" he said, "there shall be one flock." There are a great many folds, Baptist fold, Methodist fold, all sorts of folds, but the Lord Jesus sees no division, it is all one flock to him, and at a time like this we have left all our folds behind us—we have almost forgotten what brand was printed on us last. The wool is growing so thick that we can scarcely see where we were branded. You will have to go back home next Sunday and get the mark branded on again. But there is just one flock, remember that. And as you grow older you care less and less about the fold and a great deal more about the flock. A man comes to me and says, "I am a Baptist," or "a Methodist," it matters nothing to me. Only touch the life of God, that is all that matters. And if these men do not acknowledge me down here, the first thing they would do when they get to heaven will be to come and apologize to me.

But I have to hasten on. "The blood of the eternal covenant." The stress is on the word eternal, in contrast with the transitory four-hundred-year old covenant of the Jewish law. You understand the difference between a promise and a covenant. In a promise I tell another that I will do so and so for him or her. But in a covenant there is an understanding that if I do this for him or her, they on their side are to do something towards me. It is a mutual agreement, as in taking a house the landlord enters into a covenant with the tenant. Another thing about a covenant, there is an outward sign of it to which each party refers as the emblem of the agreement made. Now there are many covenants in the Bible; there is the covenant between God and the Jews, a covenant which I do not think is broken: I think God is going to bring the Jews back to their own land. That is promised to the Jews on certain conditions which they have not kept, and therefore the fulfilment is delayed; and the sign of that covenant, of course, is circumcision. But those old covenants had not the element of permanence in them; this is the eternal covenant. And if you want to know what the

eternal covenant is you will find it set out in Hebrews 8, where it is said, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. . .their sins and their iniquities will I remember no more." That is the eternal covenant under which you and I are living. One of my Bibles is almost black on that covenant, because I keep going back to God on that covenant. There is one line especially, "their sins and their iniquities will I remember no more." A hundred times in my life I have had to put my finger on that item and have said to God, "You have got to forget my sin." I cannot forget it, it is burnt into my memory, but I hold God to what he has said there. So that five minutes after I have failed and have confessed, confessed to God, confessed to my brother, I go to God and say, "You are just the same to me as you were an hour ago, because you have forgotten what happened five minutes ago."

And this is the covenant Jesus spoke about at the Last Supper, as he said, "This is my blood of the covenant." You will find in the Bible that in the old times the covenant was always ratified with blood. So men now to make a blood covenant will open their veins and exchange blood, the Syrian, Arab, and others. So in the death of Jesus Christ, God and man exchanged blood, and by the blood of that propitiation God bound himself to man. And when I take the Lord's Supper, when I put the wine to my mouth I say, "My God, I drink this wine which is the emblem of the blood of Christ, and I pledge thee to keep thy covenant." The Lord's Supper is, so to speak, reminding God that we hold him to his covenant. Therefore the Lord's Supper is a means of constant grace to the soul, because instead of your trying to work yourself up into a frame of mind, which is often an unreal effort after which there is a relapse, and you come down into a lower state than you were in before,—instead of that you quietly say to God, "My God, you drink this cup on your side and I will drink it on mine," and that is the mutual ratification of the eternal covenant.

"But," you will say to me, "didn't you say just now that a covenant is a promise of one to another, but on a condition, and with a sign?" Yes, the eternal covenant is the promise of God, the sign is the blood or the wine of the Lord's Supper. But what is the condition for us? The Jews often made vows and failed; shall we not fail also? No, this is the beauty of it; the covenant is not made between God and you directly, the covenant is made between the Father and the great Shepherd of the sheep, who is responsible for all his flock. If the

covenant was made between God and me directly I am sure it would not last long. But it is made with Jesus on my behalf, and he stands responsible for all who trust him. The great shepherd represents the flock. If I am in Jesus, Jesus stands for me. Jesus fulfils for me what I cannot fulfil for myself, and then by his Holy Spirit in my heart he teaches me to fulfil it out of grace, and not of law. That is the basis upon which the soul securely rests. My fulfilment is not a condition of my receiving the blessing; I receive the blessing in him, and then I come running after by the grace of the Holy Spirit to do as well as I can. I do not know if you understand that; it may be I am talking a little ahead of the experience of some of you, but these are the things you will have to learn if you want solid peace and strength in your life.

The God of peace, who brought out of the dead the Lord Jesus Christ the shepherd of the flock, with whom he has entered into covenant for the flock, make you perfect. I have dealt with that: put you in joint. I said sometimes the surgeon in doing that gives you a great jerk; those who have had a dislocated shoulder know there is a jerk to put it into joint. Now, it may be necessary that you should have a shake of some sort, but if so, it is because you force God to it. If you will let God do his own way he is a God of peace; do not be afraid of God. No woman's step, when her child is sleeping, is softer than God's; no woman's hand, when there is a sick husband for her to tend, is softer than God's. He does not want to do anything severe in your life; if he does anything that seems to hurt you it is because you have been obdurate and awkward. He is a God of peace, he does things gently, works his will so softly, lovingly, tenderly. He sees that the morning breaks so gently over the hills that the light does not hurt the infant's eye. His overblown roses fall on the grass so gently that they light upon the blade of grass without bending it. You may open your heart to God and he will do what has to be done, if you are true to him, as the God of Peace. And then he will work through you to will and to do.

And mind this: in the morning when you wake up—I know it was so with me at least—I always used to say, "My God, I am going to do this, and this, and this to-day, and I want you to help me." I remember Hudson Taylor saying to me once, "If I had a gardener, and in the early morning my gardener came to me and said, 'Mr. Taylor, I am going to do this, and this, to-day and I want you to help me do it,' I should say, 'You misunderstand, it is I who am to give the directions, not you.'" It is for you as God's servant to go to him and

say, "What wouldst thou have me to do, Lord?" And that makes life so much easier. Say to Jesus, "Lord, you have some great business to-day, let me run alongside of you and carry the spade or rake, or wheel the barrow for you, or help in some way." You are not the director of your life; Jesus Christ is the director. He has a great deal of work to be done, and he wants to do it through some one. Look at the wealth of life here, this mass of people, yet it is largely inoperative because you have not learned what I am now saying. God would do wonderful things through you if you would let him, but you are always saying, "God, you must not go too fast, and you must not do this or that," and you thwart him. If you would but let him have a chance.

You American brothers and sisters all know Wilbur Chapman, you know his life is a mighty life, one of the greatest being lived in the world to-day. I say this quite humbly, not as a matter to boast of, but it is an interesting thing. There was a time in his life when he was so disheartened that he thought of resigning his ministry and going back to be a clerk or merchant. I do not think I am exaggerating, I believe on that Monday morning he had written his letter of resignation to his board of trustees. Just then his servant brought in the New York *Tribune,* which used then to contain reports of the sermons at Northfield, and in that paper there was a sentence which I had uttered, in which I said that it did not so much matter what we did for God, but it mattered a great deal what God did through us. He threw the paper down and said, "I see it; I have been trying to work for God, now I am going to let God have a chance." And he knelt down and said, "God, here is my life, work through it." He got up and tore up the letter, and never thought of resigning any more. He gave his life to God, and God has worked through him for the conversion of tens of thousands of souls. Now, if at the end of this convention nothing else happens to you than this, that you go to God and say, "God, I am not much good, but I want you to work through my life for your own purpose," then you will touch bottom, then you will begin.

Oh, blessed God, we thank thee for these holy hours that we have spent together. Now we are going to part, so far as this world in its outward appearance goes. But we thank thee that we are all of the one flock, all following Jesus down the hill to join the beloved on the other side. Oh, great Shepherd of the sheep, may we follow thee. And may the blood of the everlasting covenant be sweet to us. And may we realize that we are bound to God by an eternal bond. We

thank thee for that covenant, on the great provisions of which we rest our souls. And now we pray thee put us all in joint, take these awkward souls of ours and make them all to be in joint with thee. May thy will and ours touch in eternal union. Then work through our lives thy will and thy work, for the glory of Jesus. We ask it in the name and for the sake of Jesus Christ our Lord.

The Closing Message: Tuesday Night

"I beheld a great multitude, of all nations and kindreds and peoples and tongues, standing before the Lamb. They said, 'Salvation to our God and to the Lamb.'" This is a great multitude, and we are of all peoples and nations and languages. We are gathered in the presence of our Lord. Our meeting place to-night is not a church, nor a creed, nor a cause; the centre around which we are gathered is Jesus Christ. These flags remind us that he is the Prince of the kings of the earth. Our various tongues remind us that, though we speak many languages, our hearts are one in him. I therefore desire that every person in this place rise and repeat John 3:16 in his or her own language.

When we meet like this in Christ there come to meet us on the other side a great company of redeemed spirits; I hear them saying, "Worthy is the Lamb to receive power and riches and wisdom and strength and honor and glory and blessing." We have been asking many things through Jesus; now before we part I want this great audience to give Jesus something. Some of you could give your riches; some of these young men and women can give their lives in missionary lands; some of you are men of honor in your respective lands and can lay the wreath of your honors at the feet of Jesus. I call upon those who have the power of music and song and art and literature to bring those and lay them at the feet of Jesus; I call upon those who have had the culture of this great age, and those who have had no such advantages, that they shall join together in giving their love and prayer and sympathy. Everyone has an alabaster box full of sweet ointment, everyone has something which is joyous and best and sweet; I call upon you now to give that to Jesus. Let everyone bring something and lay it on the altar of his Cross. And when you lay your best at his feet he will say, "Do you love me, then feed my lambs." Then we pass out into the great dark world that lies in sin, to be light-bearers to mankind.

There are, therefore, three things that I want you to rise and say with me. The first is, "My Saviour, I love thee, and I give thee my life."

The second is, "Jesus, put into my heart love for thy children, and help me to help them."

The third is, "Lord Jesus, may I help thee to bring the world to thy feet."

Is there anything in your heart or life which is incompatible with those three things? If there is, put it away; let this be the beginning of a new life, a life of consecration to Christ, a life in which the Holy Spirit shall enter into you and be the life of Christ in you. The world does not want Christianity; it wants Jesus Christ back again in the lives of those who profess him.

We thank thee for the blessings of this past week. Bless our friends that we leave in Zurich; may our friendship be eternal for this great German people whose tongue we have spoken; may peace come and remain in Europe. Help us to make peace in all the world. Take care of our dear brothers and sisters who cross the ocean to their own country. Especially bless those who work in dark heathen lands. We pray for our brothers and sisters of the United States and for those of Great Britain. Hasten the coming of thy Kingdom; make the world ready for its King. Oh, King, make haste to come.

IN MEMORY OF MRS. W. N. HARTSHORN

[Saturday morning, July 12, a special memorial service for Mrs. Hartshorn was held, led by the president, Dr. George W. Bailey. Mrs. Hartshorn's death occurred at her summer home at Clifton, Massachusetts, on June 27, 1913, while the delegates were on their way to the convention.]

Hymn: "Nearer, my God, to thee."

DR. BAILEY: A dear and greatly beloved friend of Mrs. Hartshorn, the Rev. Carey Bonner, will lead us in prayer.

MR. BONNER: Our Father, we pray that the ladder may begin here with us and lead us to thee, and we pray that we may be enabled in this service to see God. We thank thee that we cannot hide from thy love, and we come to thee this morning, in what would otherwise be an hour of unmixed sorrow, with thankfulness in our hearts. We thank thee for the fellowship of heart with heart. We thank thee for human ties in which thou hast manifested thyself; we thank thee for human

Mr. and Mrs. W. N. Hartshorn

Mr. Hartshorn was Chairman of the Executive Committee of the International Sunday School Association from 1902-1911; Secretary World's Sunday School Association, 1905-1910; elected First Vice-President at Washington, 1910; Chairman Transportation Committee, World's Convention, 1889, 1898, 1907, 1913. The Zurich delegates sailing on the "Canopic" presented Mr. and Mrs. Hartshorn with a beautiful "Old Glory" emblem to float from the top of the flagpole at Clifton, Massachusetts, their summer home. Mrs. Hartshorn's death occurred at Clifton on June 27, 1913; the service at Zurich in her memory is given in the accompanying pages.

Delegates from the New England States

love; we thank thee for woman's life and love; and we bring to thee our thanks for that life so filled with sweetness and strength and purity. We bless thee for the love of husband and wife, so sacred, and we bless thee for this husband and wife, our friends whom thou hast given to us. And we bless thee that though thou hast called one a little nearer to thyself, they are still one with each other. We bless thee for the knowledge that though she has been called into the upper room she is still in the Father's house, and that we this morning are partakers of the Father's love. We pray for our beloved friend in his loneliness, that thou wilt reveal thyself to him; and through the sense that an earthly prop has been taken from him may there come the knowledge that underneath are the everlasting arms. May he rest in thee and be borne up in thy arms of love. The Lord be near him in all the days that are before him, and may there come to him even at this moment the sense of perfect peace and perfect comfort, because his mind is stayed on thee. Receive our gratitude and hear our prayers, O God, in the name of our Saviour.

The Rev. F. B. Meyer's Resurrection Message

I want to call your attention at this time to the incident contained in the eleventh chapter of the gospel according to St. John, and more especially the immortal words of Christ contained in the twenty-fifth verse. "Jesus said to her, I am the resurrection and the life, he that believeth on me, though he were dead—though he die—he shall live, and everyone who lives and believes into me shall not die."

Lazarus was dead. The furniture was reversed in the home he frequented in his earthly life, according to Hebrew custom, and the little chalêt on the slopes of Olivet was crowded with people who had come across from Jerusalem to comfort the sisters and bring them back if they could from their excessive devotion to the Man of Nazareth. And while the sun in its spring beauty was shining in the Syrian sky, and the whole land was carpeted with flowers, as this country is also in the spring—every sign of life outside—only desolation and sorrow were within. Lazarus had died in spite of all that Martha's housewifely care could do or Mary's devotion, and nothwithstanding also our Lord's assurance that this sickness would not be unto death. And amid all the other sources of human sorrow with which the hearts of these sisters were distracted, probably the keenest of all was the fact that Jesus seemed to have failed them. Never before had he failed in the most unutterable sympathy, there had never been a wish or a

look or request in that home which he had not endeavored to gratify; his presence had been the very sunshine in their sky. But that he had failed them, that his word had miscarried, that he had not hurried to their side, that all the house was filled with friends, but the best and most intimate friend was absent, this was the direst element of their woe.

Then Jesus came and stood outside the little village, and sent a message to the sorrowing sisters to apprise them that he was there. And instantly Martha hastened to meet him. And the remarkable thing was that Jesus Christ was going to discover in Martha a wealth of sympathy and of faith which gave him the pivot on which to rest his leverage of this dead brother. You would have thought that since Jesus Christ, both in his human life and ever since, must have the confederacy, the partnership, the fellowship of some kindred soul before he can perform his great and wonderful miracles, he would have chosen Mary, that in her sweet and loving sympathy he would have found an atmosphere in which to accomplish his great purpose. It may be borne in mind here that Jesus Christ is always seeking souls into partnership with whom he may enter and in fellowship with whom he may do his work in the world. Happy is it for any soul of man or woman that is called out of the busy throng of life and is honored by being chosen to be the accomplice and confederate of Christ. He does not want many souls, he can raise a whole continent with one Moffatt, one Livingstone, one Carey or Judson; but he always will have some soul in perfect sympathy with himself before he does his great world work of resurrection. The interesting thing is that he often chooses those of whom we had not expected it. That he should have chosen the contemplative Mary, who sat at his feet and drank in every word, would not have surprised us; but that he should have chosen Martha is altogether wonderful. He created in her, or discovered in her—you may take it which way you will—lying deep down beneath the busy housewifery of her nature, a mighty spring of faith and spirituality to which his own heart was akin. And I speak to people here who have thought too little of their faculty, who have thought that they were only fit to be givers, or administrators. It may be that in these very men and women that are facing me to-day Jesus is discovering what they never thought they possessed, an affinity with himself, which, if only they will allow him to use it, will become a mighty faith that shall help him in the raising of a dead tribe, or a dead church, or a dead continent.

You will notice that the first thing Jesus did was to excite hope in

her by saying that her brother should rise again; and instantly he had to correct three mistakes she made.

The first mistake was that she thought Jesus Christ could arrest disease but could not recover from death. She said, "If thou hadst been here, thou hast power, my brother would not have died; but now he is dead, I have no hope that thou canst help us." She believed in the power of Christ with limitation: she believed that he could blow again into the fire that had died down to a spark and cause it to burn brightly again; but she had no belief that he could ignite again the spark in the dead body that some four days previously had been carried to the cave in the garden. Everyone here has to learn that the power of Christ is limited by nothing except our unbelief: that the illimitable power of Christ is not sufficient merely to rekindle the spark, but to cause the spark to originate and create the potency of life.

Her second mistake was that she postponed the resurrection to the future. We always think of deity on the horizon of the past or the horizon of the future: heaven touches earth only east and west, but it is far above our heads in the present hour. "At the last day my brother shall rise." On the horizon, where heaven and earth shall meet in the far distant future, he shall rise, but he cannot rise now. And Jesus said, "Woman, live in the present tense, live in the 'now' of God: God has no past, no future, he is the 'I am.' I am the resurrection and the life. You need not wait for some far distant day when you again shall hear your brother's voice or look into his face, but here and now at this hour, if you dare to believe it, the eternal is waiting to reveal itself." Men and women, I pray you live in Jesus Christ's present tense. I AM the resurrection, I AM the life, I AM the light of the world, I AM the shepherd of souls. Always ringing through his life there is the present tense of deity.

Then, thirdly, she thought this resurrection would come automatically, that just as death came apparently automatically, so the resurrection would come by natural law. But Jesus said, "Woman, understand that all the power of life and resurrection in the world is now committed to me. I am its storage, the dynamo that God Almighty has filled with ever-new-making power, and from me are going forth always streams of eternal spring. There is never a spring that carpets the world with flowers, there is never the spring of a new generation, never a renaissance, never a reformation, never a revival, never a new birth of the souls of men, either in the aggregate or the individual, the spring of which is not in him who was, and is, and is to come. "I am the resurrection and the life."

And those three great thoughts broke upon that heart: because Jesus Christ always wants to give us larger and truer intellectual conceptions that the heart may come up and attain some new ideal. Keep your minds open to Christ, plod up step by step the steep hill of patient industry, and then some day when you least expect it the result of your tears and prayers and toils and patience will burst upon you, and you will turn the corner and the whole landscape, to the farthest ocean, will lie before your eyes. So it was with Martha, all her housewifely care and her diligent patience in the home led up to this landscape prospect that burst upon her view when Jesus stood by her side. Oh you who are toiling through darkness, you who are engaged in the busy cares of daily life, you women who have to be content to be obscure that your husbands may busy themselves in the world's work, dare to believe that in all this you are climbing, until one day that view will break upon your souls.

These great words of our Lord about himself come to us again, as John stood upon the isle of Patmos. Above the breaking of the waves and above the cry of the wild sea birds I hear His voice saying, then and now, "I am he that liveth and was dead, I am alive, the Living One forever more, and I have the keys of death and of hades."

So these two great affirmations follow. First he said, If a man believes in me, though he die—and the Greek word indicates that death is not a condition, but a transition, a sudden act that flashes in a moment and is done—if a man dies it is but a momentary experience, and then he lives." "If a man has died he shall live." Martha thought of those who had died as being in some semi-conscious condition, confined by a jailer in the dark cells of the life of the underworld But Jesus said to her, "When men die, as we call it, they do not stop dead, they live." They are as instinct with vitality the moment after death as the moment before, or far more indeed. If you are traveling in an express train and go to the end of the train, and standing on the platform, take off your great-coat and drop it on the line, the moment before dropping it you would be living with intense vitality, and the moment after you dropped the coat on the metals you should be still living as before, the only difference being that you had dropped your coat. And death is no more than the dropping of the coat of our mortality. It is the flash of the express train under the slight suspension bridge that casts a momentary shadow as the train rushes past; or just as in Venice the archway across the water led from the palace to the prison, so death is only the archway—or no, it is slighter, it takes but a step from the prison to the palace, the eternal palace of

life. We say of a man that he is dead, but the angels say that he is born. Just as birth is the emergence of the cramped being into the fuller life of the wider sphere, so death is the birth of the soul into its eternal and immense heritage. We say he is dead; the angels say the soul has emerged into life.

And as we think to-day, not altogether sadly, of a soul that all of us who knew her loved, one who in her small cramped body suffered constant pain, what a moment it must have been for her when the bird broke from the cage, when the prisoner burst from the shackles, when the soul long confined was able to spread itself and to realize itself in some ethereal body, a fit vehicle for that pure and holy spirit, to realize all that to be the sons of God means! Jesus said those that die don't stop dead, they live. And I believe, and you believe, let the theologians say what they will and the creeds speak as they may, that on the other side of the very thin veil which even now is palpitating with the breath of the eternal, just behind the thin veil of mortality, those whom we have loved are waiting for us, are loving us as intensely as ever they did. Because love is life and life is love, they must be loving as intensely as ever. I do not believe they forget us for a moment, but love us more tenderly than ever. And I believe also that just as Mary recognized Jesus' voice when, in the garden, he said "Mary," so we shall hear again the voices that we loved. The one thing that recalls personalities to us is the voice. We often forget the physiognomy, but when we listen to a voice that speaks to us from the long past we say "I recognize your voice," and when Jesus came back and met Mary, she did not distinguish at first his radiant glory and personality, but when he said "Mary" she remembered the intonations of that voice. We shall hear and speak again; we shall hear the voice that taught us the name of Jesus, our mother's: we shall listen again to the voice that guided us when we were tempted to make a mistake in life, our father's: we shall hear again the voice of that strong, sweet man or woman who was so dear to us in those far-away times: we shall recognize them and be with them again. And I think that when Jesus sends the angels to minister to us in his great love for us he often commissions some soul, our twin soul on earth, to do an angel's service in coming to help us in our hour of need. It may be she is nearer to us now than we think, nearer to us in a sense than her husband is. She is living, she is loving, she is caring, she is thinking, and it may be permitted for her (only under His permission, and not because we have any warrant by our own will to bring her), by His permission it may be she is with us in this great assembly.

And just that other affirmation I stay to notice as I close. "He that believeth on me, though he had died he does not stop dead but lives, and he that lives and believes in me shall never die." Of course, that means, really and literally, that Jesus Christ has taken the sting out of death, that he has taken out of death everything that made it death, that the sting of death was sin, and Jesus has taken the sting from the serpent and it is no longer noxious. But does it not mean more than that, my friends? Do not those sweet and holy lives that we have known live forever? There is not one pulse in this hand that does not excite tremors in the surrounding atmosphere and ether which will vibrate to the farthest limits of immensity, and break in waves upon the shores of eternity. And if the vibrations in this mortal hand can do that, is it not equally sure that every holy thought, every pulse of a true heart, every action for the salvation and uplift of men, causes a vibrating throb to thrill through the eternity of God for evermore?

There are some hearts and lives that are especially dynamic, there are some whose touch, whose voice, whose words seem to partake of the essence of deity. It was remarkably so with that slight being that we saw him love and tend with an infinite solicitude. There was something very unusual about her. It was only the acacia bush of the desert, but the bush burned with fire, for the eternal God had made his dwelling in that frail body and tenanted that heart. And do you not think she will live forever, not only as a personality, but in her influence upon her husband, and upon the children, and upon the men and women that gathered around her, and upon the missionaries that used to be entertained in that house? Why, there is not a man or a woman of us that ever spent an hour in contact with that woman who is not a nobler and a purer being because of it. She shall never die. Time shall never obliterate her influence. Eternity itself shall witness to the intrinsic value of that holy soul. You died, but you do not die, you live. Those who are united to Christ, and those in whom the life of God is, shall not die.

I want to notice in conclusion the remarkable character of the preposition here. In the Greek there are three words for believe the "believe" without a preposition; then the dative "believe on;" but there is a third form which John always uses where he says "he that believeth into him," the preposition of motion—of movement towards and resting in. You begin a life of intensive motion towards Christ; and on, on, and on through all the ages of the future the soul approximates to his soul, the heart to his heart, the nature draws nearer and nearer to the measure of the stature of the fullness of God. Glory

be to him who creates in humanity that faith which brings the soul always nearer to the fountain of life and light.

We leave her there with her Saviour, and she is not far away.

The convention then sang, "O Love that wilt not let me go."

Dr. Bailey: Mrs. Hartshorn was interested in a great many missionaries, and one of those in whose work she took a deep interest, the Rev. J. P. McNaughton, of Turkey in Asia, will speak to us.

Mr. McNaughton: I met Mr. and Mrs. Hartshorn for the first time on a trip to Jerusalem. One could not be in the presence of those two saints without immediately feeling that they possessed a power that did not belong to this world; and one cannot speak about Mrs. Hartshorn without speaking about Mr. Hartshorn, for a more united couple I think I never met. I learned from them to understand the appropriateness of Christ's figure in representing himself as the husband of the church.

I wish to say a word about Mrs. Hartshorn as the friend of the missionary. I do not belong to their denomination, but I soon learned that their broad sympathies went beyond all denominational bounds. One quiet morning on a steamer on the Mediterranean I was permitted to present the work in which I was engaged. I was appealing for a good pastor who must soon leave his work unless support could be found, and immediately this good man and woman came forward to help. Mr. Hartshorn, one of the most generous givers, when he handed me his contribution, said, "This is the inspiration of Mrs. Hartshorn, not mine"—she was away in her stateroom, ill. As a result of that, that splendid pastor to-day is still at his post, and a large school, with five teachers and nearly 200 pupils, is gathered there. It is one of the strongest posts in that great field.

On that same occasion, as the ship rested a few hours in Smyrna, Mr. and Mrs. Hartshorn invited our pastor and his wife and children to dine with them on the ship. She mentioned that if those children ever came to America she and her husband would do all they could for them. They went, and were received at the Hartshorn home. One young man has now graduated from the Massachusetts Institute of Technology and is a leading architect and builder; a daughter is to-day in the Congressional Library in Washington. Another daughter went out alone, without a reference, and found in this Christian home a great heart; she is now filling a very important position in the city of Cleveland. These concrete facts tell their own story. And so when one realizes that this great and godly woman who has gone Home to

complete her sanctification reached out her hand to a denomination with which she was not affiliated, what a power she must have been in her own and others that enjoyed the influence of her prayers and presence. And to-day, as Mr. Meyer said, may we not contemplate with assurance the fact that Mrs. Hartshorn is not dead, but liveth? Death is Victory, Life, Eternal Life.

Dr. Bailey: When our dear friend, Mr. Hartshorn, realized that the end was very near he sent a message to three friends, and to each of them he said, "When the end comes, I want to know that you will be with me." One of those three men is our good friend Mr. Warren, who will now address us.

Mr. E. K. Warren: As Mr. Meyer was giving us that marvelous insight into the boundless wealth that comes to the Christian by faith, I could not help realizing, for you and for myself, that to be in this room this morning is a great privilege, a rare opportunity to have our faith in the Lord Jesus Christ and the wonderful things that are promised to us confirmed; and I pray that to every heart in this room this morning's service may bring that result.

Whoever came in contact with Mrs. Hartshorn could not but respect and admire her rare qualities of mind and heart. Of all my friends I do not know of one who has been more active in mind and in spiritual powers than Mrs. Hartshorn. But a disease which could not be located and definitely determined broke the connecting link between the mind and the physical powers; and Mrs. Hartshorn struggled and conquered in part the obstacle, and in some respects made life anew by careful study, so as to be able to read again, and to communicate with her friends by writing, and many of the checks that went to the missionaries from her were, wherever possible, signed with her own feeble hand. Just think of the limitations—understanding every word that was spoken, understanding all about the household and the daily affairs, and yet unable to communicate except in this painstaking manner.

Mrs. Hartshorn was the daughter of Mr. Ford, of Boston, whom you probably all know as the man who built up and made possible the *Youth's Companion*. Probably she had all the care and comfort that money would command, yet through all their early life Mr. and Mrs. Hartshorn were teachers in a Sunday-school primary department, and all her life has been given in thoughtfulness to others. Only one of the three men that Dr. Bailey spoke of was in America at the time of her going—Mr. Wells, our treasurer. In a letter he has written to his wife he says, "The word came that Mrs. Hartshorn passed away

on Friday," and the word came to those who crossed on the "Canopic," and to let you know what really happened, Mr. Hartshorn cabled us: "Mrs. Hartshorn crowned on Friday; funeral on Monday." Mr. Wells went at once to the home and spent the Sabbath there. He says that Sabbath was one of privilege; the household went on in its regular loving manner, every guest was entertained, the friends and Mr. Hartshorn spent the day in recalling pleasant incidents in connection with their family life and married life, and the note of sorrow was not there. At the burial all was simple; no signs of mourning, so far as crepe and the usual signs are concerned, and why not let that be a lesson to you and me? If in our Christian homes it is a day of crowning and resurrection, why should not Christians show it? I hope every Christian in this house will follow Mr. Meyer's marvelous leading into the way of the Christian's hope; and on this occasion we cannot do more to honor the memory of Mrs. Hartshorn than take to ourselves the joy that comes from faith in the righteousness of the Lord Jesus Christ for our daily cleansing and our daily hope; and the message to the sisters, "Thy brother liveth," and Mr. Meyer's message that we shall live and never die if we possess this faith. God help us each one to claim our part in it.

Dr. Bailey: Three years ago, at Washington, we turned aside from the program to engage in a memorial service to King Edward. This morning we meet to pay loving tribute to a queen. There is significance in the words of Mr. Hartshorn's cablegram, "She was crowned."

Many years since, one bright morning, Mr. Hartshorn arose early, as was his custom, Mrs. Hartshorn remaining in bed. They engaged in pleasant conversation, when Mr. Hartshorn noticed that his wife did not reply to a question. Turning toward her he discovered a changed countenance and was terrified when he found she had lapsed into unconsciousness. Hastily summoning a physician they watched the dear form, supposing that the angel had come to summon her home. For many anxious hours, I do not recall how long, they watched and waited. Finally there was a slight movement and then she opened her eyes. Consciousness returned, but Mrs. Hartshorn could not speak a word. After many weeks she was able to pronounce one word, and one only. Since but one word was to be spoken, Mr. Hartshorn often expressed his gratitude that that word was "yes." Restored to comparative health, power to speak was denied for the remaining years of her life, though she was able in some way to make her wants and wishes known to her loved ones and extend a hearty and cordial welcome to her friends. Upon being asked a ques-

tion which she desired to answer in the affirmative, her face would light up with a smile and she would reply, "Yes, yes, yes." If her answer was in the negative, the smile was there, but a shake of the head indicated her reply. How patient she was! How gentle; how constantly thinking of others! I recall a line in a recent letter from Mr. Hartshorn, "Ella seems to be slowly losing ground, but she continues to be the light and cheer of our home."

My friends, I count it one of the highly prized joys of my life to have been permitted to enter into close companionship with this dear man, and her whom he loved more than life, as evidenced by his unremitting devotion and deepest interest in everything pertaining to her health and happiness.

It is only four o'clock in Boston, but Mr. Hartshorn knows that this service is being held, and we may be sure that as our sympathy and prayers are going out for him, he is thinking of and praying for us. How thankful we are that he knows so well where to turn for true comfort. May he and his loved ones fully realize that "underneath are the everlasting arms."

Mrs. Hartshorn, after so many long years of suffering and physical limitations, is this morning in the immediate presence of her Saviour, to whom she is no stranger. Of her supreme happiness we are assured. Reminded of all that this dear friend accomplished in her efforts to promote the kingdom of Jesus Christ, may her life be an inspiration to us as we continue the work in which she was so deeply interested.

Will Mr. Meyer lead us in prayer?

Mr. Meyer: I heard a voice from heaven saying, "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit. For they rest from their labors, and their works do follow them." "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." We commend to thee our brother: as the daylight breaks upon the shores of America, so may the help of our meeting break upon his heart. As we turn back to the great world may we live the life, that we may not be ashamed at the last. May our program suffer nothing from this interlude. May the baptism of the Spirit of God fall upon us, and may we be baptized from the dead.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Spirit be with all who sorrow, all who mourn, with our brother, and with all the great sorrowing world, until Jesus shall call it to life.

A MESSAGE FROM GOD'S WORD

Rev. R. Moffat Gautrey, London

That ye may know . . . . . what is the riches of the glory of his inheritance in the saints."—Ephesians 1: 18.

Paul bows his knees continually for those who are his children in the faith. And the burden of his perpetual prayer is this: that there may be granted unto them such a spirit of wisdom and revelation in the knowledge of God that the eyes of their heart may be illumined, their spiritual sight so purged and clarified that they may see and know what is the hope of God's calling and what is the wealth of the treasure that he has in them.

Will you notice first of all the emphasis of the apostle's phrase? He uses the language of the superlative, adding word to word in order to describe the wealth of splendor which is inherent in God's possession of His people. I venture to think that that is not the usual standpoint from which the question is ordinarily surveyed. We look at men with other eyes and measure their worth by other standards. The scientist looks at man and describes him as a creature that has evolved from lower types. He suggests that his parentage was scarcely respectable. He traces his pedigree back to a race of anthropoid apes, and by the "scaffolding left in the body" he demonstrates that man bears in his physical structure the indelible marks of his lowly origin. The philosopher looks at man in the aggregate and pronounces him a dunce, slow-witted, hindered by invincible ignorance and trammelled by hoary superstition. The political economist looks at man and measures his value by his muscular development and capacity for labor. By the standards of the market-places he pronounces him to be worth so many shillings per week, if he be so fortunate as to discover an employer who is willing to harness his energy to some commercial enterprise. But Paul looked at man from the standpoint of the cross, and it is only from that vantage ground that you will ever see and know the value of a man made in God's image and redeemed by God's Son. That cross makes all the difference. In the light that shines from Calvary you will see that man is more than a creature of the slime. Scientists may search for the missing link that binds him to the earth, but Jesus of Nazareth has provided the link which binds him to the skies. And to know his value in the eyes of heaven you must throw into the scales the anguish of the dying Christ and the regal blood that was the ransom price by which the lowest and most abject of the sons of men have been redeemed unto God.

But has not Paul made a mistake in speaking of God's inheritance in the saints? Has he not by a slip of the pen inverted the rightful order? It is far more usual to speak of our inheritance in him, rather than of his inheritance in us. Well, if Paul's pen slipped, it slipped twice over within the space of half a dozen verses. In verse 14 he speaks of "the purchased possession," and it is the same word and it denotes there, as it denotes here, that God has acquired rights in us, not only by creation but also by redemption. We are his inheritance by a double title. In other places the apostle waxes eloquent in his description of the unsearchable riches that are ours in Christ Jesus. But he is not thinking of these just now. It is not our inheritance, but *his* inheritance. It is not his inheritance for the saints, but his inheritance *in* the saints. It is as plain as human language can make it that Paul is here asserting that God's true wealth is in his children and that his riches consist in our purity and fidelity, our affection and devotion.

Now that is a daring statement which many would doubt and some deny. They would describe it as a preposterous presumption for anyone to imagine that the God who fashioned all things, and has a million worlds rolling in splendor about his feet, could so demean himself as to stoop from the throne of the universe to interest himself in such insignificant atoms and items as ourselves. They tell you that this planet of ours, with its fifteen hundred million inhabitants, is merely a kind of an ant-hill in the vast realms of space, that in comparison with the endless eons man's existence is akin to that of the ephemera that are born and dance and die within the space of a summer's afternoon. And to suggest that the mighty God takes cognizance of us is the last reduction of absurdity.

Well, I for one, point-blank refuse to be bludgeoned into silence by mere bigness. Let the scientist get on with his calculations and computations. Value is not always a matter of measurements. Weight is not the only criterion of worth. If it were you would put the bundle of last year's newspapers into the safe and leave the bank-notes to litter the floor. You never talk in terms of avoirdupois when you have to decide the relative value of a cart-load of refuse and a coin made of sterling gold. Bulk and weight are not everything. It is intrinsic worth that counts.

Now look at man. You tell me that he is five feet nine and a half inches in height, forty inches in girth and turns the scale at twelve stone, seven. These are a tailor's measurements. These are the kind of details a recruiting sergeant enters in the regimental register. But man is more than any tape-yard can reveal. I will not detain you

by describing his physiological value; although on the purely physical plane man is fearfully and wonderfully made. But take the psychological standard. Can you estimate the value of the mind with its reasoning faculties and mysterious powers of memory? It can fly faster than the lightning, traversing the earth, scaling the heavens, fathoming the depths. From given data it can reconstruct the remotest past, and with mathematical precision it can forecast some of the happenings of the most distant future. The austere majesty of the Alps is as nothing in comparison with that. The starry worlds with all their vastness and glory are only so much dead matter in comparison with the intelligence wherewith God has crowned us. The stars can shine, but they cannot think. The stars can serve, but they cannot love. Then let us have done with this futile talk of human insignificance. Man's intelligence is the reflection of a higher intellect. His creative genius is a transcript of the creative power by which all things were made. Though his feet are upon the earth, his brow is lifted toward the heavens. Man was made but a little lower than God and crowned with glory and honor.

But this is only a part of "the riches of the glory of his inheritance in the saints." There are moral as well as mental magnitudes. It is to these spiritual attributes that Dr. Watts refers, when, paraphrasing an ancient Psalm, he says:

> "But saints are lovely in his sight,
> He views his children with delight,
> He sees their hope, he knows their fear,
> And looks and loves his image there."

In real estate God has no equal. He is the proprietor of unnumbered worlds. The wealth of the universe is his; but he sets no store on these things. It is the children that count. Without love the finest palace that was ever built is only a house and not a home. And the palace of the great King is marvellously constructed and richly furnished. The central sun is only one of its shining lamps. He maketh the clouds his chariot. He walketh upon the wings of the wind. He maketh his throne in the heavens, and the earth is the foot-stool of his feet. The Milky Way is the star-strewn carpet along which He makes his royal progress as he marches in majesty across the sky. But these are only the decorations and adornments of the palace, and he can and will some day dispense with every one of them. But he cannot give up his children. He yearns with all the passion of his heart for their heart's love, and when this is given in trusting fellowship and

implicit obedience, God counts it the riches of the glory of his inheritance.

Your little dimpled child is of more value to you than the house in which you live. The house costs you a thousand pounds to build and another thousand to furnish, and there are times when you walk round your estate with a sense of pride and satisfaction. But in the cradle by the hearthstone there is a creature only twenty-four inches long and fourteen pounds in weight. It hasn't strength enough to stand upright. It hasn't sense enough to speak a word; but it is your child, bone of your bone and flesh of your flesh, and if the roof were burned above your head to-night and all your treasures went up in flame you would count yourself happy so long as the child was saved. Is God less noble than ourselves?

It is the moral worth and spiritual wealth of the saints that constitute the riches of the glory of his inheritance in us. God does not look at what we have, but at what we are. He does not estimate our balance at the bank, but the treasure which we carry in our hearts. He does not concern himself with the social caste to which we may happen to belong, but he cares supremely about the kind of character we are erecting through the process of the years. And when this is of the right quality and texture he takes a fatherly pride in us and rejoices with joy unspeakable over every added conquest whereby we glorify his name.

May I use a personal illustration? I hope it will not seem to any of you an unwarrantable obtrusion of myself. My thought goes back to the night on which I was solemnly ordained to the work of the Christian ministry. The church was filled with a crowd of people who did not know me, and who took only a passing interest in a young missionary designated for work in South-Central Africa. But near the front were sitting two old people from the country. For more than twenty years they had nursed me, fed me, educated me, and that night they saw a life-long dream fulfilled. As I looked into my father's face I saw that he had forgotten the fruit farm in Cambridgeshire. The weight of business had rolled from off his shoulders in the rapture of that holy hour; my mother's face was bright with the far-off light that never was on land or sea, and I could see by her moving lips that she was thanking God that she was accounted worthy to give a son to the highest ministry of the church. What counted most with them, think you? The fertile acres they had tilled and planted, and from which they derived their revenues, or the life which they had dedicated from the cradle to the service of the altar? The riches of the glory of their

inheritance was not in their material possessions, but in the character and destiny of their child.

It is in some such way as that that the great All-Father looks upon his earthly children. Their purity and gentleness, their courage and fidelity, their truthfulness and lowliness of heart, are more to him than the blazing suns and scintillating stars with which his fingers have adorned the heavens. It is our sainthood that constitutes his chiefest glory and fills his heart with holy joy. And in the presence of that fact and pondering its amazing grace let us ask ourselves the question, what manner of men ought we to be in all holy conversation and godliness?

St. John, the divine, in his apocalyptic vision saw the Holy City, the new Jerusalem, coming down from God out of heaven, and its light was like unto a stone most precious. But having delineated its surpassing splendor he goes on to say: "They shall bring the glory and the honor of the nations into it." What glory is that, think you? The banners of the battle hosts, the triumphs of military achievements, the glitter of wealth, the dignity of learning. No! No!! These things shall perish all. Next to the glory of the great white throne will be the glory of God's redeemed, the splendor of their sanctity, the beauty of lives transfigured by his grace and characters conformed to the image of his Son. This is the wealth supernal, and compared with this all other wealth is dross. God grant that we may add our quota to the riches of the glory of his inheritance. Amen.

THE TRIUMPHS OF THE BIBLE

Rev. R. Moffat Gautrey, London

1. The Triumph of Life.—The amazing vitality of the Bible must be reckoned among its conquests. For it is not merely a question of longevity, but of invincibility. Its grave has been dug a thousand times, but it has not only refused to die, it has calmly proceeded to bury in oblivion its most obstinate and virulent foes. There is no book known to history that has withstood more resolute, persistent, continuous attack. Pagan Rome sought to kill it. Papal Rome attempted to imprison it. Rationalism tried to multilate it; and a shallow scepticism endeavored by scorn to bring it into contempt. Through all the centuries it has been bitterly assailed. Its enemies have changed their vantage ground, and forged all kinds of weapons, from brute force to base scurrility, in order to destroy it. But every attack has

been foiled, every conspiracy thwarted, and at the end of the long campaign the imperishable Book stands like an impregnable rock, with its triumph more widely flung and its ultimate victory more utterly secure.

What has become of its adversaries? They have suffered eclipse, and the world has been glad to forget them, or reward their ignobility with execration.

Julian the Apostate sought to suppress the gospel. By every brutal device that human ferocity could invent he strove to obliterate the faith of the Nazarene; and so successful did the process of extermination seem that a heathen soldier scornfully inquired of one of the men led forth to die, "What is your carpenter's Son doing now?" "He is making a coffin for your emperor," was the swift retort. And in less than six months from that date Julian was filling it. On the field of battle he drew the javelin from his side whereby his life was sped, and gathering in his fingers his fast flowing blood, he flung it toward the skies, and with his latest breath he cried, *"Tandem vicisti Galilea,"* "Thou hast conquered, Galilean!"

Think of the blasphemies uttered by Voltaire in France, by Ingersoll in America, by Bradlaugh in England. What has become of them? They have been silenced by God's laughter, overwhelmed by heaven's serene derision. Even in our own day we have seen the process working. Blatchford the blatant, lineal successor of Bradlaugh and Tom Paine—what has become of him? Snuffed out like a candle before the breath of the Lord. Ten years ago he was the most talked-of man in Great Britain, and now there is none so poor as to do him reverence. In the teeth of all antagonism, in the face of every opposition and confederacy of evil, God flings his everlasting "Yet have I set my king upon my holy hill of Zion;" and the Book which witnesses of him abides as the testimony of his truth, and the ensign of his righteousness.

But why does the Book abide? Is it because the church, trammeled by superstition, has organized its forces to defend it as a kind of fetish? As Dr. Joseph Parker so succinctly remarked, "The Bible needs no defence. Let it loose, and it will defend itself." Had we followed a cunningly devised fable, no power that we possess could have prevented the exposure of the fraud. The Bible is not a bauble to be guarded in some hidden shrine, it is a weapon to be wielded on the field of battle; and by the sword of the Spirit the church has won her world-wide victories.

Then is its vitality to be explained by its supreme literary crafts-

manship? It was written for the most part by men unskilled in the rhetorical devices of the schools. And while I would not for one moment disparage their unstudied grace of diction, I dare not claim for them supremacy in the realm of letters. Deeper than all art of expression and grace of literary form there palpitates a Spirit in the Word which appeals to and is answered by the spirit which is in man. It deals with his darkest problems, his most crushing sorrows, and kindles the lamp of hope in the thickest gloom that can surround a human soul. It supplies his deepest need, girds him with strength for life's long pilgrimage, and sets upon the horizon of his days the open gate of a great hereafter. And it does this, not merely for a caste or a clan, but for the man of every race and of every clime. And because of this ministry of consolation, inspiration and immortal hope, the aching heart of humanity will never let it go.

2. The Triumph of Light.—The Bible is not only a living word: it is an illuminating word. Its light has gone forth to the uttermost parts of the earth, and wherever its healing beams are shed the night of ignorance and superstition is dissipated, and the day of wider knowledge and purer life begins to dawn. As a stimulus to the truest form of education the Bible has no peer. Its primary task is to teach eternal truth, and while it does not concern itself with matters of merely mundane interest, it is significant of much that all that pertains to the highest intellectual realm has come to its full fruition in the lands where this Book holds sway. This fact is not to be accounted for on grounds of geographical disposition or merely racial temperament. The Hindus were discussing philosophy and the Chinese were studying astronomy when the Western nations were steeped in barbarism. Yet the peoples who made the Bible the pole-star of their thought and conduct have been led along a path of sustained progress until they hold a practical monopoly of all the higher forms of good. Even the men who, in Christian lands, deny the validity of the Bible, have nevertheless breathed the atmosphere which it created, and have lighted the torch of their genius at its central fire.

What does the world owe to its illumination in science and art, literature and music, philosophy and invention? A debt incalculable. The utmost accuracy in knowledge, the most perfect productions in form and color, the highest rapture of minstrelsy and the farthest fruits of human research have been gathered and garnered by minds and imaginations touched by its wondrous light. Illustrations innumerable might be cited in proof of that, but let two suffice. In the realm of medicine there are no more luminous names than those of

Lord Lister, the pioneer of antiseptic surgery, and Sir James Young Simpson, the discoverer of chloroform. Those two men have hushed more cries and eased more pain than any others who have ever practiced the healing art, and both of them were devout students of God's Holy Word and drew their inspiration from its deathless page. That humble confession of James Young Simpson deserves to be written in letters of gold, for when asked what was the greatest discovery he had ever made, he answered with the simplicity of a little child, "The greatest discovery I ever made was that I was a sinner, and that I had a Saviour." Those twin facts were revealed to him in the Scriptures and in the light of them he lived and wrought in conscious union with God.

Wherever the Bible goes it illuminates the hearts and the minds of men. The modern mission field affords the conspicuous test by which the present generation may prove its power. Even the debased intelligence of the negro is expanding and fructifying in the rays of this great lamp of God, and in Darkest Africa

"New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is Paradise."

3. The Triumph of Liberty.—But whatever the Bible has achieved in mental illumination, its triumphs in moral, social and spiritual emancipation are unsurpassed. It is there that its chiefest glories have been won. Professor Huxley, in his *Essays on Controverted Questions,* frankly concedes that "The Bible has been the Magna Charta of the poor and the oppressed," and from that contention the most skilled controversialist cannot escape. The fact is written broad across the face of history. All our systems of jurisprudence are the exposition and illustration of it. For at the back of all our laws and statutes stand the Ten Commandments; and our legislative enactments are themselves judged by the code of Christ. We speak sometimes of our national conscience as though it were the pure product of our own innate love of righteousness. But nations, no less than individuals, need educating in the elementary principles of justice and mercy, and the nations in which those virtues are most prominently developed have all been schooled in the precepts of the Bible. In the battle against barbarism there is no finer bulwark of defence and no more powerful weapon of aggression. As a factor for personal liberty it is positively unrivalled. It is impossible to put into the hands of a serf

a Book which plainly tells him that before God all men are equal, and continue for very long to treat him as a chattel. The spirit of freedom which the Book inspires will inevitably issue in an enfranchisement of both mind and body, and the man will dare to stand erect and claim the fuller citizenship which is a part of his divine inheritance. But individual liberty, precious as it is, must be exercised under due restraints, or otherwise it degenerates into anarchy; and here again the Bible proves its power by teaching the emancipated serf that he can only assume and maintain his rights by respecting and safeguarding the rights of others.

A dozen volumes might be written in tracing the effective influence of this Book upon the evolution of the civic conscience and the readjustment of social relationships which have followed as a consequence. But I must turn in closing, if only for a moment, to that deeper liberty by which the soul is made free from the degrading vassalage of sin. The crux of the whole question centers there; for of what avail is it to be free in body but fettered in spirit, to be loosed from the iron shackles and yet to live in the larger prison? No tongue or pen can fully tell the story of what the Bible has achieved in the realm of spiritual redemption. Some imperfect estimate may be made of its triumphs in other fields, but in this only God's recording angel is equal to the tremendous task. To the dupes and slaves of sin it has published the glad tidings of great joy, and souls plunged in the darkness of despair and sick with sighing have heard the call of their Saviour Christ and responded to the importunity of his undying love. In every land beneath the sun, it has heralded the breaking of the day. "The people that have sat in darkness have seen the great light; and they that dwell in the land of the shadow of death upon them the light shall shine, and the glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it."

THE ONENESS OF BELIEVERS

Rev. Arthur T. Guttery, Liverpool

This World Sunday-school Convention has taught us much. We have learned of new methods and great achievements; we have rejoiced in the certainty of morrows that are full of light, and we have been enriched in our interpretation of the truth. The mightiest lesson we have learned is our world-wide and heart-whole unity. In spite of

differences of tongue and race, of creed and method, we are one. The seas cannot divide us, and the distant continents are all parts of the home-land that we would fill with love. There are no foreigners here, but brothers all. We have not reached a common language yet, and I dare not predict which tongue will prevail, but our faith is one, and it is so great that it fills with light the unknown tongue. We gather about one cross, that has become the central throne, and we hear the word of our Lord bidding us to be one, as he and the Father are one. Some of us have come from lonely places, where difficulty and depression would crush the heart, but never again will we be afraid, for we are part of a mighty host and in the midst of us is the Lord of Life. His pierced hands bind us together in holy brotherhood.

We have been absorbed into the biggest thing of the world. The Sunday-school is more than any nationalism; it is larger than any imperialism that would win triumphs for a flag. It is international, a world-wide movement of love, culture and faith, that will some day solve the bitter problems that baffle the statesmen of all nations. It calls the race to a universal comradeship that will impeach greed as a crime; make tyranny impossible and rule war out of the politics of the world. The World's Sunday-school Association has no rival in its ideals as a peace-giver and light-bringer for the race. It is full of a romance that thrills the heart; a joy that fires the faith, and a holy power that will do more than statecraft, commerce or war to bring in the golden age of the world. The settled nations, where law is inveterate, renew their youth here, and the new China will find her security for a great future in the lessons we teach. This movement is the greatest marvel; the biggest achievement and the crowning mercy of our age.

Division here is grossest sin. To think much of personal ambition, sectarian difference and political partisanship is an impertinence. Our task is too great and our opportunity is too glorious for such a folly. We move from the gossip of a parish into the splendors of an empire. We escape the narrowness of the synagogue in the vastness of the temple that shall fill the heaven and the earth. We refuse the bondage of the pedant and the dogmatist, in the freedom that wins the love of children in all lands. We are saved from littleness in the imperialism of the cross. We are one, for the dominion we seek has no frontiers; it is not geographical, it is spiritual.

We find unity in the new sense of proportion that comes to us. It is the motive that counts most of all. We see how comrades who do not bear our particular uniform or use our precise weapons are doing

great exploits for the Lord we love. Independency does not forbid success: Episcopacy does not spell failure: Methodism does not involve defeat: Presbyterianism does not destroy fervor, and the Baptist can come through the waters with fires still burning. To men who have been trained in narrow sectarianism, all this is disturbing and almost distressing. It is strange to hear men and women who do not know our shibboleth declare the gospel with arresting power. It is evident that nicety of accent and exactness of interpretation are not the essential thing. To be a Lutheran or Calvinist or Arminian is not the final factor in our work. To love Jesus and to find him in every child, that is the supreme thing. These other facts may be important or not. I will not discuss them here, but the spirit of surrender to the Christ of the cross; the passionate obedience that is eager to feed his lambs; the vision of a world redeemed by his life, and death; these are the elements where we can all agree and in which we can all prevail.

Here we have a great enterprise, freed from controversy. This is the age of the child. All nations are coming to see that his salvation and culture are questions of vital importance, compared with which the issues which divide us into parties and sects are but as the dust of the balance. The child is sovereign; in his hands are the destinies of the race. To secure his health and peace, his virtue and joy, is to enrich forever the deepest life of the commonwealth. On questions of policy and economics; in commerce and dogma; in philosophy and learning we fall into opposing camps. This is not wholly evil, for the truth becomes ours in the battle of opinion and the clash of view, but in the service of the child we are all one; a common love fuses all our differences. When we seek the conversion of our neighbors or would evangelize the distant lands, the voice of criticism is loud and hostility itself is provoked, but when we would open to the child the world of purest joy who will say us *"Nay."* The natural instinct of parenthood rallies to our standard. It is pathetic, but beautiful, to see how even evil men and women are grateful for our ministry to their children. In old England we have, alas! constant quarrels about the child in the day-school, but no echo of the conflict is allowed to enter our Sunday-schools. There we are one in common loyalty to the Lord of the Manger.

We are one in a sacred monopoly of the greatest truths. In church and school we possess supreme ideals that can be found nowhere else. Let us review our stock for a moment.

There is the thought of divine atonement. I do not think of any particular doctrine or theory. I will not follow the drama of its august

events, but take the bare thought. Heaven stoops to cleanse the earth. The Son of God will save the sons of men, with tears and blood. God is not passive, waiting for our repentance, but he follows us, seeks us, to save at the cost of divine suffering. This thought is no flower of poetry or philosophy. You cannot do it justice in leading articles or platform orations; it is the gift of a divine revelation which all the churches possess. There are those who tell us it is too good to be true; rationally, they say, it is impossible. We believe it to be a fact, but taking the objection at its face value there must be indestructible power in an ideal that saves and cleanses countless multitudes in all countries, in spite of what is declared to be a rational impossibility. Remember this ideal may be stated in differing accent and with conflicting interpretation, but the bare thought is the power of God unto salvation.

There is the ideal of the nearness of God. This has always been a supreme question. In every generation men say "If God is, is he in his world," and "What is his relationship to it?" The answer of science is cold; the reply of philosophy is thin; the verdict of nature is relentless. It is not till you come to the voice of grace, the message that is the authority of the church, that we learn that God is in his world, that he has never left it, and never will; that he is in human life, bearing its burdens, sharing its struggles; wiping away its tears and forgiving its sin; and that he does it at all by love. You find that message nowhere but here. It is the Word that make us all one.

Take the ideal of immortality. True, the church has not created the immortal instinct. It seems to be indestructible; the one conviction, that men will never quite allow to die, is that personality endures after death. Never was this instinct more alive than now, for materialism is hopelessly discredited and science begins to confess the reality of the spiritual. But the voices are all discordant and uncertain till the voice of the redeemed is heard. That voice is the monopoly of the church, when life and immortality are brought to light; the bereaved are comforted and love possesses the assurance of eternal reunion. Death itself cannot break the bonds that bind us together.

I need scarcely remind you of the ideal of love that is the keynote of our evangel for young and old. You do not find it in economics, or history or natural science; it is the monopoly of the Nazarene and of those who follow him. We are out to create a new humanity; to build up a universal kingdom resting on love and not force. We dare to tell our fellows that service is nobler than success; that to win love is finer than to command obedience; that self-denial is greater than self-

gratification. That message is revolutionary, it has its warrant in the Sermon on the Mount. Men call it fanciful, Utopian and impossible, but it is capturing the rising democracies of the world, it inspires the finest social dreams of to-day and embodies them in passionate service. It is all the gift of the gospel that makes us one.

We are one, because these great truths give to the world its supreme treasure, and that is character. We may differ as to the methods of goodness, but as to its charm we are all agreed. I declare to you that the most beautiful and wonderful thing in the world is a redeemed and Christian life. We are fused by the forces that produce saint-hood, that transform the sot into the saint; the brute into the brother, and the blasphemer into the evangelist. We step in line with the sons and daughters of light whose muster roll begins in the eleventh of Hebrews. The miracle of their triumph is no gift of school or market, it is the witness of the cross about which we gather. We have more than the power that converts the rebel, we have those gentle ministries that can save our children from ever knowing the shame and curse of sin, and enlist them from cradle to grave in the celestial legions. This redeeming power is our delight; shall it not be our unity?

Above all, we find our fellowship to center in the personal presence of the living Christ. We have more than a memory of him; more than the echo of his words. He is here, now in the midst of us. I say it reverently: He is nearer to me than you can ever get; I am more sure of him; I hear his voice; I feel his touch: who shall deny it and say we are deceived? Consciousness is evidence; it has its own recognition; and when he appears we know him, and cry, "It is the Lord." In his presence all our divisions are trivial, all discord is sin. Where he is he draws all men unto him and therefore to each other. I speak of the oneness of believers, but I could show that even more than this, he will become the rallying center for a world that has learned the crime of war and the statesmanship of peace. The new age will find its heart some day not in a bargain or policy, but in the redeeming cross.

We part company for awhile, for we must be faithful to our tasks and loyal to our kinsfolk, but we shall carry with us to distant lands the common equipment of faith and love. We will declare, each in his own way and speech, the same evangel of divine grace. We shall each wear his own uniform, but on the heart that throbs beneath it there shall be found the name of the child Jesus. We move east and west and north and south, but the cross shall never sink below the horizon, and its gleaming light shall illumine all our hours. Here we vow

our brotherhood in the sacrament of love; here we dedicate our service to the greatest, noblest cause on earth; here we plight our troth, either to the other, and we will be faithful to a love that shall find its consummation in the Marriage Supper of the Lamb.

THE SUNDAY-SCHOOL AS AN EDUCATIONAL FORCE

Professor Martin G. Brumbaugh, Ph.D., LL.D., Philadelphia, Pennsylvania.

An educational force is to be measured by its *Character,*—viewed pedagogically; by its *Scope,*—viewed both as to its extent and the field it covers; by its *Aim,*—viewed theoretically and teleologically; by its *Agencies,*—viewed from the point of its capacity to attain its aim; by its *Support,*—viewed as an agency in which many believe to the extent of awarding to it their personal effort and financial aid; by its *Necessity,*—viewed philosophically in the general system of educational endeavor; and by its *Results,*—viewed as an accomplishing power and not merely as an enthusiast's dream.

To these essential standards the Sunday-school must yield if it is to be regarded as an educational force of moment. Moreover, its place among the great educational forces of society must likewise be found in its relative efficiency in the several tests here indicated.

What may we safely assume to be the pedagogic meaning of the Sunday-school? We are all born into a world whose entire meaning is as yet unknown to us. We must be led by skillful and competent guides into an understanding of our complete environment,—physical, social, civic, economic and spiritual. The agencies devoted to this end are pedagogic. The Sunday-school is confessedly an agency for the interpretation of one's spiritual environment. It aims to give to its pupils an insight into the spiritual history of the race as recorded in God's Book; into the spiritual experience of a perfect life as exampled in Jesus of Nazareth; into the origin and development of the Christian Church from its founding to its present world-wide extension; and into the meaning and method of a life guided and oriented by Jesus Christ. It aims to develop in the impressionable years the foundations of Christian character and holy living. In its essential function and in its entire method it is pedagogically significant.

When one thinks of the Sunday-school as an educational agency whose pupils are reckoned by tens of millions; whose teachers, by millions; whose separate schools, by hundreds of thousands; its guid-

ing organizations, by the thousands; and its countries, by the hundreds, surely its scope warrants the declaration that the Sunday-school is, next to the church itself, the greatest agency ever devised to keep God's Word in the forefront as the guide to life and to eternity. It is one of the few educational forces that has been so extended as to merit the holding of what we now hold, a world's convention. Let the cry echo down from the mountains of Switzerland that the Sunday-school has girdled the globe, and will not be content until every child that opens its eyes to the light shall find just before it a welcoming Sunday-school!

What may be set down as the mission or aim of the Sunday-school? It is God's agency to man for his upbringing in the kingdom of heaven. It aims to make real to each one the divinity of Jesus Christ, and the divine inspiration of the Holy Book. It is to save us from superstition and from doubt, and make us triumphantly and confidently glad to be followers of Christ. In a word, it seeks to put the open Bible into the open hand of every opening heart that is quickened by life from God.

The Sunday-school must always remain an institution of the church, just as the public school is an institution of the state. It should have the supreme concern of the church. Every house of worship should have as an integral part of its equipment ample rooms designed specifically for Sunday-school purposes.

There is also need for such a world-wide understanding of the value of the Sunday-school as to make it impossible for children to grow up without having trained teachers for their religious instruction. The training of an adequate corps of pious teachers is a present need of the Sunday-school. I wish that the Christian church had as high ideals for its teachers as the state has for its teachers. I believe firmly that we can in no more effective way advance the cause of Christianity than by attending adequately to the great task of training men and women to teach the truth of God wisely and well to the lambs of his fold. To make teachers is to ensure the potency of the church. Such are the agencies necessary to the complete realization of the aim of the Sunday-school.

Are we giving the personal attention and the financial support to the Sunday-school which it merits and needs? The state compels its youth to attend the public school. It wisely visions the fact that its own safety and perpetuity are involved in enforced attendance. Do we at all sense the importance of compulsory attendance in the Sunday-school? I do not mean the compulsion of law, but the com-

pulsion of our constant endeavor and, what is of more moment, the great value of our example in regularly attending the Sunday-school.

One of the marvels of the Sunday-school movement is its financial status. For the most part its entire cost in money is met by the voluntary contributions of the children. But in every Christian's gifts to the Lord should be included a definite sum for the Sunday-school. I am praying for the day when men and women of wealth will endow with large gifts the Sunday-school movement in its world-wide aspects. Who will be first to create an endowment in the name of Jesus Christ to broaden and deepen the value of the Sunday-school to the entire world? Why not make the city of Zwingli memorable forever as the birthplace of an endowment of $10,000,000 on behalf of the childhood of God's kingdom?

The church avowedly seeks to include in the scope of the school a preparation to live hereafter—a training of the soul for service now that it may live with its Author forever. No other teaching agency avowedly conserves this ideal. The Sunday-school is the only efficient agency working in the church and in the world to train and to teach the young in a practical and effective way the worth and meaning of a human soul. In the general scheme of education, therefore, the Sunday-school is essential.

And finally, does the Sunday-school, as it now is, accomplish results adequate to its mission? Is it really worth while? The answer to this question is in your hearts. It is not necessary to make an affirmation so manifestly obvious. An institution that is in the prayers of millions, that enlists the abiding support of great-souled men and women, that sounds its victorious advance in every land and in every clime, that sends from its increasing ranks its great armies of recruits into the church of God, and that is to-day making the meaning of the mission of Jesus Christ known throughout the world, needs no defense. It only asks support and service for its triumphant advance.

THE SUNDAY-SCHOOL'S CONQUEST OF THE WORLD

Rev. Principal D. L. Ritchie, Nottingham, England

This conquest of the world is in part a great vision, and in part an accomplished fact. The achievement of it, and even the possibility of it, can be grasped only by the sanctified imagination. Nevertheless, it is not the wild dream of the unpractical, or the hallucination of the visionary; it is the sane vision and reasonable expectation of sober faith. For to faith has been given not only the wide outlook and the

far-sight of high hope, but also the cool judgment and long patience and unfailing determination that can make vision fact, and dream reality. It takes the future as if it were the present, and stands on it as the already attained. That is why all things are possible to it. Assuredly, this is the victory that overcometh the world, even our faith.

Look then at these two, in my judgment, invulnerable positions:

I. This vision of the Sunday-school's conquest of the world is true and reasonable in the nature of the things with which it works.

II. This vision of the Sunday-school's conquest of the world is true and reasonable because what has been accomplished is a guarantee of future victory.

I.

The vision is true and reasonable in the nature of the things with which it works. It is a hope built not on sand, but on the solid rock, for it is to be victory over the world in the name of the child. Our business is with the young. That is our first guarantee of success. The old die, the child abides. The generations that have presented only difficulty and baffled earnest toilers for God with disappointment are always passing, but lo! as they go from sight the children are already on the horizon, a great army of them with their infinite possibilities of dawning minds and fresh young hearts. So that in our work it is always morning, and we can never know the long and weary afternoon.

The Sunday-school works with the child, so that its conquest of the world is sure.

Then its chief tool is the Bible, for the Sunday-school, when it is true to itself, is preëminently a Bible school. And the Bible is the miracle of books. It is the book that reveals God, and discovers man to himself. It is the quickening, liberating, conquering book. It works revolutions in individuals and nations, and out of all confusion leads forth new men and rejuvenated peoples, as it is doing in China to-day. And it is because we have this priceless, ageless and powerful book as our weapon that we hope for victory. To teach the Bible, to teach it intelligently and faithfully, is to conquer the world. When wisely taught, it always fascinates the imagination and holds the heart of a child. As if with unseen hands it would mould its life. It hangs the halls and corridors of its being with visions of splendor and of truth. It lays up treasures of power in the citadels of the heart. It grips the conscience, and will not let it go. It tempers the will to heroic stubbornness in the service of

right and love. It is forever binding and unloosing, unloosing from the mistaken and foolish, the ugly and evil, and binding to the true and wise, to the heroic, the beautiful, the good. And surely, that is to conquer the world.

But if the Bible is our instrument, Christ, the living Christ, is our power. To him has been given all authority in heaven and on earth, and on his shoulder is the government. In his hand is the victory which he gives to his faithful servants, and although we see not yet all things put under us, we see Jesus crowned with glory and honor; and that is enough. He is the pledge and guarantee of victory.

II.

The vision of the Sunday-school conquest of the world is true and reasonable because of what has already been accomplished. In this work we know not only great and precious promises, but also magnificent achievements. Yet we are sometimes less hopeful and faithful than those who had only the promises and few of the results. It is always good for those who work in the thick of difficulties to look back and see what has already been accomplished. Great hindrances may be before us, but great victories are behind us. That is our inspiration. And let us take the long and true view here, for distance lends not only enchantment but also perspective to the view. The near is often too near for true vision and right understanding. It usually presents itself as out of all proportion. The long view is the true view. It enables us to see what wonders God hath wrought, and what conquests have been won through the Sunday-school.

Now how better can I vividly present to you those great conquests than by a series of contrasted picture panels of beginnings and achievements? Think, therefore, of these things; look on this picture and on that:

On the one hand, the furtive desire in the heart of a simple man in Northampton, the father of Robert Raikes, to do something for neglected children; on the other hand this World Convention of Sunday-school workers in Zurich.

A century and a quarter ago, a few solitary workers in the city of Gloucester; to-day armies of teachers, millions strong, of all races and kindred and tongues.

Then, one lone man helping children to know the alphabet and spell out simple sentences, so as to be able to read the Bible; to-day the universities throwing wide their gates to help Sunday-school workers.

Then, the faith of a humble man; at Washington, in 1910, the

memorable confession of President Taft,—that we all agree, Protestant, Catholic and Jew, that the Sunday-school is absolutely necessary.

Then, no great missionary movement; to-day, missions everywhere, the highest hope of missionary work being in the Sunday-school.

Then, one school of ragged children in England; to-day, thirty millions in our Sunday-schools, representing 126 out of 192 countries and island groups of the world.

But yesterday, pastors who gave little thought to Sunday-school work, and not a few who thought it beneath them; to-day, the widespread conviction that such a pastor does not know his business, and that he had better make room for the man who does.

Well might we look on these pictures and say again: "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which, indeed, is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

How are we to help to make the conquest complete? Where are the strategic points, and how are we to capture and hold them? Where must we carry the flag? What must be our plan of campaign?

We must proclaim with unwearying insistence that the child problem is humanity's problem, and God's problem, too. We must rouse the church—the whole church, not a few enthusiasts—to see that after worship, care for the young is her first duty and all-important business.

The church must summon her best and commission them for this work. Having commissioned them, she must train them. The needs of our day demand it. Teacher-training is a great strategic point: for the present, the very Adrianople of this holy war. If victory is to crown our campaign, that position must be taken and held.

The difficult and delicate problems of adolescence, especially as we find them in the midst of our great population, have to be faced and mastered. And what purity of heart and unwearying love they demand!

The missionary movement must be made the Sunday-school movement, for everywhere the cry comes through the night of heathen darkness: "Come over and help us."

Our statesmen and generals and captains must sweep the field with vision and frame bold policies, and fearlessly carry them out, as Paul, the missionary statesman and Christian strategist, did when he kept his feet in the great Roman roads, tarried at points of vantage, strengthened his rear by confirming the work already done, and encouraged his followers.

Finally, and first and always, we must remember that in Christ we have power to do all this. The Sunday-school's conquest of the world is sure because Christ leads on, and by his grace we will follow until the victory is won.

ZWINGLI'S RELIGIOUS BELIEFS

Rev. Professor Gustav von Schulthess-Rechberg, D.D.,
Zurich, Switzerland

Zurich is the city of Zwingli as Geneva is the city of Calvin. Zwingli was the minister at the cathedral (Grossmunster) only twelve years. But during this period he had infused into Zurich a new spirit of piety and morality by means of the Gospel, had developed his best powers and, using them for great ends, had made them a source from which the religious and moral regeneration sprang which spread all over northern Switzerland and reached from Alsace and southern Germany as far as the regions of the north.

Zwingli's birthplace was in the Upper Toggenburg, on the slopes of the mountains of Appenzell. His ancestors were honest peasants. His studies took the young Zwingli to Vienna and then to Basle. Here the teachers of Humanism roused in him a deep love for classical literature with its poets, thinkers and heroes. Here too he was introduced to the speculative, scholastic theology of his time. One of his teachers, however, turned his attention to the Bible and Christ. In the summer of 1506 he became priest at Glarus. Nine years later we find him as the preacher at the monastery of Maria of Einsiedeln. the famous place of pilgrimage for the Catholics. The superficial and superstitious piety that he found there must have been painful to a soul so veracious and filled with so true and ardent a love for the people, and compelled him out of a strong sense of duty to preach the gospel without making any attempt to veil it.

At the beginning of the year 1519, Zwingli, then thirty-five years of age, entered on the position of preacher at the cathedral at Zurich. He says that he determined in the year 1515 to hold strictly to the Bible, and to set aside all earthly wisdom so as to gain the divine truth only from God's own Word. This is proved by the fact that as soon as he came to Zurich he began explaining the Gospel according to Matthew to the people of Zurich, not heeding in the least the traditional custom. The Bible through all his life was ever the perennial spring of his soul as he thirsted for divine truth and certainty in God. It led him on from one step of enlightenment to another, opened

The Zwingli Monument at Zurich

"If to-day he could be among us who have gathered here from every quarter of the globe holding his conviction that the nations ought to be brought together by the Bible to the glorious goal of humanity, he would see something of his faith fulfilled. His faith is ours also."

Delegates from Norway

Delegates from the Netherlands

ever deeper and clearer perspectives in divine things to him, and pointed out the paths in which God desires to lead the children of men. The Bible it was that made a reformer of him. Under the guidance of God's Spirit it became to him the dew from heaven that awakens every creature to new life, and the sword that cuts through all fetters with which the foolishness of men has enchained divine truth and grace.

Whenever Zwingli contrasted the Bible with the statutes of the Romish church, he showed that the latter bound man hand and foot, while the former made him a free man and only truly freed him.

Zwingli took from Scripture one dominating thought: that man must cling to God alone because God alone can help. In ever changing language he comes back again and again to the one idea that God alone is strength, peace, comfort, shelter and stronghold for the soul of man. "Seek him alone, let him be your life, your food, your councillor in everything, and let him take care of all your affairs, give to him your hands and let him lead you. Then indeed will God live in you."

A chief peculiarity of mediæval mysticism is that it declares that the error and sin of man is to throw himself upon the creature instead of upon the Creator. But while Zwingli contains this thought in his own life, it gains an entirely new meaning. Leaving oneself with God "does not mean the utter giving up of one's ego, or self, and of the world in which we live; but it means faith, entire confidence in God who gives the victory to our feeble ego over itself, and gives it a power that rules the world." Zwingli's nature contains a strong will, he is preëminently a man of action.

Piety is, with Zwingli, will, and therefore God is to him will. God is untiringly working everywhere. His works are manifest in nature and in history and they touch each human soul. The Son and the Spirit are his organs, Zwingli's thoughts delight in dwelling on the universality of God's activity; God is near and everything is full of him. We are to seek him not only in another world, not merely in the abstractions of theology, not in the mystical loss of self. Christ stands in the midst of our age and calls everyone to himself. The Holy Ghost never ceases to be on the watch for every soul, draws it to God and urges it on to good. Everything that is of nature appears to Zwingli to be sacred because of God's active presence. Everything is good to God because everything is appointed by him. A lofty optimism pervades his conception of the world and his comprehension of life. But Zwingli's faith was never deceived in regard

to the corruption of our nature. Evil to him is also a universal power. He finds tragic accents, as when speaking of the "disease" from which the human race is suffering, of the irretrievable struggle between the glorious destination presented to us by God, and the power of the flesh that binds and drags us to the ground. Struggles of the soul such as Luther had to fight, against guilt and the devil, Zwingli seems not to have passed through, but all the same there appears in him the great earnestness of the man who tries to live up to the commands of God by the exercise of an incorruptible veracity.

Where will he find help, where salvation? From God alone, who calls us to himself through Christ, saying, "Come unto me, all ye that are weary and heavy laden, and I will give you rest" (a favorite verse of Zwingli's), who persuades us through the Holy Ghost by his Word until we lay hold of him who is the only physician of our soul and who can help and redeem us from death. There is no essential difference between Zwingli and Luther in regard to sin. Zwingli not only experienced the guilt but also the bondage of sin, and therefore sees the salvation of God through Christ not only as forgiveness but also as a setting free from fetters that it seemed impossible to break. We can understand this because of the strong ethical mind of Zwingli, who, like Calvin, places the essence of human life in activity for God and the good.

The root of Zwingli's personal piety is the experience that God alone can do something for our souls, and that he raises us through Christ and the Holy Spirit above our bondage and weakness to the might of our likeness to God. This thought is also the principle which leads Zwingli to criticize and reform the traditional church of his day, namely, the Roman Catholic. That church aimed to bring God to man and man to God, but it in reality placed itself as a barrier between God and the soul. The soul is thirsting after God, and, lo! men obstruct its way with their laws and canons, with their self-invented arts and means. Such religion is false. All who have ever come to God have come to him through Christ alone. "He is the truth, therefore we ought to be willing to learn from him alone." He is the reconciler for our guilt, therefore we dare to seek comfort and peace only in him. He has pointed out God's will to us in its fullness, therefore he is the light and wisdom of our life.

Another point is prominent in Zwingli's fight against the traditions of the religion of his day. "God is spirit, and they that call upon him must do so in spirit and in truth." With this, Zwingli passed judgment on the whole external ceremonial of Romish worship, with its sen-

suality and its superstition. He purified the church service. With a clearness and logic of mind such as Luther did not know he purified the church service of all ornateness, errors and death. He opposed those who believe that fasts, monkhood, worship of saints, the superstitious customs, the appearances of splendor can remain and yet God be worshipped spiritually; for such things are deadly hindrances to the communion of the soul with God, and temptations to religious unreality. In his fear of any introduction of what was merely external, objective and sensual in our relation to God, he for a time admitted only the Bible as of value in a direct participation with spiritual things, as the organ of divine strength; and, therefore, over against this he accorded to the sacraments only their ethical sense of obligation to God and one's neighbor.

As the traditional religious service of the Catholics is not founded on the Bible, so also it is with the form of church government, church discipline and ecclesiastical rights. Popes and bishops,—the whole fabric of the Roman Catholic hierarchy is only a human and not a divine institution, is not founded on the Bible and is a misunderstanding of God's will. All these things are after all but human, not against God, no, for they are placed in the human creature by God. It is left to man to yield to a freer scope according to the proper point of view. For this reason it is that Zwingli denied to the church the right to rule and handed authority over to the state. The church is a religious and ethical and not a legal power. She is the community composed of all pious Christians. "To the Church belonged all those who put all their confidence, hope and reliance on God through Jesus Christ" and they are members of the body of which Christ is the head. The church can never have a visible head.

Zwingli is fond of calling Christianity "the Gospel," just as Luther did. But while Luther separates moral conduct from the state of being saved in Christ, Zwingli asserts strongly that the law too is the gift of God. Christ has come to save us from the death of the soul and to make known to us the will of his heavenly Father. Our Reformer has something of the spirit of the Psalm-poet, who "rejoices in the law of the Lord and meditates upon his commandments day and night." In the law, he also recognizes God's grace, whereas Luther can only see wrath and judgment in it. It is unknown to Zwingli to be afraid of God as Luther was, although he is strongly moved by the earnestness of God. The law in which he experiences this earnestness of God is not essentially the one of the Old Testament, but as it is expressed in the commandments of Christ.

In his struggle with Rome, Zwingli laid great stress upon the spiritual character of Christianity. For this reason those who claimed to be inspired, as the Anabaptists, appeared to him dangerous, because of their extreme spiritualism and individualism, which brought into question all ecclesiastical and social regulations. He combated them with the weapon he always used, namely, the Bible. He pointed out that the Holy Ghost did not want to teach anything else but Christ. If one wanted to know what the Spirit of God spoke, and what was susceptible of error and the blinded spirit of man, one must only measure the words and efforts of the Spirit by Christ and the Apostles.

Zurich's reformation was brought about through the influence of Zwingli's strong personality in a quieter and safer fashion than anywhere else in the world. People of all classes, sitting at his feet, grew by degrees into the world of the Bible, became thorough and hopeful Christians, and freed themselves from the traditional state of the church and of the religion. Especially in the change of the state and of the ecclesiastical institutions, the people and the city authorities were at each step on Zwingli's side. It was only when Zurich had become more isolated for the Gospel's sake, and the opponents had become more aggressive, and when Zwingli and the authorities of that city were driven into treaties that never realized what they had appeared to promise, so that at last arms had to be taken up, that voices of opposition to him arose within Zurich and compelled the Reformer to keep unity by means of compulsory measures.

On October 11, 1531, occurred the great catastrophe. The army of Zurich was defeated at Cappel, by Catholic forces superior in numbers and Zwingli suffered death among his fellow-citizens, whom he, as a true pastor and chaplain, had exhorted and comforted during the battle. But the work of his life has stood the test of time. Although that reverse was a very heavy one for Zurich and the Reformed, although discontent raged furiously in the hearts of the people and many were loud in complaints and accusations that did not spare the memory of the Reformer, yet when the question was put by the authorities to them, the people of Zurich to a man decided to adhere to the Gospel, however much might be the suffering that might follow such a decision. Under the wise and powerful guidance of Bullinger, Zwingli's successor, the bent tree rose again to new life and vigor.

Zwingli's personality has always held a high place in history—the picture of Christian manliness. His contemporaries praise his bravery and faithfulness, his self-control and wisdom, his affability and

cheerfulness, his mildness and pity for the suffering. He never considered himself first, but the happiness of others and of all. A deep sense of solidarity bound him to his people, so that the noblest task he could fulfil was to heal every wound and to give his people the best that he had received from God. With a nature wide-open to the world he loved learning and art, provided they meant no harm to true religion. His soul was endowed with a great and strong faith in the victory of the Gospel. If to-day he could be among us who have gathered here from every quarter of the globe holding his conviction that the nations ought to be brought together by the Bible to the glorious goal of humanity, he would see something of his faith fulfilled. His faith is ours also.

ULRIC ZWINGLI, THE GREAT REFORMER

Professor James I. Good, D.D., Philadelphia, Pennsylvania, U. S. A.

Ulric Zwingli was one of the four great Reformers of the sixteenth century. And he was the only one of the Continental Reformers to seal his faith with his blood. Here in Europe it is customary to divide Protestantism into only two divisions: Lutheran and Reformed, the latter including Methodist, Baptist, &c. Although we in English-speaking lands are not accustomed to that division, there is a truth in it. But it will be granted, we believe, that

(1) the Reformed and Presbyterians owe their origin to Zwingli; though some of them are not inclined to look back beyond Calvin and Knox. Yet Calvin and Knox only continued what Zwingli began;

(2) the Anglicans and Episcopalians will remember how Zwingli and especially Bullinger gave an asylum to their refugees from the persecutions of Bloody Queen Mary, and how these men went back to England (some of them to become bishops) to found the Puritan or low-church element there;

(3) the Methodists too, though founded by Wesley two centuries later, yet have Zwingli to thank for his freer interpretation of predestination in his doctrine of universal atonement, &c, which was the forerunner of their Evangelical Arminianism;

(4) and even the Baptists, who claim descent from the persecuted Anabaptists of the Reformation (with whose persecutions we in this day can have not the slighest sympathy), owe a debt here. For they need to remember that if the Reformed Church of Zwingli had not stood as a buffer against Catholicism, Romanism would have utterly

blotted them out of existence as it did Protestantism in Spain. So that virtually all Protestants owe a debt to Zwingli except the Lutherans. And even the Lutherans do also; for it was only as the Lutherans and Reformed stood together side by side that they checked the Catholics. And so each owes a debt to the other.

We are therefore gathered to-day to pay tribute to a man to whom all Protestantism is indebted.

My discussion of Zwingli is limited by the fact that Prof. von Schulthess-Rechberg spoke on the theological views of Zwingli, while I am to speak only of the historical events of his life.

Ulric Zwingli was born at Wildhaus on the southern slope of Mount Sentis on New Year's Day, 1484. His father, seeing he was too bright to be a mere shepherd boy, sent him away to school at eight years of age to prepare himself for the priesthood.

He attended five schools. First he went to Wesen, where his uncle was the priest. At the age of ten he was sent to Basle. There he studied three years and revealed remarkable ability, especially in music and oratory. At the age of thirteen he was sent to Bern, where he first came under the influence of the new learning of that day, Humanism. But as the Dominican monks were trying to make a monk of him, his father took him away and sent him to the university of Vienna. From there he came back to Basle to teach and also to study in the university. And there occurred the crisis of his life as he attended the lectures of Profesor Thomas Wyttenbach.

It is to be first noticed that Zwingli's conversion came through Humanism: it was a Humanistic conversion. It was none the less real because of that, for others of the great Reformers came to the light through Humanism, as Melancthon and Lasco. It is to be noted that there were, viewed from the standpoint of conversion, two kinds of Reformers. There were the monk-Reformers and there were Humanist-Reformers. The monk-Reformers became Protestant because of their reaction against the evils of the monkhood, and Humanist-Reformers became Evangelical through education. The first came to the light by a search for peace of soul, the second by a search for truth. But both found both peace and truth in the Protestant doctrine of justification by faith.

Wyttenbach by his lectures at Basle put three seed-thoughts into Zwingli's young mind. The first was that *Christ is our ransom,* which meant that sins are forgiven not by the Virgin Mary, but for the sake of Christ's merit. The second was that the *Bible was the supreme authority* and not the church; and the third was that *the sale of*

indulgences was a cheat. Those seed-thoughts lay in Zwingli's mind for ten years, and then came the harvest in the Reformation. You doubtless never heard of Wyttenbach before; but he made Zwingli the Reformer. He has been forgotten in the greater glory of Zwingli, his spiritual son.

Zwingli had three charges. He was first priest at Glarus, thirty-five miles southeast of us. During that time he was not yet a Reformer, but there were certain significant signs. His increasing study of Greek, his opposition to the Swiss entering military service under foreign rulers, even under the Pope, his finding an old liturgy which said that the priest gave the wine to the communicant, all were signs. Professor Egli notes another sign, that Zwingli even so early declared that he found no proof in the Bible for the doctrine of the intercession of saints; and yet this has always been one of the cardinal doctrines of the Catholic Church.

But it was in his second charge that he begins to appear as a Reformer. He became preacher at the abbey of Einsiedeln twenty miles southeast from here. There he first received the Greek New Testament just published by Erasmus. That opened his eyes to see the difference between it and the Romish Church. The three seed-thoughts of Wyttenbach began to come to harvest. "Not the Virgin Mary but the ransom of Christ takes away sin," he is said, according to an old tradition, to have preached at Einsiedeln.

As the result of Wyttenbach's teaching, Zwingli led to the founding of all non-Lutheran churches, numbering to-day perhaps 120 million. And no man can measure what great, eternal results shall come out of your work as a Sunday-school teacher.

Zwingli soon gained such fame at Einsiedeln that he was called to Zurich, the largest city in Switzerland. And on New Year's day (1519) he brought a New Year to Zurich as he began preaching in yonder cathedral on the Gospel of Matthew, verse by verse. For over six years with great courage, yes heroism, he led the controversy against Rome. When we, years ago, stood beside the tree at Wittenberg where Luther burned the pope's bull, we marveled at his heroism. But Zwingli was no less heroic. For Luther had Elector Frederick the Pious to protect him. But Zwingli had no man,—only God. There were two great disputations against Rome here, in which he was the leader. The first was on January 29, 1523, when he gained a complete victory for the supremacy of the Bible. The second was on October 26 of that year, which led Zurich to sever herself from the control of the bishop of Constance and

the Catholic Church. The Reformation was completed here on Easter, 1525, when the Lord's Supper was celebrated in both kinds in the cathedral.

Protestantism having been founded, it remained to spread it. The rest of his later life may be summarized in three conferences and death. The first conference was held at Baden, northwest of here on May 21, 1526. Zwingli though he dared not be present on account of the Catholics, yet by his counsel greatly aided in it. Think of a man staying up every night for four weeks, as he did, to write his advice and send it secretly to Baden by morning. The second great conference was at Berne, January 5, 1528, where Zwingli's eloquence led a Catholic priest to publicly throw off his robes as he said mass. As a result of that conference, not only did the great canton of Bern become Protestant, but it opened the way for most of French Switzerland to become Protestant. The third great conference was at Marburg in western Germany, on October 1, 1529, where all the great Reformers met together. But alas, the two churches, Lutheran and Reformed, did not become united there.

The five Catholic cantons to the south of us led by Lucerne suddenly declared war against Zurich. Zwingli went out with the Zurich army as chaplain. The Zurich army was defeated at Cappel about twenty miles south from here. Wounded while ministering to a soldier he lay under a pear tree. His last words were, *"They may kill the body, but they cannot kill the soul."*

As a closing word we can only give what we consider to be Zwingli's Message to this Twentieth Century. It is: *Reform the world and the church by a close adherence to the Word of God and on the basis of a sound Christian education.*

SUNDAY-SCHOOLS AMONG THE LEPERS

John Jackson, F.R.G.S., London, England

In ever-increasing degree during the past thirty years the needs and sorrows of the lepers have been brought home to the Christian consciousness of missionaries in the field and churches at home. The touch of compassion and the word of spiritual hope and cleansing are to-day reaching the lepers through the missionaries of thirty-two societies of five nationalities. The labors of all these missionaries among the lepers, and of their native helpers, are directed, supported and unified by the only society existing solely for the purpose, viz.,

the Mission to Lepers, founded in 1874, and from the first operating on the principle of coöperation with evangelical missionaries without reference to denominational distinction. Wherever the missionaries of accredited societies are willing to show "the kindness of God" to the lepers the society will, if funds are available, build, direct and finance an asylum for the lepers, or a home for their healthy children.

Leprosy is still an incurable and contagious disease, but it is not hereditary. This latter fact—for it has been proved now to be a fact—gives urgency and value to the work being done in the twenty-two homes maintained by the mission specially for the untainted children of the lepers who come as homeless outcasts to the ever-open doors of our asylums.

The undertaking of rescuing and training the children of lepers has a double value. It is at once preventive and positive. These little people are not only saved from the frightful fate that has overtaken their parents but they are turned into useful workers and healthy citizens. We are now getting not a few efficient native helpers from our own children's homes.

The urgent need for this work of practical Christianity is evident alike from the terrible total of lepers in India and the East, and from the sufferings of the individual. A conservative estimate places the number of lepers in India at 250,000. Japan has at least 30,000 families affected, while the estimate for the Kwangtung Province of China alone is 15,000. Other Chinese Provinces, and other countries, like Korea, Siam and Sumatra are seriously affected with this terrible scourge. Actually homeless, socially outcast, religiously unclean and accursed, no words can overstate the terrible condition of many thousands of these our fellow-creatures. Medical treatment does not ever entirely cure, but it largely relieves and immensely benefits the inmates of the leper asylums. The Mission to Lepers is now supporting or in some form helping 11,200 lepers and their children.

The readiness with which these stricken people respond to the "Christ-treatment," as it has been well called, is evident from the fact that there are to-day in connection with the society's stations as many as 3,940 Christian converts, all of them, it should be remembered, coming into our asylums without hope, and often degraded and ignorant heathen. It is abundantly clear that in several respects the message of Christianity has, as might be expected, a peculiar power among these outcast people. The very nature of their affliction, together with the provision made for them, makes faith in the Redeemer easy for the lepers.

Over and over again our leper Christians have given striking evidence of the reality of their faith and the sincerity of their gratitude. Not only in their willing attendance at the frequent services held in the asylums, and the spirit of prayer they often manifest, but more especially in their really self-sacrificing gifts, have they given convincing proof of the possession of spiritual life.

In connection with the observance of Harvest Thanksgiving, there occurred last year in one of our leper asylums a striking example of the willingness of these people to give out of their small allowance. The superintendent wrote of it as follows:—

"Let me tell you of their gifts. The men receive each week eight pounds of rice and 6d. in money, the women seven pounds of rice and 7d. in money, as their support. They have to buy their fuel, oil, spices, vegetables, earthen pots for cooking, or whatever they require out of this allowance. The shop in the asylum provides all these things, so that there is no need for their going to the public market. It will be easily seen that not much can be saved out of this amount; but even here love does miracles, and many will be put to shame when they hear of the sacrifice of the lepers. Their contributions amounted on the Harvest Festival Day, when the gifts were deposited in the church, to £24!"

With regard to Sunday-schools among the lepers, there are in connection with our stations thirty-one Sunday-schools, with a total average attendance of lepers and untainted children of 2,747.

A recent report from Professor Higginbottom tells of gratifying results from the last examination of the Sunday-school connected with our Naini Asylum at Allahabad, India. Including children from the untainted home, one hundred and forty-nine took the examination. Out of the adults (all of whom were lepers) ninety-eight passed, while twenty-seven failed. In the primary department, out of twenty-four candidates, twenty passed successfully. Mr. Higginbottom adds: "The Naini Asylum sent up more candidates than any other institution. By the very nature of the case the lepers could not take a written examination. The result represents a great deal of good and faithful work, both by the teachers, who are all lepers, and by those whom they have taught."

In conclusion, it should be noted that the Christianity that embodies itself in asylums for lepers and homes for their untained children, and yields such results in transformed lives, makes a profound impression also on the non-Christian community among whom it is carried on. Every leper asylum is an object-lesson of the true character of our

faith which can neither be controverted nor explained away. A Hindu prince (in no way favorable to Christianity), who recently visited one of our Indian asylums, expressed his wonder and admiration at what he described as a "wonderful institution," and added: "I am delighted to show my sympathy with this real Christian mission." And he emphasized his words of approval by a gift sufficient to provide an additional ward. A thoughtful Buddhist said at the opening of one of our Japanese asylums: "Our people are clever, and can argue for Buddhism as well as your missionaries can argue for Christianity. But they have no argument they can bring against this kind of Christianity." An experienced Indian missionary recently testified in my hearing that the existence and work of one of our asylums in his district had been the means of winning hundreds of converts from amongst the healthy community, owing to the new and striking conception of Christianity that the work among the lepers had given to the people among whom it is carried on.

THE POCKET TESTAMENT LEAGUE

Mr. George T. B. Davis, Birmingham, England

The Pocket Testament League is a very simple but most helpful plan of inducing people of all lands to do two things: to carry God's Word with them wherever they go; and to read at least one chapter each day. It was originated a number of years ago in Birmingham, England, by Mrs. Charles M. Alexander, then Miss Helen Cadbury. It has spread in a marvelous manner throughout the world. Hundreds of thousands of people in many lands have linked themselves together in this simple, helpful movement.

There are two or three principles that are its foundation stones. In the first place, it is not simply a Bible reading or a Bible carrying association; it is far more than that, although that is a splendid thing: it is a movement for winning people one by one to a knowledge of the Lord Jesus Christ through the use of God's Word.

Let me give you an illustration. About five years ago in Birmingham I met a big, fine-looking policeman one morning. At first I was ashamed to talk to him about accepting Christ, but presently I got up courage to do so, and offered him a pictorial Testament if he would carry it with him and read a chapter daily. Notice what happened. A month later this policeman went to a meeting in a mission hall, conducted by Mr. Charles M. Alexander. When the invitation to

accept Christ was given, he was the first man to stand up. He marched to the front and rang out with the others, "I accept Christ as my Saviour, my Lord, and my King." He was such a big, fine-looking fellow that Mr. Alexander turned to him and said, "Brother, I do not usually ask this, but I would like to know what it was that led you to Christ"—thinking no doubt it was something said in the meeting. The policeman held up the little Testament and said: "It was that Testament given me a month ago." That was a revelation to me of the power of God's Word to lead people to Jesus; and I said, "if one little Testament will lead one big policeman to Christ, I will give one to every policeman in the station." So for a time I kept after the policemen instead of their keeping after me. What was the result? In five months eight policemen in that station confessed Christ. Five joined the church at one time. It was a real revival. It was God's Word that did the work. "My Word," saith the Lord, "shall not return unto me void."

Then the League is such a simple plan that anyone can work it. I think perhaps the most heroic worker for the League in all the world is the "sunshine invalid," Miss H. R. Higgens of Melbourne, Australia. She has been an invalid for forty years. First she had to have one arm cut off, then the other, then one leg, and then to crown all her affliction she lost her voice. But her faith and her joy in the Lord never failed. How can she speak to people, you ask? She has an extension fitted on the stump of one arm in which she can hold a pointer; and with this she points to the letters of the alphabet, and talks to people in that way; and then by moving the whole upper part of her body she can with considerable effort write a letter. Four years ago my mother and I called upon her and told her about the League. She said, "That is something I can do for Jesus." She began to talk to people, and to write letters asking them to join the League. Recently she told us, "I have got 160 members." If she can do that, how much more can you and I do?

Further, it can be worked anywhere, on land or sea. A year ago I was going from Naples, Italy, to Sydney, Australia. I thought, "Here is an opportunity to see what this movement can do on board a great ocean liner, on a long sea voyage." I had with me a hundred Testaments to give away. Almost the first person to join the League was the purser; then a number of the crew; then passengers. By the time we reached Fremantle, Australia, my Testaments were all gone, and I had to wire to Melbourne for a fresh supply. By the time we reached Sydney 261 people on that ship had joined the Pocket

Delegates from Indiana, Michigan, Ohio, Wisconsin.

Delegates from Arizona, California, Idaho, Nevada, New Mexico,
Oregon, Utah, Washington.

Testament League, and at least forty had said they would definitely accept Christ as their personal Saviour. Now if I had not had God's Word and the atmosphere created by giving away God's Word (they were reading it there day after day, openly), I might, with the most strenuous effort, with God's help, have had the joy of hearing ten people on that journey say they would accept Christ. God's Word created a new atmosphere, and the Spirit of God moved mightily on the hearts of those people, so that a far greater victory was achieved by the use of the Word of God.

Then the League is for all ages, and races, and classes. It is as cosmopolitan as the people here to-day. I think one of the most interesting members of the League, and possibly the oldest, is Fanny Crosby, the blind hymn-writer, ninety-three years of age. The friend who induced her to join made a pocket in her dress so that she could carry the Testament about with her, and said, "When there is no one to read a chapter to her she will recite one from memory."

In Philadelphia, almost under the shadow of the building where the League was launched, a lame beggar sat on the sidewalk asking for alms. He was a miserable looking specimen of humanity, one leg gone, one hand crumpled up, his face sodden with drink. First a Gospel was given him, then a Testament. He joined the League. Through reading God's Word he accepted Christ as his Saviour. He read the Testament through twenty-seven times in less than a year. To-day he is a respected citizen of Philadelphia, seeking to win others for Christ.

A year ago Mr. Davidson, of Scotland, told me about his Sunday-school journey through the Balkans. He said, "In the old city of Philipoppolis I found a branch of the Pocket Testament League 200 strong, led by a priest of the Orthodox Church. When the members meet on the street they challenge each other to produce their Testaments, and then compare notes about the passages they have been reading."

Through the kindness of some friends a copy of a book giving an illustrated record of the work of the League thoughout the world is to be presented to each delegate and each visitor to this convention, and also a beautiful leather-bound copy of the Testament with the words "World's Seventh Sunday-school Convention, Zurich" on the cover.

Shall we not all unite in a great forward movement to win the world to Christ through the use of God's Word, through the power of God's Son, and through the indwelling presence of the Holy Ghost?

THE SUNDAY-SCHOOL AND ITS MEN AND BOYS

Fred B. Smith, New York City

I am finishing a quarter of a century in Christian work, and as memory sweeps me back over the years I am profoundly grateful for the many opportunities God has vouchsafed to me to testify for Jesus Christ. This privilege has been enjoyed upon the platform of many national and international programs, in nearly every nation in the world, and with practically every one of the greater Christian organizations, but I am absolutely certain that I am to-day at the place of greatest strategic power. This convention represents the mightiest asset of the Church of Jesus Christ. Win the battle which is represented here, and the kingdom can endure great losses in other realms and yet come off victorious. Lose this conquest, however, and win all the rest and final defeat is inevitable.

I believe in the church brotherhoods and guilds; I believe in temperance societies; I believe in young people's societies; I believe in the Young Men's Christian Association. I believe most, however, in the Sunday-school. Therefore, let my first thought be one of congratulation and encouragement to all who are giving time, thought, energy, money and life to this great cause. Your investment will return worthy dividends. You will not have occasion for regret.

I am here to call your attention to what I firmly believe is the present greatest issue before this gathering, viz.: How can the Sunday-school be fully redeemed from the idea that it is an institution for the "little folks" only? We doubtless need better lesson courses, better equipment and better teachers, but most of all, we need a clarion note to be sounded here that will vibrate to the farthest corner of Christianity announcing forever that the Sunday-school is not exclusively a children's affair. The thought of sadness which comes to me almost invariably in the Sunday-school is the absence of the grown-ups. A few of the faithful are there, but they are a sad minority. True, the thing would be desperately sadder if the proportions were reversed and the children were to fall out of line. But if it is important for a five, six, seven, eight, nine, ten, eleven, twelve and thirteen-year-old boy to study the Bible, it is equally essential for him to continue so doing when he is fifteen, twenty-five, thirty and sixty years. The Sunday-school is just as essential in helping the older person to continue Bible study as it is in helping the children to begin such a study. When a method has been evolved by which I can eat bread enough during the years up to fifteen to keep me physically for the remainder

of my life, I will accept the theory of the Bible school as a place for kindergarten scholars only, but not until then.

I shall not take time to discuss the striking exceptions, but ask you to face with me the actual fact that the Sunday-school has not been holding men and boys in any very large measure. As they reach the years of eighteen, nineteen and twenty, they drop out like fine sand running through a coarse sieve.

To meet this crisis successfully I believe three vital principles must be accepted, adopted and worked:

I. *The recognition and adoption of specialization in masculine work.*

Some pastors and Sunday-school superintendents are so far behind real progress that they are trying to conduct religious education upon the co-educational basis. To do this in and beyond the teen age demands a disregard of every rule of pedagogy, philosophy, psychology and common sense.

So far as the mature male portion of the community is concerned, the Sunday-school is a doomed, dead institution if it refuses to act upon this principle. The co-educational basis almost without exception leads to the major emphasis being given to the feminine truths; but ninety per cent. of the boys and men leave Sunday-school when the masculine note of the Gospel truth is neglected.

The Gospel of Jesus Christ has all the characteristics for all of life, male and female, old and young, but to preserve boys and men to the Sunday-school there must be abundant opportunity to take those more militant, heroic masculine traits and apply them to those for whom they were intended. This involves special departments for men and boys led and taught by men, not by girls and women.

2. *Community Service.*

The fundamental Gospel of the Son of God does not change, but places of accent and methods do change every decade. One of these recent and far-reaching changes has been the shifting of emphasis from the mere intensive individual piety to a great passion for service. The Sunday-school must reckon with this fact. So far as maturing and mature young men are concerned, they cannot be held in the ranks by the pressure of Bible study and piety as being necessary for personal salvation only.

I have no sympathy with non-Bible or prayerless attempts at service. I believe firmly in the essential fundamental place of reality in personal relation to Jesus Christ, and in the study of the Bible, in prayer and membership in the church, as means of growth in grace; but I am also certain that the newer days demand great adventures

in daring, heroic service for Christ in the realm of human welfare if the most virile men are to remain in the Sunday-school.

There are new days breaking when the Sunday-school will no longer be thought of as a place of moral restraint alone, but far more as a drill hall where the army is prepared to go out and fight the saloons, the gambling dens, the social evil, the grafting politician, and the greedy employer who tramples down young lives to fill his own coffers. Let it once be known that the men's department of the Sunday-school is to become a force of righteousness upon these community problems, and men will rally.

3. *World Visions.*

We are always asking for the reason when we see young men drifting away from the Sunday-school and the church. It is a theme that has puzzled and baffled many great men, and one may not too confidently express a certain remedy for all cases. However, I feel no shrinking or fear in saying that amid others which may be regarded as important, that conception which anticipates the universal reign of Christianity can safely be given almost first prominence. I have watched for years the effect of this vision of Christianity upon the lives of men, and when once it has taken deep root, the vexed problem of permanence is solved.

The appeal of the Sunday-school to big men to study the Bible, to be good only, will not avail. The exhortation to such men to attend, for the sake of building up the class, is short-lived. The admonition which only sees the welfare of the local church, the one town or the denomination, will utterly fail. The appeal which calls men to train that they may participate in a great world conquest, is so compelling that the bigger the man, the more surely it binds him.

Emphasize and give large place to the points I have called to your thought, for I am fully convinced that they are essential. Make the Sunday-school a place that will throb with the big, red, masculine blood of the mightiest men in all the universe who long for the coming of the Kingdom of our Lord and Saviour, Jesus Christ.

THE SUNDAY-SCHOOL OF FOUR CENTURIES

Bishop John H. Vincent, D.D., LL.D., Chicago, Illinois

Possibly my opening statement may elicit a challenge. It is this: The Sunday-school as the teaching service of the church has as real and as positive authority as has the ministry of the pulpit. But

Three of Our Bishops

From left to right: Bishop John H. Vincent, S.T.D., LL.D.; Bishop John L. Nuelsen, D.D., LL.D.; Bishop Joseph C. Hartzell.

Delegates from Colorado, Iowa, Kansas, Minnesota, Montana, Nebraska, North Dakota, Oklahoma, South Dakota, Wyoming.

let me insist that the Sunday-school must never be, even for children, a substitute for either pulpit ministry or home instruction.

What is the Sunday-school?

1. It is a service of religious and biblical conversation in organized groups—each group under the direction of a teacher. Children seven years of age should already have formed the habit of attendance upon the public service and the Sunday-school. If either public service or Sunday-school is to be omitted, let it be the Sunday-school. There are numerous and strong reasons for this. The reverent *silence* of the great sanctuary is impressive. The *architecture* of the building is likely to suggest reverence. The fact that it is *God's day* and this *God's house,* and there on the reading desk *God's Word,* and the true man who goes reverently into his place of responsibility and power is *God's minister*—all these incidental features ought to foster the spirit of reverence in a child.

2. The Sunday-school of to-day is not the Robert Raikes school of a century or more ago for poor, ignorant and neglected children. We have made the Sunday-school a part of the church itself.

3. The Sunday-school in its perfection existed in the first century of the Christian era. It presented its noblest form and perfection in the conversations of Jesus with his disciples and others. Therefore we may insist at the outset that in the most perfect modern church Sunday-school the teacher is an intelligent and devoted friend rather than a pedagogue, and that the most effective method he can adopt is that of simple conversational fellowship rather than that of the professional recitation.

The work of the Sunday-school must be under the direction of the church and its pastor, through officers and instructors duly prepared and trained for this divine ministry. And all such leaders should be recognized by the church as in an important sense the official assistants of parents and pastors. Such teachers will in due time be recognized by the church as deacons and elders are. There were official teachers—laymen—in the early church. The Sunday-school has far more biblical authority than is usually conceded to it. Thus the consecrated culture of the laity will contribute to the building up through the church of sound, strong intelligent Christian homes—the hope of our modern civilization. The Sunday-school that does not react upon and stimulate home life in the interest of Bible study and Christian living is of questionable value. And to the same extent the Sunday-school—whether union, mission, or denominational—should contribute to the building up of an earnest church life.

Jesus was the founder of the Sunday-school of to-day. Jesus the Great Teacher began the work for us. Religious, spiritual, biblical, pedagogic conversation for old and young—the now approved method of the best modern Sunday-school—was the distinctive, habitual method of Jesus himself. In the Book of books there are few printed sermons of Jesus, but see the emphasis on his conversations! That was the school work that Jesus did as the Great Teacher. He was more teacher than preacher, as we use the words. And he taught rabbis and little children, individuals and groups he met; he taught them all by our now approved Sunday-school conversational method. He was not an orator, but he talked face to face with individuals, and then to groups of two or twelve, or to crowds uncounted. He was simple and clear, forcible, natural, earnest, spontaneous, convincing. His "magnetism," as we call it in our day, was divine energy—the effect of vital truth held by an earnest and divinely possessed personality. From more than one point of view his *humanity* was manifest, but from the commanding heights one could not fail to acknowledge his *deity*—the "man of God," the "Son of God," and spontaneously to exclaim with the apostle's reverent and affectionate enthusiasm "My Lord and my God!"

We are bound to recognize the Sunday-school as an organic part of the church with as much divine authority as the public service on Sabbath morning. The divine commission "Go, preach" ensures the pulpit. The divine commission "Go, teach" ensures the Sunday-school. And in both of these services we may both preach and teach.

The work of the pulpit wisely done kindles curiosity and desire that bend themselves into interrogation points. The work of the Sunday-school is to ask and answer questions—and pedagogical conversation is the inevitable and invariable and invaluable result.

The Sunday-school must be more than a "school" for children and youth. And it must do more than provide an opportunity for adult biblical and theological conversation and discussion: it must be a school for the development, through the wisest methods of education, of the earnest personal spiritual life, training its pupils—children, youth and adults—in habits of intellectual concentration, of personal conscientiousness and earnestness, exalting the divine ideals of character and of personal usefulness, and aiming all the while at social reform and the upbuilding of a genuinely Christian civilization, carrying an intelligent conscientiousness into the parlor, the kitchen, the school room, and the voting booth.

It is a very narrow view of religious and church life that accounts

safety—personal safety after death— as the chief end of religion. The church is a school, a college, a university. Its members are disciples. Its aims embrace both time and eternity, both culture and service, both God and the neighbor, both personal and social health: the development of an enriched comprehensive civilization, the true training of "body, soul and spirit" (as the New Testament states it); the building up of earnest domestic centers—true homes in which God is honored, his Sabbath observed, his Word taught, his ideals of personal, social and political life emphasized. The truly organized and regulated church becomes far more than a life preserver at sea or a sanitarium on land.

The church is a school or university for the education of immortals from the very beginnings of life to the coronation of the victorious saint in the celestial kingdom. The most advanced pedagogic methods of the best day school systems of instruction must be employed by the Sunday-school, and especially by the home.

Our system of church normal training should steadily and thoroughly educate parents and Sunday-school teachers and our older Sunday-school pupils in psychology (in our churches on week day evenings) and in pedagogy and in Christian biography, as well as in the outlines of Christian doctrine and history, and especially in the modern emphasis on sociology.

There are additional suggestions concerning the Sunday-school of the new century of which we cannot now speak in detail. We need to give special attention to Scripture biography, emphasized and illustrated by later Christian biography from Paul to Moody and McCheyne. We should study divine providence in secular history. We should study ethics—domestic, social, national and racial. We should train our children to the appreciation of the will. We should read books of travel—many of them. We should study church history. What an interest might be developed in the thinly attended weekly prayer meeting by an intelligent development of the causes for which we should pray!

But better and more effective in service, and necessary to success, is a vital and progressive personal evangelical *experience*—an everyday spiritual life—not of occasional emotional moods, nor of ecclesiastical or denominational enthusiasm to be told and talked about, but of vital, radical, habitual union with God as revealed in Christ, and as made real through the presence and witness and sway of the Holy Spirit, and as corroborated by a sane personal study of theology and of psychology, and of the higher, richer and wiser unfoldings of

Christian biography. He is a wise man, and she a wise woman whatever their spheres in active life—personal or professional—who makes a specialty of the subjective life—not for public narration and profession, but for the sake of faithful, unostentatious service to those most in need and nearest at hand—service by unvoiced example, unconscious influence, dwelling in, and necessarily every day diffusing, the blessed atmosphere of a personal faith in the invisible, eternal reality in which, in *whom,* we as simple hearted believers live and move and have our being.

And when such a devout believer in the Christian reality of a personal relation to God, and the actual and absolute dominion of the Holy Spirit—when such a believer *simply lives,* though he or she scarcely ever speaks about personal experience, then there is developed the marvelous phenomenon of a steady, pervasive, dominating, conquering but silent force that has an eloquence no merely human orator ever attained. To *be,* and that in Christ, is to discover the secret of personal power. *To be* is most effectively *to do!* But remember that such Christian reality in personality does not mean moodiness, melancholy, monasticism. It does not put a quietus on humor, wit, laughter, play, recreative and inspiring social life. It does not prohibit a sane conformity to current fashion. It requires no outward badge to proclaim its celestial alliances and its joyful outlook on the life everlasting! Its face and its voice tell the story. It may study art in marble, or on a canvas, or in literature, or in conversation, and discover what less spiritually-minded natures have entirely overlooked. It is glad that God made flowers—roses and lilies—and lofty palms and majestic oaks and innumerable colossal spheres swinging and shining in immeasurable space. A true saint may on account of piety be no less an enthusiastic mathematician, a chemist, a political economist, an architect, a candidate for governmental promotion, an inventor in any field that makes for a richer and more enjoyable civilization. To him everything is sacred, every motive holy.

I have dreams I cannot attempt to talk about of *church* studies in art, in science, in social life, in political plans, in world-wide civilization. I have devout friends who are full of wit and wisdom; who laugh and make others laugh; who see something sacred in everything secular; whose ruling motives born in heaven adjust themselves most charmingly to the earth and to what we call secular life, and to everything that makes for the noblest civilization. He is an ingenious fellow, this consecrated, cheerful, wise and witty Christian friend of ours. His home is full of good cheer, with a premium on humor and wit. His

youngest boy there, Tom, can tell a dozen of the brightest stories at the table when his father asks for them, and in the presence of guests. He is saved by parental sense, and the home social habits from that miserable little demon self-consciousness. He is trained to be "at home" in society—in any class of really good society—and never has to think about himself at all because "we have company to-day." At every meal three times a day the social requirements of true etiquette are observed. They are everyday home habits, and don't have to be muffled and mutilated and spoiled by self-consciousness because "company" has happened in. He is accustomed by years of habits to all the social conformities that usage has required.

Let us make our Sunday-schools serious but cheerful, our homes always genuine and often jolly, our daily labor so ennobled by good will, and so illuminated by spontaneous wit and humor, and so full of philanthropic impulse and purpose and habit that our neighbors will begin to believe in the millennium as an easy possibility and an early probability because they have been in our neighborhood, heard our songs, listened to our laughter, read our rules of life full of optimism and hope and confidence. Let us take a new interest in the science and art of the most advanced pedagogy until secular teachers will come to the church for hints and helps, and to our homes for inspiration. Let us as Sunday-school workers use to the utmost the suggestions and make record of the experiments of public and professional educators. Let us remind the old that it is never too late to turn over a new leaf—that a man of sixty may take a new start, become a reader, a student, an observer, a thinker, a writer, a most inspiring talker, and a living demonstration of the noble possibilities of mature life, and even of old age.

Every day look up three words in the dictionary—words comparatively new to you. Study them, form sentences for practice in their proper use.

Every day read three pages from some noble author whom you have heretofore neglected. Every day concentrate attention on the fact of God's presence, the reality of his love, and his resources, and his recorded promises. Develop an intelligent and sensitive conscience. School the will to *do* the thing you know you ought to do and yet feel reluctant about attempting.

The present century is our opportunity. The centuries before ours developed through the reformers—through Luther and Zwingli and their compeers, and through the Wesleys and others—the vital factors of the noblest Christian civilization. And the first century gave us

Christ—the chief cornerstone of our temple, the Alpha and Omega of our faith.

Soon our horizon will broaden, our heavens brighten, our opportunities for service multiply, our strength and enthusiasm increase, and celestial messengers will declare that the millennium has already begun and then heaven *yonder* will be a certainty to you because you have already entered heaven here.

SUNDAY-SCHOOLS AND THE HOME

Rev. David Reid, B. D., Leith, Scotland

To the great majority of this audience the word "home" is a very dear and sacred word, fraught with the most tender and precious associations.

There is no place that can rival the Christian home as a training-ground for character. Nowhere else are the imperious personal instincts of our nature so happily brought into subjection. Nowhere else can one so well learn to live for others, for nowhere else is the fact so patent that we live by others.

There ought, of course, to be no rivalry or jealousy between the Sunday-school and the home. The home is the divinely appointed place for the instruction of children in the things of God, and for their training in the ways of God.

The influence of the home has many and great advantages as compared with that of the Sunday-school. It begins much earlier; it is much more continuous; it has love and heredity and a hundred other silent and subtle forces coöperating with it. If all parents were doing their duty in the teaching and training of their young folks from infancy to adolescence, there would hardly be need for the Sunday-school at all. As is well known, it was for the sake of children whose parents were neglecting them in the matter of religious training that the Sunday-school movement was originally started.

When the religious and moral atmosphere of the home is not helpful, the Sunday-school teacher's work is, of course, all the more indispensable. But so far from rejoicing in this increase of responsibility, he deplores the cause of it. He knows too well that in his hour or half-hour once a week with the children he can never fully make amends to them for the negligence of their parents.

Among the countries of the world Scotland has long enjoyed a high repute for the prevalence of family religion. Her greatest foreign

missionaries have nearly all of them gone forth from homes where they were taught God's Word and taught to pray at their mother's knee; as the biographies, *e.g.*, of Alexander Duff, David Livingstone, John G. Paton, James Gilmour, bear witness.

But if you ask me to-day: "Stands Scotland where it did as regards the prevalence of family religion?" I am bound to answer, "No." As in England and America and other countries, there has been retrogression. The home-life has suffered somewhat from a variety of disintegrating forces.

The extent of the loss is, no doubt, sometimes exaggerated. There are still innumerable homes where the religious atmosphere is of the sweetest and purest, and where constant, loving effort is put forth to teach and mould the children. There is more organized effort than ever before to help parents to learn and fulfill their duty. The power of gentleness is now better understood. In the old days, under the influence of Calvin and Knox and the Puritans, the parents' authority was apt to be somewhat too despotic and the discipline too severe. In a well-managed home nowadays the obedience of the children and their response to teaching are perhaps more spontaneous, more cheerful, more intelligent.

Nevertheless, it is to be feared that in connection with all our churches, and still more so outside our churches, there is an increasing number of homes where the parents are doing little or nothing for the spiritual development of their children, where there is little or no family religion, where there is in fact little real family life at all. Sometimes the cause of this is sheer selfishness—the growing desire for ease, pleasure, luxury, variety; the growing unwillingness of parents to deny themselves for their children's sake. Many mothers among the working classes, craving very naturally some relaxation and freedom in the evening after the day's monotonous household toil, are allowing their children to play unsupervised on the street till a late hour. Many men, not only among the rich but among the working classes, have their clubs of various sorts where they spend most of their leisure time, making of their homes mere lodging places.

Now, any decay of home religion and of parental care is a source of weakness and loss to the whole church, and not least to the Sunday-school. The less the parents do for the children, the less will the Sunday-school teacher be able to do for them. It would therefore seem important that Sunday-school teachers, while seeing to it that their own work for the children is done with all thoroughness and efficiency, should seize every opportunity and use every available means

for strengthening religion in the home. Access to the home will seldom be denied or found difficult; and the more a visit costs the teacher in time and trouble, the more is it likely to be appreciated, and the more God is likely to bless it. It will usually be an easy matter to get into sympathetic touch with the parents, for even careless parents dearly love their children, and are willing to listen to hints and suggestions given by the teacher, if only these are put forward tactfully and gradually and without airs of superiority. Parent and teacher should be working hand in hand for the child's good; and if the parents' coöperation be not immediately forthcoming, the teacher must perseveringly seek to secure it, by quietly and earnestly talking over their mutual difficulties and hopes and fears, and by trying to make the parents realize that the most important part of the child's education remains in their hands.

The link between the Sunday-school and the home has been strengthened in recent years by the establishment in many schools of what is called the Home Department. And still more has been done by the now wide-spread institution of the Cradle Roll. What seems now to be much needed is increased consultation and coöperation with parents in regard to the holding and guiding of the older scholars.

Is there anything Utopian in the suggestion that Sunday-school teachers and ministers should together start a campaign for the revival of daily family worship? Even if they have to be of the briefest, such devotions do much to strengthen and hallow the home life. If the head of the house, at the beginning say, of the meal which most of the members of the family are accustomed to attend, would but read three or four verses of Scripture, and repeat just the Lord's Prayer, the effect even of that would be deep and lasting and very gracious. And surely in most homes there is no real reason why such a simple and momentary service could not be held.

Is it not high time also for parents, teachers, and ministers to take joint steps for the preserving or reviving of that venerable but decaying institution, the family pew in church? Even if the Sunday-school session comes to have in it a larger element of worship than is usually the case now, it will not be a sufficient substitute for the church. And if boys and girls do not in their Sunday-school days form the habit of church-going, when are they likely to do so? When teachers lovingly and insistently set this duty before their scholars, and help them in solving any practical difficulty that may stand in the way, they do not as a rule plead in vain.

INTERNATIONAL LIGHTS ON RELIGIOUS EDUCATION

Madame Charles Bieler, Montreal, Quebec, Canada

We shall reduce our inquiry to the four principal nationalities which have especially studied the subject of religious education and ask Germany, Switzerland, France and Anglo-Saxondom to condense into one word a distinct message, gathered from the works of their great teachers, and representing the particular genius of their race.

The great German reformer, Martin Luther, is now recognized to be the initiator of modern popular education. He was the first man to devote the authority of an exceptional position to the interests of the little child, and to show the value of home influences and of school training.

The idea he always brought to the front, which will never grow old, and has become the cornerstone of German education is: discipline in the home, and discipline in the school, and discipline in the church. "The first thing that a parent or teacher must demand from the child is obedience," he said. Nearly two centuries after Luther, Hermann Franke, the great Christian educator and philanthropist, wrote for the use of his helpers a treatise in sixty-three articles on the means of exercising a kind and fatherly discipline. One century after Franke, Froebel continued the German principle of discipline. He introduced method and order in all the natural researches of the childish mind, and showed the value of maternal discipline even in the songs and games of the little ones. And in these latter years, Professor Förster has again emphasized the subject of discipline by showing how to train the child into self-mastery and self-control.

If we wish to discover the initiators of modern teaching methods we must come to Switzerland. In Geneva, we must study Jean Jacques Rousseau; in Zurich and Yverdon we must sit at the feet of Pestalozzi; in Friburg, we must learn from the Pére Girard. All three of these men courageously rejected the superficial, mechanical and arbitrary educational methods of their time, and inaugurated that modern principle of an education in harmony with the needs and laws of human nature and development.

Is it true that no man is a prophet in his own country? Our Sunday-schools of the continent of Europe have been much slower to adopt the principle of natural methods than those of the United States. It is you, dear friends of America, who have combined the object-lessons, the blackboard, the motion-song, the drawing class with religious teaching. And now I appeal to my hearers of Central

Europe, whose great teachers have taught the world, to apply themselves during the remainder of their stay in Zurich to relearn these great lessons from their Anglo-Saxon co-workers, who have so cleverly applied our ideas to their Sunday-schools.

Have you ever had the joy of teaching French children? It is a privilege indeed, although the French child is not as well disciplined as the German, and consents to be quiet only if his teacher is interesting. I have taught Sunday-school in half a dozen different European and American countries, but nowhere have I found more pleasure in appealing to the childish imagination, reason and conscience than in Paris.

The habit of listening, quickness of imagination, capacity for reasoning, readiness to answer, with terseness and lucidity, are certainly some of the racial characteristics of the French people. But if these intellectual faculties can be attributed to native genius, they are certainly due also to centuries of intelligent school training, inspired by philosophers like Montaigne and Descartes, who taught that sane reasoning and personal judgment should be the foundation of French education. "Bees suck here a clover, and there a thyme, and make honey out of all," writes Montaigne. "In the same way, the child takes here a truth and there a precept, and by reason and judgment makes it into a substance which is his own workmanship. Let him hide all that he has picked up from others, and only show what he has made of it through his own personal effort."

One century after Montaigne, Pascal and the Jansenites of Port Royal put their stress not so much on intellectual judgment as on moral conscience. So did Fénelon, Mme. Necker de Saussure, Picaud and other great French pedagogues, with the result that, notwithstanding the secular character of modern public education in France, great importance is given to the development of the child's intellectual and moral discretion. History, geography, literature and composition are constantly used to form the child's discernment between what is ugly and beautiful, false and true, foolish and advisable, wrong and right. This tendency often develops in the French child too strong a tendency to immature criticism, which may hinder religious development; but it also, in many cases, produces strong Christian personalities, who know what and in whom they believe.

In these times of agnosticism and religious indifference, we must not allow the Sunday-school to be either a dry piece of dogmatic catechism, or a child's play, with pretty stories and bright singing only. We must, especially with our elder scholars, show that Christi-

anity is not opposed to genuine scientific research, to sane reasoning and to deep thinking. That is why our teachers ought bravely to face the perplexing questions of Biblical theology and apologetics, so as to meet halfway the genuine doubts and difficulties of their pupils.

And now, dear Anglo-Saxon friends, what are the essential and native characteristics of your education which we Continentals ought to learn from you? *"Mens sana in corpore sano"*—this old precept emphasized by Locke, applied by Matthew Arnold, erected into a scientific dogma by Emerson and Herbert Spencer, has become more and more the ideal of your British and American school system.

And now, that several generations have been brought up on this theory, the world admires the results, and demands a reform of European education on hygienic lines. The religious educators of the young have something to learn from the Anglo-Saxon Sunday-school building, with its abundance of air and light and its hygienic furniture; from that "muscular Christianity" which the Sunday-school popularized by its literature, its athletic clubs, and which in recent years has given the inpetus to the Boy Scout organization.

I will allude briefly to the position taken by Christ on the four points I have mentioned.

First, like all born teachers, Jesus had no trouble in obtaining discipline. Let us watch him as he teaches on the lake shore. He is careful that all his hearers should see him. They sit in the semi-circle of a small bay, while he sits in a boat, anchored near enough for them to hear every word he utters, and far enough for all to be under the magic of his eye.

He is careful that all his hearers should *hear* him. "He sat down," says Matthew, "his disciples came unto him, he opened his mouth and taught them." "He opened his mouth,"—that is to say, he did not mumble some inaudible litany, but in clear, ringing, distinct tones taught them clear and distinct truths. Who can tell how much of the lack of discipline in our Sunday-schools comes from the teacher's imperfect diction? Luther used to say:

Tritt frish auf! Mach's maul auf!
Hör bald auf!

Corps et cœur alerte! Bouche bien ouverte!
Peu de temps disserte!

(Stand up, fresh and bold to teach,
Open wide your mouth for speech,
And don't be too long about it!)

But the secret of Jesus' success as a disciplinarian certainly lay more in his personality than in his method. "They were astonished at his doctrine, for he taught them as one having authority." Oh, the authority of a man who knows God, who knows human nature, and whose life is in perfect harmony with his doctrine! That is the kind of magnetism which subdues the most undisciplined in any audience.

Pestalozzi's great discovery in his search for natural methods was the object lesson. Always proceed, he used to say, from the known to the unknown; and his visitors were much amused to see him pointing with a stick to the ugly pattern of a dirty wall paper, and to hear the whole class of boys and girls shouting at the top of their voices: "This is a line, this is a tear, this is a blot, this is a curve." Jesus also appealed to the sight, and from the vision of familiar objects brought out great truths; and how much more poetry he put in these lessons than the schoolmaster at Yverdon! Think of the lessons he taught by reference to the sower sowing the seed, the lamp standing on the bushel, the leaven in the three measures of meal, the pearl in the merchant's hand, the tares in the field, the mustard tree in the garden.

What a lesson to so many Sunday-school teachers who even now, after so much progress has been made in the other direction, still forget that a child learns as much and often more by what he sees than by what he hears!

Jesus, however, did not teach in such a way that his hearers did not need to use their brains. Some of his parables were puzzling, his precepts were often paradoxes, and need reflection before the simple truth can be discerned in its startling form. Some of his questions, such as, "What should a man give in exchange for his soul?" appeal to the intellectual and moral judgment of his hearers.

Jesus used the eye, the imagination, and the judgment of his hearers to reach their conscience, that stronghold of character, and to appeal to their will, that motor of all action.

If you study carefully the Gospels you will be struck how Jesus nearly always at the end of a discourse summed up his teaching in one great saying, which could not easily be forgotten. But the most remarkable thing about these sayings is, that they can nearly always be divided into two parts—the expression of a great truth and a strong appeal to action: "For God so loved the world that he gave his only begotten son, that whosoever *believeth* in him should not perish." "God is a spirit and they that worship him

must worship him in spirit and in truth." "The harvest truly is plenteous, but the laborers are few; *pray* ye therefore the Lord of the harvest."

We have asked the Germans for their educational watchword and they answered: *discipline.* The Swiss smiled good naturedly, and said: *natural development.* The French struck their forehead and we understood they meant: *clear thinking.* The Anglo-Saxons gathered themselves up as athletes do, and answered *energy.* Then we went back through the centuries, and far away, to the shores of Galilee, and we asked the Teacher of teachers for his method of education. And now let us pray that the Master himself should teach us to behave, to see, to think, and to act rightly. So that taught of him, we may teach these great lessons to the children of our Sunday-schools all over the world.

THE SOURCE OF POWER

Rev. J. C. Robertson, B.D., Toronto, Ontario, Canada

Niagara Falls is a great source of physical power. Some of this power has been converted into electricity and transmitted to the city of Toronto, one hundred miles distant. In order that I may believe this, and profit by that belief, it is not necessary that I should be able to explain scientifically just how that power is generated and converted and transmitted, and transformed for various uses. I know that the street cars are being operated, and the city lighted, and the houses heated through their connection in some way, it may be quite mysterious to me, with Niagara Falls. I am assured by those who know that there is power sufficient for all my needs also. I make the required connection with the great live wire which leads to Niagara Falls. At once I am able to share in this power for the supply of my particular needs.

So too in regard to the great source of all spiritual power. In order that I may believe and profit by the belief in the Holy Spirit as the source of power, it is not necessary that I should be able to define in scientific terms the nature and the attributes of the third person of the Trinity. The important consideration for me is to know whether or not I am in living connection with that same source of power which is manifest in other lives, and whether I am making the full use that it is possible for me to make of the Spirit's presence and power in my life, to bring help to those who are in need, in the name and in the spirit of my Lord and Master Jesus Christ.

Our question, then, may resolve itself into this: Have we any conclusive evidence that the Holy Spirit is at work in our lives?

One evidence that the Holy Spirit has already been at work in our lives is that we acknowledge Jesus as our Lord. The Apostle Paul in writing to the Corinthians reminded them that "no man can say that Jesus is Lord but by the Holy Spirit." The Christians at Corinth asked this same question that we are now considering. Many of them were able to demonstrate their possession of wonderful spiritual gifts. Many others apparently were not able to do so, and were disappointed because they were not the equals of their brethren in this respect. In their perplexity they wisely appealed to their great teacher, the Apostle Paul, for some assurance that they also had a right to membership in the Christian Church. He put before them the fundamental test for the Christian. Did they acknowledge the Lordship of Jesus? Were they using all their gifts for the furtherance of his kingdom, as those who were honestly striving to serve their living but now unseen Lord and Master? If so, they might be sure that they were in living touch with the Holy Spirit, by whom alone they could be led into this service.

And we have the same assurance within our reach to-day, if we also have accepted Jesus as our Lord. The measure of our loyalty to Jesus as Lord will be the measure of the guidance of the Spirit. We are assured that if we continue in loyal allegiance to him, the Spirit will take of the things of Christ, and reveal them unto us, and lead us into all the truth. The power is always there, and unlimited, it is for us always to keep in living touch.

A second evidence that the Holy Spirit is present with us in power is our clear consciousness that we are all one in Christ Jesus. No more striking demonstration of this conviction in our lives could be found than in this World's Sunday-school Convention. Representatives are here met together from the north and the south and from the east and the west over the entire globe. And there are many things which in other circumstances would tend to separate us one from another—differences in national interests, in language, in customs, in wealth, in education, in natural gifts, as well as religious differences. All these would tend to separate; and yet, in spite of all these, it is evident to all that in reality we are all one. The things which we have in common are so much more important than the things which we hold individually, that the latter almost disappear.

What is it that relates me to some one else from the other side of the globe, whose experiences have in many respects been entirely

different from mine? What is it that leads me to greet him, not as a stranger, but as a brother beloved? What is the common factor in our lives, and the common bond linking us together? What else could it be but the unifying power of the Holy Spirit, giving to us the same message, bearing witness to us of the same Father, who so loved *the world* that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life, and calling us into the same service to make known that Gospel, which is still the power of God unto salvation to everyone who believes?

All this is the work of the Holy Spirit. And when we find it in our hearts to greet one another as brethren, we may rest assured that the Holy Spirit is still present with us, guiding us in the way our Master would have us go. "For by *one* Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

It is surely an unmistakable token that the Spirit of God is working in the churches to-day, when we realize to what an extent this spirit of unity in the midst of diversity pervades them all, and that this spirit is steadily growing. And by the same token we may be sure that he is working in each of our individual lives.

A third evidence of the Holy Spirit's presence and power in our lives is the growing desire to engage in helpful service. A new age has dawned in this respect for the Christian Church, and we are sometimes disposed to say, that a new spirit is animating her members. But it is not precisely the Spirit of Christ which for long we have been so slow of heart to understand? The question, Who is my neighbor? is now being answered with more of the content suggested by Christ in the story of the good Samaritan than ever before. We have at length come to the time when we could hear and understand this teaching. What stronger testimony can the Christian Church offer to the world that the Spirit of the living God is in her midst, than in the increasing number of consecrated men and women who are giving their lives to redemptive work, rescuing those who have fallen, and seeking and saving the lost?

And it is under the guidance of the same Spirit that so many are being led to see more clearly that there is a crying need of doing everything possible to prevent the weak and thoughtless from falling. It is surely better to build a fence at the top of the precipice, than to have wrecked lives at the bottom for whom an ambulance must be provided. It is a manifest indication of the Spirit's presence that so many are giving earnest heed to ways and means by which the pathway

of life may be made a safer place for young and thoughtless feet to tread, for we have the assurance of our Master himself that it is not the will of our Father in heaven that one of these little ones should perish. It is necessary to provide the ambulance so long as there are fallen ones to be cared for, and it is equally necessary to protect from the precipice all who are in danger of being led astray.

There is, however, another type of work to be specially mentioned in this connection, namely, the work of those who quietly and patiently, and to a large extent unobserved by the world, are teaching the young to walk in the way everlasting. This educational work, if done thoroughly for one generation, should to a large extent render unnecessary preventive and redemptive work. We do not compare one form of Christian work with another, and say that this is more important than that, where all alike are necessary. We have, however, a right to assert that this educational work, which we in this Sunday-school convention in a special, but not an exclusive, sense represent, is fundamental to all others. Nor have we much reason to complain if the world does not applaud this work as it may some others.

The important question for the teacher of the Gospel of Jesus Christ is not whether the world applauds, but rather whether the Holy Spirit has set the seal of his approval on the work done. Do we know that the Spirit of God is using us to lead others into his kingdom? There are many who, very humbly, but with glad hearts, can answer that question in the affirmative. These have no shadow of doubt as to the reality of the presence and power of the Spirit in their lives, for they know that it was not by their own strength or wisdom that this result came to pass, but only by his Spirit. They have no thought of the Sunday-school teacher's work being a burden, or a sacrifice of time or talents. They know that the encouragements far outweigh all possible discouragements, when they realize that the greatest possible honor which God could give to any one in this world was placed upon them when he used them to lead another into his kingdom.

These evidences which we have been considering have been selected as suggestive, and are not presented as a complete list. We should expect to find in our lives all the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. The three before us, however, may be taken as typical: Do we know Jesus as our Lord; do we find ourselves in full sympathy with all people everywhere who are working to establish the kingdom of God, and have we ourselves an impelling desire to engage personally in this work? If we can affirm these things, then we have convincing

reasons for our assurance that the Holy Spirit is to us more real and more personal than any other person in the world,—more real even than those who are our nearest and dearest friends; and that by keeping our vital relationship to the Holy Spirit unbroken we have a source of power, available at all times, and abundantly sufficient to supply all our needs as we go forward in the path of duty.

HOW THE SUNDAY-SCHOOL LESSONS ARE PREPARED

Professor Ira M. Price, Ph.D., LL.D., Chicago, Illinois

I. *Personnel of the Lesson Committee.*

The initial selection of the Sunday-school lessons used throughout the world is made by a body of forty-one men,—fifteen Americans and twenty-six British. These two groups are chosen by the International Sunday-school Association and (in part) by the British Sunday-school Union respectively, with the idea in America of representing the chief religious denominations affiliated with the International Association in Sunday-school work; while in Great Britain nine denominations have directly appointed representatives. In the American section of the committee, there are at present three Baptists, three Methodists, two Presbyterians, and one each of the following denominations: Episcopal, Congregational, United Brethren, Disciple, German Reformed, Lutheran and United Presbyterian. In the British section, there are nine Congregationalists, three Baptists, three Wesleyan Methodists, three Primitive Methodists, two Presbyterians, two Society of Friends, and one each of the following bodies: Episcopal, United Methodist Free Church, Welsh Calvinistic, Methodist, and Wesleyan Reformed.

These two bodies of men are composed by profession of two bishops, five principals and presidents of colleges, nine professors in theological schools and universities, seventeen ministers either in active pastoral relations or in closely related service, and eight laymen. The American section of this committee represents eleven, and the British ten different religious denominational bodies.

Acting in coöperation, these two committees select Sunday-school lessons for twenty-seven millions of Sunday-school workers.

II. *The Authority of the Lesson Committee.*

The American section of the lesson committee acts under orders from the International Sunday-school Association, and the British

section, in accordance with instructions from the British Sunday-school Union. This lesson committee, acting coöperatively, produces the lessons of the Uniform Series—the same lesson for the whole school—which have been in use since 1872. This large committee, acting in two sections, has the liberty of choosing its own method of procedure in the initial selection, in the securing of criticisms and suggestions from Sunday-school workers, and in the final issuance of the lesson lists for the use of the lesson editors and writers. Under its present instructions, it has authority to select such a series of lessons as will cover the Bible in six years, although from 1872 to 1893 a seven-year cycle was in use. In other words, the lesson committee is authorized to select from the 1189 chapters of the Bible lessons sufficient for use on the Sabbaths of six years, or 288 lessons (leaving out of account the review lessons).

The American section of the committee must provide one temperance lesson each quarter. If it cannot be found in the regular series, it must be provided from some other source. If we subtract the twenty-four temperance lessons for the six years from the total number of lessons, there remain 264 Sundays of the six years in which the lesson committee is expected to cover the whole Bible.

III. *Traditions of the Lesson Committee.*

Forty years of service on the part of the lesson committee have established certain traditions which are followed, but which may be modified as occasion demands. These practices may be named as follows:

1. The use of the Old and New Testaments, alternating in longer or shorter periods; and, during the six years, in the proportion of five to seven, respectively,—i.e., two and one-half years in the Old Testament, and three and one-half years in the New Testament.

2. The breaking up of each series into the quarter system (periods of three calendar months), with a review on the thirteenth Sunday. This principle is rather arbitrary, but it seems to be required as long as publishers issue their lesson helps in quarterly pamphlets rather than in booklets that might cover a natural or logical period, with the review at the end.

3. The embodiment in each lesson of the following facts: The title, the portion of Scripture to be used as the larger lesson, that to be studied as the lesson proper, and that to be printed in the lesson helps, if the entire lesson is too long to be printed; verses to be memorized, and the Golden Text.

IV. *The Aims of the Lesson Committee.*

1. The first aim of the lesson committee, as officers of the International Association, is to obey its instructions, to prepare such series of lessons as will render the Sunday-school most efficient in the service which it is rendering to the Kingdom of Christ throughout the world.

2. The second aim is to keep before it the supreme purpose of the best Sunday-school, i. e.,

(a) To lead its pupils to Christ as Saviour and Lord,

(b) To build them up in Christian character.

3. The third aim is to recognize, in the selection of lessons, the best modern established principles of psychology and pedagogy pertaining to the ages for which the work is designed. The remarkable development of these branches of science within the past few years makes new and increasing claims upon the methods of the lesson committee. The recognition of the best principles of modern instruction has resulted in the American section in the selection of a series of graded lessons, adapted to the different ages of the pupils in the Sunday-school organized into the following departments:

Beginners—ages three to six.
Primary—ages six to nine.
Junior—ages nine to thirteen.
Intermediate—ages thirteen to seventeen.
Senior—ages seventeen to twenty-one.

The British section has selected a similar series, though not so closely graded to the years of the various departments. Irrespective of what has already been done, however, the lesson committee aims to produce a series of lessons thoroughly up-to-date, and measuring up to the best standards now in vogue in our best organized and managed schools.

4. Another aim is so to construct the lessons, especially in the upper grades, in the Uniform Series as to present as complete and connected a study as possible of some book or narrative or portion of the Old or New Testament. It is readily recognized that, in the six-year cycle, only selections from the two Testaments can be studied. Nevertheless, the lesson committee aims to present some bird's-eye views, and some close studies of connected narrative, so as to convey sane and specific knowledge of some portion of the Bible.

The introduction of the graded lessons, especially in the senior and adult departments of the Sunday-school, opens the door to the possibility of using in the lessons for these departments some of the

rich and valuable portions of the Old Testament which must be omitted or but barely touched in the six-year cycles of the Uniform Series.

5. The eyes of the lesson committee are open to the best results of modern biblical study. The results of discovery in Bible lands, the latest results of archeological research in the field of Oriental study, etc., are given due consideration in the selections of the committee. Representing as it does, so many shades of beliefs and practice, the committee belongs to no school of biblical criticism, but it aims to make use of every established result which will add to the strength and effectiveness and progressive character of the lessons.

6. Withal, the committee aims to make the entire sweep of the lessons in the Old and New Testaments as practical as possible in contributing to the upbuilding of the Christian life, the expansion of the field of Christian service, and the perfection of character.

7. Another aim of the lesson committee—and one of the greatest importance—is to observe and study carefully the development and expansion of the Sunday-school idea throughout the length and breadth of this and other lands, so that by the information collected we may the more intelligently and wisely select the lessons designed for use in these countries. The needs of the various foreign mission fields are now receiving special attention, with a view to preparing for them lessons better adapted to their needs than any now in existence. Large help is also given by Sunday-school workers who frankly and freely contribute their opinions, criticisms and suggestions for improving the lessons. The attaining of the ends sought by this aim will mean larger and better results for all the Sunday-school world.

V. *The Methods of the Lesson Committee.*

What is the immediate process by which the lesson committee turns out the finished product—the lesson lists ready for the lesson writers?

A. *The Uniform Series.*

1. In the case of the Uniform Series, the first step to be taken is the blocking out of a new cycle of lessons for the next six years. The present task involves that of the years 1918-1923, all the lessons of the years preceding those dates having already been issued, except that of 1917, which is now distributed in proof form. By an agreement between the American and the British sections, the entire lesson committee coöperates in the division of work for the cycle.

2. As soon as the material for the cycle has been fixed, the committee appoints sub-committees of:

(a) Three on the Old Testament.

(b) Three on the New Testament.

Now the preliminary work in either one of the Testaments is carefully done by these sub-committees before it is presented to the whole committee. In the case of the Uniform Series, it involves:

(a) The selection of the passage to be read, studied and printed,

(b) The giving of a title to the lesson,

(c) The selection of verses to be memorized,

(d) The Golden Text.

3. The special sub-committee, whose series of lessons comes next in order, at least three years in advance of its use, presents its report. The whole committee takes up this report and scrutinizes its every item. This is the first crucible into which the initial draft of lessons is thrown and severely tested.

4. The outcome of this first revision is printed in proof form, sent to the other section of the committee, and to Sunday-school editors, lesson writers and workers throughout the world, with the request that they carefully study and criticize it, and then send their criticisms and suggestions to the secretary by a given date. This is the one place where every Sunday-school editor, writer and publisher has an opportunity to contribute something to the value and practical character of these lessons.

5. At the next annual meeting of the full committee, the secretary presents in tabulated form the criticisms and suggestions sent him on the proof form which had been distributed to the Sunday-school world. These items are carefully considered, piece by piece, whether they come from Canada, India, China, Japan, New Zealand, the Fiji Islands or elsewhere. The most courteous consideration of the committee is accorded the humblest suggestion for improvement of every item of the lessons. Sometimes as many as one-third of the main points contained in the proof are changed as a result of this second and final revision by the whole committee.

6 At least two years in advance of the date of the lessons this final revision is printed and distributed to lesson editors and writers as the basis for their work. The lesson committee gives no interpretation of the lessons, but leaves that matter wholly in the hands of the lesson editors and writers.

B. *The Graded Series.*

1. The preparation and issuance of the Graded Lessons of the American section have been conducted on a somewhat different basis, though

the entire lesson committee assumes full responsibility for their final issuance.

2. The expansion of the duties of the Lesson Committee within the last five years, from the preparation of merely a series of Uniform Lessons, has led the committee to adopt a policy of asking the aid of specialists in particular departments of Sunday-school instruction.

3. The American section of the lesson committee has had the hearty coöperation and assistance of a group of graded lesson writers in the Eastern and Middle States, who have prepared and put into the hands of the lesson committee outlines that have been tested through actual use in Sunday-schools.

4. These outlines have been submitted to the same tests as those described in connection with the Uniform Series, and with a somewhat elaborate introduction they are printed and distributed to lesson writers and editors wherever required.

Thus the International Lesson Committee completes its work when it has carefully and constructively prepared and issued the lessons, which are gratuitously distributed to all writers, editors, publishers and Sunday-school leaders. Their adaptability and usefulness lie wholly in the hands of the editors, and their effectiveness in the individual school rests with the teachers and officers.

The lesson committee is open-minded and broad in principles and sympathies, and ready to take any step which is properly authorized and endorsed by its own best judgment, to improve and strengthen the world-wide work of the Sunday-school. Its one ideal is to contribute to the perfection of Christian character, through a practical presentation of the Word of God as the basis of instruction in the Sunday-schools and churches of the world. This ideal can be reached only by hearty coöperation of Sunday-school workers in the practical preparation of the lessons for the direct use of teachers and pupils.

International Sunday-school Lesson Committee

(American section—1913)

Rev. A. F. Schauffler, D.D., chairman, New York City, Presbyterian.

Professor Ira Maurice Price, Ph.D., LL.D., secretary, the University of Chicago, Chicago, Ill., Baptist.

Professor John R. Sampey, D.D., LL.D., Louisville, Ky., Baptist, South.

Mr. John R. Pepper, Memphis, Tenn., Methodist Episcopal, South.

Principal Elson I. Rexford, M.A., LL.D., Montreal, Quebec, Episcopalian, Canada.

President Charles R. Hemphill, D.D., LL.D., Louisville, Ky., Presbyterian, South.

Principal Wm. Patrick, D.D., Winnipeg, Man., Presbyterian, Canada (deceased).

President W. Douglas Mackenzie, D.D., LL.D., Hartford, Conn., Congregational.

Bishop Wm. M. Bell, D.D., Los Angeles, Cal., United Brethren.

Dean Hall Laurie Calhoun, Ph.D., Lexington, Ky., Disciple.

Rev. Conrad Clever, D.D., Hagerstown, Md., German Reformed.

Professor Melancthon Coover, D.D., Gettysburg, Pa., Lutheran.

Professor F. C. Eiselen, Ph.D., D.D., Evanston, Ill., Methodist Episcopal.

Justice J. J. Maclaren, D. C. L., Toronto, Ont., Methodist, Canada.

Professor Wm. G. Moorehead, D.D., LL.D., Xenia, Ohio, United Presbyterian.

Professor Edward B. Pollard, Ph.D., D.D., Chester, Pa., Baptist.

(British Section—1913)

Rev. Alfred Rowland, D.D., LL.B., chairman, London, Congregational.

Mr. W. H Groser, B.Sc., secretary, 56 Old Bailey, E. C., London, Congregational.

Rev. Principal W. F. Adeney, M.A., D.D., Manchester, Congregational.

Rev. J. Williams Butcher, London, Wesleyan Methodist.

Mr. J. H. Freeborough, Sheffield, Wesleyan Reformed Union.

Rev. Principal A. E. Garvie, M.A., D.D., London, Congregational.

Rev. Professor S. W. Green, M.A., London, Baptist.

Rev. W. Melville Harris, M.A., London, Congregational.

Rev. C. Arnold Healing, M.A., London, Wesleyan Methodist.

Rev. S. S. Henshaw, Leeds, Primitive Methodist.

Rev. Thomas Nightingale, London, United Methodist Free Church.

Professor A. S. Peake, M.A., D.D., Gareloch, Freshfield, Primitive Methodist.

Rev. W. Charter Piggott, London, Congregational.

Rev. R. J. Rees, M.A., Aberystwyth, Wales, Welsh Calvinistic Methodist.

Rev. Richard Roberts, London, Presbyterian.

Rev. J. H. Rushbrooke, M.A., London, Baptist.

Rev. J. Hope Scott, M.A., Liverpool, Presbyterian.

Rev. W. Spedding, Leeds, Primitive Methodist.

Mr. Charles E. Stanfield, M.A., Reading, Society of Friends.
Mr. Frederic Taylor, London, Society of Friends.
Mr. Edward Towers, J. P., Saxmundham, Congregational.
Rev. C. W. Vick, London, Baptist.
Mr. J. Wesley Walker, J. P., C. C., Maidenhead, Wesleyan Methodist.
Bishop Frank W. Warne, D.D., Lucknow, Episcopal.
With the chairman and secretaries of the Sunday-school Union.

ALBERT WOODRUFF AND THE FOREIGN SUNDAY-SCHOOL ASSOCIATION

Rev. Henry Collins Woodruff, Brooklyn, New York

There were Sunday-schools on the continent of Europe before 1863, both independent and in connection with Baptist and Methodist missions. About 1863, however, the Sunday-schools on the continent received an impulse sufficiently distinctive to have almost the value of an initiative. In that movement my father, Mr. Albert Woodruff, had an important share among the pioneers. The fiftieth anniversary of the beginning of his work almost coincides with this convention.

His conviction of the value of voluntary lay activity and the Sunday-school was the germ and mainspring of his work. He visited Europe in 1862, acquainted the English brethren with his plans, went on to the continent and reached Naples in January of 1863.

The first school he organized in Naples was in connection with the Scotch Presbyterian Church under the pastorate of Rev. Mr. Buscarlet. He welcomed the institution as an answer to prayer affording an earnestly desired means of engaging his people in Christian work. The Rev. George Appia of the Waldensian Church also organized a school, and became an enthusiastic friend of the cause. My father proceeded to Florence, where several schools were organized or awakened. A children's Sunday-school paper was established.

In the autumn of 1863 Mr. Woodruff visited Germany where, most providentially, he met Mr. Broeckelmann, a retired merchant residing near Heidelberg. He became an enthusiastic convert to the value of the Sunday-school, welcoming it as containing the possibility of awakening and directing the religious life of Germany. He consented to accompany Mr. Woodruff as interpreter. My father spoke no language but English. They entered with varying methods of public meeting and private interview, upon the work of making the Sunday-

school known and adopted. In Frankfort a school was begun which may still be in existence.

It soon became evident, however, that for enduring success a longer stay would be necessary at some influential center whence the work could spread with the prestige of success there. Berlin was such a center, and they spent the remainder of the winter in that city. They held many conferences with leading pastors and laymen. Ingenuity was taxed to surmount objections which sound strange to-day, but were very real then. At last the wife of a banker consented that a group of working girls who had been in the habit of gathering in her house on Sunday evenings should be arranged into a Sunday-school with classes. So a "demonstration" was afforded by which the idea was clearly grasped. From this experiment grew the first Sunday-school organized by Mr. Woodruff in this movement in Berlin.

As the result of the winter's work, some six or seven schools were organized, and a goodly group of friends of the work had been gathered, including such men as Dr. Hoffmann, the court preacher, Pastors Prochnow, Noel and Viedebandt, and among the laity Count von Bernstorff and the Banker Loesche and his wife. Dr. Prochnow became the editor of the children's Sunday-school paper which was soon begun. American Sunday-school hymns were printed in it, with the endorsement of melodies as suitable for children's worship from two of the leading musical authorities of Germany. So the movement was fairly launched, and Mr. Woodruff turned homeward. The formation of the Berlin committee followed later.

On his way he aided the workers in Holland to organize the Dutch Sunday-school Union. He also rejoiced the brethren in London with the story of his success. They later organized their Continental committee, which has done such splendid work.

Returning to America, Mr. Woodruff organized, in 1868, the Foreign Sunday-school Association, a voluntary organization of 700 men and women to extend, aid or improve Sunday-schools abroad. This association is still carrying on their work by correspondence. They coöperated for years with the Continental Committee in supporting Mr. Broecklemann, who took up and carried forward with remarkable success the work in Germany until the institution was really grafted into the religious and ecclesiastical life of the nation. But they entered upon a much wider field. They have touched with their correspondence many countries of Europe, and every continent except Australia until there was hardly a nation, outside of Africa, who responded to the roll call at Washington in 1910 which had not been reached by their correspondence or aid.

ONE SPIRIT

Rev. Frank Johnson, London, England

The progress of man has been marked by the discovery that, in every direction, unity underlies variety. He is finding that though there are many racial types, man is essentially the same, whatever be the differences of his color and heritage. His former isolation is vanishing. Labor and commerce and thought are now conscious of each other's movements all over the world. Very soon the remotest nation will be our neighbor, and all peoples so closely interlocked as to compel each to have regard to the well-being of all in every international act and policy.

True education is therefore the discovery of this unity, the bringing of life and action into harmony with it, and the making of existence in home and state into "a living prayer of Jesus." In this way, as everything material obeys gravitation, so everything spiritual will obey the law of God revealed in Jesus Christ. We shall be free, yet bound —free as music is to interpret the musician's genius, yet with its harmonies conforming to rigid law.

What the Bible calls "the gift of the Spirit" is this insight into the truth of the universe, this perception that God is one, and that in him all things consist. It was the Pentecostal experience which filled the disciples with holy power and joy. They became one with the Holy Spirit, and people saw in their love and sacrifice that which recalled Jesus and revealed the Father. "They took knowledge of them that they had been with Jesus." And in every age success has been granted the church in the precise measure of its experience and manifestation of the glory of God as it is seen in the Face of Jesus Christ. The unity of mankind, of nature, of the universe, is attained only in Christ, in whom the one Spirit of creation is focussed as in a glorious sun. "He is the secret of that increasing purpose which runs throughout the ages, the supreme end and goal to which the whole Creation moves. The world as we know it is not the world as it shall become. Humanity as we now know it is not the humanity that shall one day be. Imperfect, partial, divided, unbalanced and untempered as it now is, mankind is yet in the process of being completed and perfected into one; and the Christ, who all in all is being fulfilled, though he stands already in his own divine-human nature, perfect and complete in Jesus of Nazareth, waits, as it were, at the consummation of history, until all men have grown up into his ideal and come into realized oneness with his person."

Is it not an instructive fact that our Lord would not permit his disciples to begin their task of witnessing for him until they had received this equipment of the Spirit? He knew that without his presence with them they would exert no vital influence, and would be like branches severed from the vine. He charged them not to depart from Jerusalem, but to wait for the promise of the Father. "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

It is therefore profoundly true that though there are many members, there is but one body; though diversities of operation, there is but one Spirit; though many truths, there is but one master Truth that is the source and secret of all. We need the Spirit not only for Christian witnessing, but for the pursuit of all truth, and for all living and working that are to have lasting significance. Apart from the Spirit, we are sidetracked and miss the great main road of the divine will. Whatever is done without him has no more life than our dying self can give it.

> Look, Father, look on his anointed face,
> And only look on us as found in him.

There is a quietism that must precede and accompany all activity. Our federation in effort, our social fellowship and mutual counsel, are meant to liberate and reveal what God has wrought in us in the mystic ways of prayer and meditation upon the divine Word. We must dwell deep during these days, sinking through all differences of creed and temperament and training, until we reach unity of spirit in the one Spirit who has called us into God's service. So we shall not merely be fellow-workers, but fellow-workers with God, and our lives coöperative in some real degree with that divine life offered on Calvary and set free at Pentecost for the salvation of all men.

TEN MILLION NEGROES' RELIGIOUS EDUCATION

Homer C. Lyman, D.D., New York

I count it a privilege of my life to speak in behalf of ten million negroes in America. In only fifty years from emancipation from slavery, after two hundred and fifty years of repression and servitude, the American negro has become a real factor in our civilization. Every ounce of effort for his upbuilding makes for righteousness and patriotism; every day of neglect stores up trouble for the future. My

years of labor for the negroes have given me an insight into their nature, and a confidence in their ability and character.

It is necessary to take briefly into account four separate factors:

1. *General Educational Advance.*

In 1865 less than ten per cent. of the four million emancipated slaves could read and write, while to-day more than sixty-eight per cent. have passed into the new world of language and life. But just how much does this mean? Sharp criticism is often heard, and by some the education of the negro is seriously questioned. The visible results of education for the negro are sometimes disappointing to the children of three centuries of educational development. We sadly err when we expect the negro always to use his education to the best advantage. It is no part of my task to discuss the sort of education best suited to the negro. The capacity for mental growth and the desire for advancement and self-mastery are God's unmistakable testimony that the Heavenly Father intends every human being to have his chance in the world. Capacity, after all, is the real test for education.

Have the negroes the desire and capacity for education? They have 2,800 public schools, 30,000 teachers, and a million and a quarter pupils, 260 colleges, industrial and boarding schools of higher grade. They have 23,000 ministers and 30,000 church buildings. Eighty per cent. of the 2,500 negro college graduates are working for the uplift of their race in the South, and more than 5,000 are successfully holding positions of trust for the Government. Is not the real secret of this marvelous progress the direct result of personal contact with consecrated men of God, the pioneer missionary teachers?

"Out of the wilderness, out of the night,
Has the black man crawled to the dawn of light;
Beaten by lashes and bound by chains,
A beast of burden with soul and brains.
He has come through sorrow and need and woe,
And the cry of his heart is to know, to know.

"Red with anguish his way has been,
This suffering brother with dusky skin,
For centuries fettered and bound to earth,
Slow his unfolding to freedom's birth,
Slow his rising from burden and ban
To fill the stature of mortal man.
You must give him wings ere you tell him to fly,
You must set the example and bid him try,
Let the white man pay for the white man's crime
Let him work in patience and bide God's time.

"Out of the wilderness, out of the night,
Has the black man crawled to the dawn of light;
He has come through the valley of great despair,
He has borne what no white man ever can bear—
He has come through sorrow and pain and woe,
And the cry of his heart is to know, to know."

2. *Farm Ownership.*

The confident hope for the negro race is the ownership of land. Farm ownership has increased seventeen per cent. in ten years, and the farm population has increased over twenty per cent. in the same time. Tenant farming is giving place to established home-making. Five hundred million dollars is the present valuation of negro farm property, and these people add twice that amount to the nation's wealth from their well-tilled fields every year. The negroes have the home-loving, home-defending and home-owning instinct strongly developed. Being tethered to the soil requires self-denial, industry, and thrift, and these give poise and personal worth to the life. Home ownership develops the qualities of virtue, and good citizenship, makes the man a sharer in the public good and responsible for law and order. It sharpens the wits, clarifies the vision, and quickens the conscience. It is a recognized economic principle that the greater the demand for the comforts and luxuries of life, the more diligently will men labor to supply and satisfy these demands. This is the moral safety valve for the negro race. Broaden the intellectual horizon, and the more certain must be the ultimate demand for the product of diligent toil.

3. *New Interest of Southern White People.*

The younger men of the South, lifting their eyes from the study of social economics, discover the negro as their next-door neighbor. He is there a permanent factor in the normal life. His prosperity is the wealth of the South. His health, his housing, his education, is vitally related to the health, housing, morals and education of the whole community.

For half a century men have been trying to find a short-cut pathway through the slow processes of racial development, forgetting that there are fundamental laws of natural, racial unfolding. They have thought that for the negro somehow they could eliminate these laws, and by social edict disregard the negro altogether as a factor in the normal life. The new social consciousness in the South has awakened a sense of necessity and opportunity that approaches the Christian standard and the Christ ideal.

4. *The Enlistment of the College Students.*

In the summer of 1908, through the generosity of Mr. W. N. Hartshorn, president of the International Sunday-school Association, there were gathered at his summer home seventy-five men and women of the broadest acquaintance and the most thorough sympathy and interest in the welfare of the negro. It was the now historic Clifton Conference, made memorable by the character of the men and women assembled there and the conclusions reached. These people were invited to Clifton, and were entertained there three days, that they might by prayer and conference discover the mind of the Master concerning the next step to be taken for the help of the negro. There was no set program, but the question discussed was, Can any plan be devised that will make the religious life of the negro have a larger influence upon his character-building? They were three days of mountain-top experience never to be forgotten. In the atmosphere of that consecrated home all hearts were filled with the divine love, barriers were broken down, prejudice vanished, and the consuming desire was to find and do the Master's will.

It was the unanimous decision of the Clifton Conference that the negroes of the coming generation could be most effectively reached by enlisting the present generation of college and normal students in a specific work for them through the Sunday-school as a point of contact. In the fall of 1911 this program was financed by Mr. and Mrs. Hartshorn, and authorized and undertaken by the executive committee of the International Sunday-school Association. The method was tested in the colleges in Atlanta. The students responded enthusiastically. In two years ninety-seven boarding schools and colleges have been visited, and classes organized in more than fifty. In some schools Sunday-school teacher-training work has been given a place in the regular required work for the senior class. Theory is studied from the text-book, and experience is secured by practice in teaching small classes in the college Sunday-school.

The objective constantly kept before the pupil is the betterment of the local Sunday-school in the home church. More than three hundred First Standard diplomas have been issued, and each student is required to make specific report of his efforts during the summer vacation to improve the local school. These reports are most encouraging. It is practical, and the students are glad to have specific training that they can use at home. By a carefully developed follow-up system of letters we are able to make these students feel that some one is really interested and appreciative of their efforts. They become

Sunday-school experts in their local communities, they are shown how to help neighboring schools, train teachers, organize new schools, and lay the foundation for local organized work.

Teacher-training classes are taught by white men and women in a number of the larger cities, and in the smaller places specific help is rendered and cordially received by local Sunday-schools. With an annually increasing number of prepared college and normal students enlisted in the local church work, a community consciousness and race vision will give definiteness and accuracy to the Sunday-school which will effectually prepare the way for the organized work. The best and surest guarantee for the future of the negro race in America is the enlistment of a trained leadership in the Sunday-school.

PESTALOZZI THE EDUCATOR

Pastor Arnold Ruegg, Zurich, Switzerland

About a hundred years ago Germany sent a number of her best men to Yverdon. Among them was the later celebrated Carl Ritter, the geographer, Carl von Raumer, the mineralogist and pedagogue, Carl Justus Blochmann, the schoolman, who were sent to become pupils of Pestalozzi. The instructions that were given to these young men by the King of Prussia were: "Pestalozzi's method is only a weak effluence and sediment of his mind and of his ideas. It is not the exterior of his methods, nor the skill of his instruction, that you are to learn; but you are sent to be warmed by the holy fire that glows in the bosom of this powerful and loving man."

Pestalozzi had from the days of his early youth a mighty love for the people, the poor. His aim was to check the sources of misery.

It is generally known that Pestalozzi was all his life an incredibly unpractical man. He accused himself again and again of his "unsurpassable inability of governing." He would not have been able to pass an examination in any of the subjects in which our schoolmasters are examined to-day. But he studied the soul of the people as no other had ever done. By this he has become a real pastor, especially to the young, a spiritual father as nobody else that lived in his time.

Pestalozzi spent the best years of his manhood in seeing wrecked all his schemes and the downfall of all his hopes, even of the philanthropical ones. His work and life in Stans lasted only five months, though its consequences were most remarkable. One of the best existing delineations has been given us by the Swiss painter Grob

in his well-known picture. Here in the midst of these neglected children he was their father, teacher, housemaid and nurse; in short he gave himself up to these children, who were naughty, blockheaded, sick, unclean in every respect. Many of them had been set against him by their beggarly relatives. And there were sometimes as many as eighty of these little forlorn beggars. Here in face of almost unsurmountable difficulties, Pestalozzi established the foundation of all real education, the principle of demonstration in teaching. And Pestalozzi made the most ingenious use of this principle; he not only made it the basis for such studies as arithmetic and language, but also for instruction in moral behavior, for their believing in God's fatherly kindness, to which he linked the instruction.

What triumph his kind heart felt at the result of his loving teaching, when these poor orphans, after the conflagration of Altdorf in May, 1799, declared themselves ready to renounce their food and all kinds of comfort in order to share these with the invited and expected children from Altdorf. This, I believe, was a greater triumph for Pestalozzi's method and principle of demonstration in education than the occasional visits of strangers and friends in the Nonnery of Stanz who were amazed at the wonder of metamorphosis wrought in so short a time for the pitiable children of Unterwalden.

Though he was sometimes so unspeakably slighted, Pestalozzi was permitted to climb in his old age to the summits of earthly glory. Princes, monarchs and men of consequence from every place in the world wished to see him, wanted to listen to him. The noble Queen Luise, who was the soul of a movement which in the days of Germany's misery longed for a regeneration of the people, looked to Pestalozzi in Yverdun as to a devoted deliverer. "If I were my own master," she wrote in her diary, when reading "Leonard and Gertrude," "I would drive in my carriage to Pestalozzi in Switzerland, that I might thank the noble man with my eyes full of tears and with a hearty handshake."

One is our Master—Christ. And Jesus is the way, the truth and the life.

At one time Pestalozzi said to his assistants: "In Jesus Christ I recognize the only High Priest of mankind. In adoring him the aim of our union is reached; in following him the spirit of our method becomes pure and lofty. Therefore pray; pray for Christ's nature, for the power of his spirit, that he may sanctify our work."

Through all the storms of life the old man preserved the child's heart, and therefore it touched him deeply when, in Zeller's Chris-

tian Institute for the education of the poor in Beuggen, he was received with the song which Gertrude had once taught her children: "Der Du vom Himmel bist" ("Thou who art from heaven"). The wreath of oak leaves which had been prepared for him was not accepted; he placed it on the head of a child. All for the children.

PESTALOZZI THE EDUCATOR

Rev. Carey Bonner, London, England

"The schoolmaster is abroad," said Lord Brougham, "and I trust to him, armed with his primer, against the soldier in full military array."

The celebrated statesman thus pitted against each other two great world-forces, material and spiritual, destructive and constructive. Test his statement by the following incident:

The scene is Paris, the year 1802. A Swiss schoolmaster, born in this city of Zurich, eagerly seeks to interview the French Emperor in order to interest him in the education of children. He is rebuffed. Bonaparte scornfully refuses to see him, saying, "I have something better to do than consider questions of A. B. C."

To-day, what is the relative position of the two men in the eyes of thinking people?

The one is dethroned. Napoleon, mad with the lust of ambition, is looked upon merely as an incarnation of ruthless, brute force. The other is crowned. He was Pestalozzi, the father of modern education.

Again we hear him: One of the great educators of to-day says "No single feature of popular education has failed to receive stimulus and profit from his work."

For the portraiture of the man and his life-work I know nothing finer than the inscription upon the monument raised to his memory by the grateful folk of Yverdon. The words are ablaze with fire. They burn with the flame of deathless truth and love.

The first sentence flashing out is—

I. *"Saviour of the Poor."*

To help the poor and neglected was the supreme passion of his life. Pestalozzi himself endured the pangs of poverty. Sympathy was born of suffering. He sought to learn what were the essentials of manhood; what was common to all, apart from the difference in outward position, between monarch and peasant.

He saw that the greatness of humanity was in the realm of soul and spirit. He proclaimed the right of every man to live this soul-life. His axiom was that each human being, whatever his position, was entitled to the full growth of the faculties with which he was born.

He held that every father should be an educator of his child. The careful study of his own son's development gave shape and direction to his ideas, and when he failed as a cultivator of the soil, he became a cultivator of the soul, and opened his first school for children of the poor.

So, in principle and practise, Pestalozzi democratized education. The instruments for training he found in rightfully using the daily life and experiences of the child. He taught that "the aim of education is not to turn out good tailors, bootmakers, tradesmen, or soldiers as such; but to turn out tailors, bootmakers, tradesmen and soldiers who are in the highest meaning of the word, men."

Pestalozzi aimed to give each poor child a true childhood.

Fichte, the great German philosopher, said of him: "Pestalozzi's essential aim has been to elevate the lower classes, and efface all differences between them and the cultured class; it is not only popular education that is thus realized, but national education and Pestalozzi's doctrine has enough power to help nations and the whole human race to rise out of the miserable state in which they were wallowing."

But Pestalozzi lacked practicality, and, through this lack, his school at Neuhof had to be given up. Undaunted by the failure, and moved still by a heart of compassion, he became—

II. *"A Father of the Fatherless."*

Come, in thought, to the town of Stanz in 1788. See this man gathering together a band of fatherless children. In an age when it was the custom to put orphans with peasants who worked them for personal profit, compelling them to be beggars for the master's gain, he, with no rules but the law of *love,* by giving them exercise, games, and moral and spiritual training, sought to surround them with the true atmosphere of home. So, by the redemptive service of love, he won then to God. Among these fifty little beggar orphans he lived. In his poverty he shared his bread with them, tending them in sickness and health. Caring nothing for the opinion of the world, anxious only to win the trust and understanding of the children, this noble man lived like a beggar himself in order to teach beggars to live like men. Loving and training his own boy, he lived too for other people's children, and loved them into the kingdom of heaven.

Once more failure overtook him, however. Through untoward circumstances, and because he had no administrative ability, his orphan home had to be abandoned. Downcast, but not despairing, he was now for some years to become,—

III. *"Preacher to the People."*

He embodied his ideas on education in concrete form by writing a novel "Leonard and Gertrude." With no money to buy paper he wrote it between the lines of an old account book. When published, it soon won for itself a world-wide fame. In it he emphasized his great basal principle, that all true education must begin in the home, and that the greatest educator is the mother. In the following years, book after book, essay after essay, flowed from his pen. Philosophers, educators, monarchs, thinkers, alike recognized his greatness, and from all parts of the world visitors came to examine his theories and methods.

The enthusiasm for teaching was in Pestalozzi's blood, and, with all his defects, he was a great teacher, and produced phenomenal results.

His next notable contribution to mankind was as the—

IV. *Founder of the Elementary Day School.*

The ordinary day school of his time was often what Comenius in an earlier age described as "a slaughter house of the mind." Pestalozzi's chief work was with the little children and their elementary education. He introduced the slate into the day school, and also practically created object teaching in the best sense.

John Milton, in his essay on Education, had commended illustrating the *word* by the *thing*. Pestalozzi went further. He said you must perforce first give a conception of the *thing* before you teach the *word*.

Let primary teachers who pride themselves on being so very "modern" in their "nature talks" take a peep into Pestalozzi's school of a century ago. How did he teach geography? Not from a book, but by taking the scholars out into the open air, through a valley with a stream, then up the hillside from which point they were helped to note every feature of the landscape. By question and answer he led forth their own powers of observation. Then each child took some clay, and on reaching the school-house each one was placed before a table and had to model in clay his conception of the conformation of the river and the valley. Have we found a twentieth century method better than that for teaching geography?

Listen, also, to this: "What we teach is determined by the demands of the developing powers of the child. It is intimately connected with the things he can already do. Learning is for him an affair of life. He is filled with the spirit of it, hence the joy it gives him. Instead of dissipating his activities we concentrate them; instead of amusing the boys, we fill them with enthusiasm; instead of stifling their powers, we breathe with them the breath of life."

But the boldest description on Pestalozzi's memorial is—

V. *"Educator of Humanity."*

He attracted to his school and to himself leaders in education from Britain, America, Germany, France and other lands. What was his secret as an educator? When dealing with a genius and prophet it is difficult to reduce his teachings to simple elements. But after careful study of Pestalozzi's available writings I venture to say that, as I understand him, his greatest contribution to mankind was that he vitalized education.

"Life educates" was his favorite axiom. He related everything to life. The cult of Dr. Montessori quotes her utterance as if it were a modern discovery—"By education must be understood the active help given to the normal expansion of the life of the child." But this was Pestalozzi's basal principle enunciated again and again a century ago. He began by calling into use the living powers of "attention, observation, and memory." A child's knowledge must begin by its sense impression. "To evolve capacity you must exercise," he taught.

He showed that the vital thing in education was not instruction, but the right unfolding of the child's powers. Others had attempted to teach by bringing ideas to a child. Pestalozzi held that only by using his own powers of sense and observation could a child gain perception. Others treated a child as a bin into which information might be ladled; Pestalozzi, as a soul whose powers had to be led out. He would leave no catechisms. "The wisdom produced by premature definition is like the mushroom which grows fast in the rain, but dies at the first touch of the sun. *Such teaching paralyzes the faculties we ought to develop.*" "We learn by doing" was his constant theme.

The right of a child to its childhood was one of Pestalozzi's great claims. The unfolding of the child mind as a flower, the keeping of a living connection from stage to stage of the teaching, were fundamentals in this method. "The ultimate end of teaching is not perfection in accomplishments of the school, but *fitness for life,*" he claimed.

Delegates from Bohemia

Delegates from Vienna and Hungary

Delegates from Austro-Hungary

The Pestalozzi Monument at Zurich

"It is the triumph of a sculptor's insight of genius. For while there is the touch of human compassion in Pestalozzi's hand laid upon the boy, yet the touch is there only that the child's look may be directed, not towards his benefactor, but heavenward and Godward."

To a "World's Sunday-school Association" the question of Pestalozzi's religious teaching is paramount in interest. His memorial inscription writes him down as

V. *"Citizen and Christian"*

And who can doubt his right to the title? He lived Christianity. His whole life was a renunciation for the sake of others.

Rousseau would not have God mentioned to a child. He deferred religious teaching until adolescence. With Pestalozzi God was the Alpha and Omega in his dealing with the child. He counted "morality and spirituality not merely as sisterly helpers of intellectual education, but as the absolute and *necessary foundation of it.*"

There are two notable statues of the great Educator. The one at Yverdon depicts a boy and girl looking up trustfully to the kindly face of their loved Master. It is beautiful. But the sculptor did not understand the deepest principle of Pestalozzi. He saw only the human compassion.

The second statue stands in the Bahnofstrasse of this city of Zurich. Its picture is before us. It is the triumph of a sculptor's insight of genius. For while there is the touch of human compassion in Pestalozzi's hand laid upon the boy, yet the touch is there only that the child's look may be directed, not towards his benefactor, but heavenward and Godward. The human compassion is but the instrument of the divine motive. That is the secret of Petsalozzianism. Here is the man's greatness. He lived that he might teach human childhood to say:

"I will lift up mine eyes unto the mountains: From whence shall my help come?

"My help cometh from Jehovah, who made heaven and earth."

Not only in his aims, but in his own heart and life Pestalozzi was a humble Christian. Who can doubt it who reads, *e. g.*, how when Madame Pestalozzi passed away, after sharing for forty-five years his hardships with noble patience and unfailing helpfulness, the grief-stricken, lonely, old man, speaking to his masters and scholars at the funeral service in the schoolhouse, took up a Bible lying near at hand, pressed it on the breast of his dead wife, and said "From this source you and I drew courage, and strength, and peace."

Just before his own passing in to the eternal world, he "seemed to be smiling at the angel whom God had sent for him," and said, "I am soon going to read in the book of truth. I am passing to eternal peace."

As we look once again upon his picture, we lay at his feet the fadeless laurels of our admiration, our emulation, and our love. And we read with new meaning the inscription upon his Yverdon Memorial that flames out in light.

"Here lies
Henry Pestalozzi,
Born in Zurich on the 12th of January, 1746;
Died at Brugg on the 17th of February, 1827.
Saviour of the Poor, at Neuhof;
Father of the Fatherless, at Stanz;
Preacher to the people, in "Leonard and Gertrude";
Founder of the new elementary school, at Burgdorf;
Educator of humanity, in Yverdon;
MAN, CHRISTIAN, CITIZEN,
Everything for others, nothing for himself!
Blessings be on his name!"

UTILIZING WASTE MATERIAL

Rev. Samuel D. Price, Camden, New Jersey

A sentence spoken by the Rev. Henry White, of Chieng Mai, Siam, in the office of Dr. George W. Bailey gave birth to this department in April, 1909. The statement was that a label cut from a match-box would be treasured as the only decoration in a Laos home. Then the facts were presented indicating that there is a demand in every mission field for our Sunday-school and other pictures. From this beginning the work of the Department for Utilizing Waste Material has grown.

The plan is worked in a simple manner. Write to the Superintendent of the Waste Material Department, the Rev. Samuel D. Price, 1416 Mallers Building, Chicago, U. S. A., and indicate your denomination in full.* You will then receive a pamphlet giving all needed explanations, postage rates, and an introduction to a missionary of your denomination, unless you prefer to assist some interdenominational work, such as the China Inland Mission, for example. Do not

*British, European, and other Sunday-school workers who are nearer to the London office of the World's Sunday-school Association should address Miss Gertrude Edwards, "Pass It On" Department, 56 Old Bailey, London, E. C., England.

send your gifts to Chicago, but forward them directly to the missionary. At the same time write a letter to the missionary and enclose the card of introduction. As you already have the things to be sent, the only cost will be that of transportation, which is never more than eight cents per pound for printed matter. The limit for one package is four pounds, making thirty-two cents the maximum expenditure at one time for a package.

The work of this department began in 1909, and was about one year old when the World's Sixth Convention was held at Washington. Then about two hundred Sunday-schools or individuals had been given introductions to some missionary of their own denomination. When the report was made Mr. F. B. Meyer said that this work was the most practical thing that he had noted at the convention. More than 9,300 introductions to missionaries have now been sent. Millions of pictures have been shipped. One man in South Dakota sent 891 pounds at one time. No one could even estimate the results. Pictures are not thrown away on the foreign mission field. In fact, there are many places where a native has never even seen one picture.

A letter from a missionary in India presents the matter clearly. "I have been receiving some picture cards that you have directed my way. I want to thank you very much for them. I can use thousands. The little Bible pictures that are used in the Sunday-schools at home are fine. We go to some open place in the town, begin to sing, and the little fellows come scampering from all sides. We have them sit down and listen while we tell them some part of the Wonderful Story. Then we ask them questions, teach them the Lord's Prayer, Ten Commandments, etc. We give them the pictures, and the next Sunday they are there and many more. The pictures are an entrance into their hearts. So send all you can and receive our sincere thanks in return."

The large quarterly lesson picture rolls are of even greater value. These are used by the missionary or native preacher in teaching and preaching. A single picture from the roll may be given as a special reward for committing large portions of the Scripture to memory. In one field in Africa, where the membership of one of the churches is over 5,000, these large pictures adorn the outside of the walls, and the hundreds who cannot find a place inside study the Bible pictures on the outside of the edifice. At this same station there is a large box on the pastor's veranda, and in it are numerous scrap-books made by children in the home land. Crowds gather, even at sunrise, that they may have the joy of looking at one of these books of pictures.

Many missionaries wrote of the Christmas distribution of the pictures that had been received through this department. In one instance Christmas cheer was given to more than forty villages under the care of a single church.

Last year packages of pictures were sent to every leper home whose address could be obtained. The letters of thanks have been arriving ever since and they express the most hearty gratitude. No class of people is more appreciative than the lepers, and the Sunday-schools of the world should send such a picture shower every year. Packages should be started by November first in order to reach the mission field in time for Christmas. But Christmas is not the only time in the year when pictures are desired. Any time is picture time the world over. Whatever else you may be doing for missions, you can obtain a few pounds of pictures for the lepers' Christmas each year. Addresses can be obtained by writing to the Waste Material Department.

At the inception of this work an effort was made to obtain pictures only. Soon the missionaries began to make other requests, as they learned of this new activity of the World's Sunday-school Association. Papers are of value where the language of the home country is spoken. English is used in many sections. The Sunday-school and other illustrated papers are especially desired. The lesson helps are asked for in certain places. Recent editions of such books as Peloubet's "Notes" and Tarbell's "Guide" are gladly received.

Musical services and song books also meet a demand. Singing books are needed now in the Philippines as never before. Even one book of a kind will be serviceable. Many schools always forward their Christmas and Easter musical services for use abroad the next year. Kindergarten material is frequently asked for.

It has been possible to honor still larger requests. "Send us an organ" is a frequent call. Thus far eight organs have been obtained and sent out for a wonderful service in some far-off land. There are now on file requests for twenty organs. An old organ in good condition is very satisfactory. One cornet was shipped to China where the missionary had work among 1,500 Chinese soldiers. An unusual request was for a mouth organ in Assam, and a number were forwarded. Church bells, and even dinner bells, have been called for. Many ask for stereopticons or the slides.

This year an appeal is being made for dressed dolls. The dolls can be inexpensive and simply dressed. At least 10,000 are asked for. They can be sent to the countries where the parcel post rate applies. Here is special work for an individual, a class or mission band.

Large gifts from denominational and publishing houses have been received. Thousands of copies of "The Gist of the Lesson" were sent last year. One Sunday-school in America gave $40 for the postage on the entire lot. Art calendar pictures to the value of many hundreds of dollars have been obtained for the asking. There is always an opportunity for some individual to contribute the postage to forward these wholesale gifts. Send any amount to Fred A. Wells, treasurer, 1416 Mallers Building, Chicago, Ill., U. S. A., designating it for the Waste Material Department. One large publishing house in America gives us its entire surplus stock of pictures at the end of each quarter. Hundreds of missionaries have been benefited by their generosity.

Thus far little has been done through this department except in supplying missionaries sent out by the American societies. During this convention conferences will be arranged that plans may be completed to render the same aid to missionaries of the other missionary organizations. To supply the missionaries of the world with our used and left-over Sunday-school supplies is a large task, and it will take some time to systematize the plan; but it can be done, and with blessing.

Doing some definite work for missions will develop a larger missionary spirit than the mere giving of money. Many schools in America which never made any contribution for missions have had the spirit of missions so aroused within them by "Waste Material" activity that now they are studying the subject and making personal contributions. A number of young people have already indicated their purpose of becoming missionaries as the result of their interest which came through activity in connection with this department.

This work is developed by publicity. The papers, both religious and secular, have been very liberal in printing articles about it. Many of the lesson writers make frequent reference to this department. From the beginning the coöperation has been remarkable, indicating that the plan meets the approval of missionaries and home workers. Many State and County Sunday-school associations have elected Waste Material superintendents, and hundreds of individual Sunday-schools have added such an officer. Many invalids have gladly taken up the work that they might furnish cheer and blessing to those across the seas.

A Baptist missionary in Assam closes a recent letter with this postscript: "There is a blind man who is regularly led to our bungalow by his little boy to 'see' pictures. His little boy takes his hand, and laying it upon the pictures tells the blind man what picture his hand is touching—'cow,' 'dog,' 'man,' 'cart,' 'flower,' and so on. It is pathetic

to see this poor blind man 'seeing' pictures in this way. It is only an example of the intense picture-hunger eating away at the hearts of these people just coming out of darkness, and feeling out after God."

THE MISSIONARY IDEAL OF THE SUNDAY-SCHOOL

EMILY HUNTLEY, LONDON, ENGLAND

Such a convention as this is a time of enlarging vision. Day by day we have seen the great globe, and the peoples of the earth have passed before our minds. We have felt our unity in the call, "Go ye." The practical question that issues is: What is to be the relation of the task that waits us at home to the vision we have seen?

There was a time when the Sunday-school dealt chiefly with *ideas*. We are coming to see to-day that if ideas are ever to come to fruition they must be shaped into *ideals*. The great aim of all our work in Sunday-school is to bring the child under the gracious compulsion of the Christian ideal. And the missionary ideal is a vital part of the Christian ideal.

The fact that the missionary ideal is very close to the child's soul is evidenced in the child's quick response to the missionary story, and in the history of many a missionary, whose earliest dedication was made before reason had time to show lions in the way. Let us look at some of the ways in which the missionary ideal meets the child's unfolding life.

It first reveals to him the claims of others. The little child is tribal in his sympathies. If the strange small folk beyond the seas are to come into his heart they must come through the doorway of "like," till the world is peopled with "seven little sisters." By and by the very differences become appeals to interest. The junior child loves stories of the faraway, but while cosmopolitan in his interests he may remain strangely local in his sympathies.

But the missonary ideal must not stand still at the point of interest in others. It must lead from sympathy to service. And to this end it takes shape in the life of the missionary. There is no finer material for child nurture than the record of noble missionary lives. In them Christianity is seen in the forms of activity that belong to the essential interests of childhood. In the life of the pioneer missionary, the romance, primitive "dare," true conquest, of Christianity are seen.

It may be that some will say, "But Christianity is not romance; it is humdrum." It is good to recognize that the child's demand for

romance is soundly based—for romance ever has made the finest foundation for the ordinary way.

The appeal of the missionary life does not end with childhood. Early enthusiasms become woven into the settled choices of adolescence. The right kind of missionary biography is of untold value in the unsettled days; it presents men who made choices and pursued noble purposes to the end, and who proved Christ sufficient for all the hardest way.

How shall the missionary ideal be incorporated in our Sunday-schools? It is necessary to recognize that it *costs*. Ideals are not cheap. We may have a missionary secretary, a splendid library, a museum full of curios, and still fail of the missionary spirit. Behind all apparatus there must be the missionary enthusiasm of the teachers. This is a large claim; it means the teachers' reading is to be consecrated to the Great Commission. Ignorance of modern mission movements or of great missionary lives cannot be pleaded in this day of accessible books. We may have to make choice between some of our ordinary reading and this; for this is the business of the King we serve. The mission study circle has come to show us how to remove ignorance of missions.

Then the missionary items in the program will take their proper place. The periodic missionary lesson will be full of life. General missionary phrases will give place to real incidents. Confusing and overloaded charts will give way to living facts.

The child is marvelously ready to respond to the ideal that the teacher has first felt.

And what will the end of it be? The true missionary spirit among our young people will give a quality to the church of the next generation that must have its reflex at home. It will mean a *giving* and a *praying* church. More than that, it will mean a rich field from which God may call his workers for the hard places of the earth. The ideals of dawn are not lost. A call will come, and lo! the answer, "Here am I; send me."

THE NEW CHIVALRY OF MEN'S WORK FOR BOYS

Rev. Wilbur F. Crafts, Ph.D., Washington,
District of Columbia, U. S. A.

I should like to picture in this land of art, before this audience, three Bible scenes as related panels in one picture that blend in heavenly clouds at the top. First, a picture of Moses the Babe in

his cradle boat amid the reeds of the Nile, saved by the providential coöperation of a king's daughter bending over him, a shrewd and wise sister hovering near, and a brave and faithful mother in the background, who trained him so faithfully in childhood that nothing could turn him from his mother's faith in after years. The second picture is that same Moses, in full maturity, receiving from the hand of God on Mount Sinai the Ten Commandments for the world. The third scene is that same Moses coming with Elijah as a special ambassador from the Court of Heaven to the earthly coronation of Christ on the Mount of Transfiguration. In the blending clouds of heaven above these scenes I would write what John says of the redeemed hosts of heaven, "They sang the song of Moses and the Lamb"; and under these three scenes I would write: "What it Means to Save a Child."

But there is something in the third picture of supreme importance, which relates it especially to my theme; namely, what Raphael puts at the base of the Mount of Transfiguration,—the incident of the next morning: the story of the demoniac boy, distorted in face and form by the demons that held him in a spell, the neighbors anxious but helpless, the lesser apostles unable to save him. But the point of contact in this greatest of paintings is the point of Andrew's finger, who is saying: "Jesus only can save your boy. Your boy has been transfigured by the devil, but Jesus shall say, 'Bring him to me' and he shall be transfigured into the likeness of Christ."

That picture might fitly be an illustrated seal of *The New Chivalry of Men's Work For Boys*, not alone of those who are big brothers to boys in juvenile courts, but the wiser men who become big brothers to boys before they get into court and keep them from court by bringing them to Christ, and by laws that make it hard to do wrong and easy to do right.

The best result that has come from the great emphasis laid last year upon the men's work in the churches has been the great growth of men's classes in Sunday-schools, which has been greater than the growth of any other branch; but it is fair to say that the men's movement in many places has not followed Christ down into the valley and fought the devil and saved the boy. The most notable recognition by anybody officially connected with the Christian Church of the fact that the church is bound not only to save souls in heaven but to save the whole man, body and soul, and the whole community, here and now, and especially to make a safe place for saved souls, has been the appointment, by the International Sunday-school Associa-

tion, of a Commission on Adolescence, with a sub-committee, of which the speaker is chairman, on Safeguarding Boys and Girls Against Moral Perils of the Community.

This sub-committee has made investigations throughout the United States and Canada by a questionnaire sent to ministers, Sunday-school superintendents, Boy secretaries of the Young Men's Christian Association, and a few physicians, as to the moral conditions of children and youth, especially in high schools. The answers, as you will see in the published report, show that not only individual but social immorality often begins as early as six years of age, suggesting that even the primary departments of public schools and Sunday-schools need the help of the mothers in safeguarding very young children against the peril that comes to both boys and girls in these early years. The chairman of this commission is endeavoring to have the Sunday-school Commission on Adolescence and Sex Federation, composed mostly of medical men, unite in the appointment of a commission that shall represent both the moral and the medical elements of the subject and also the chivalric relation of men and women, to prepare a course of brief, tactful, supplementary lessons suitable for use by parents, teachers and superintendents of Sunday-schools and public schools graded very carefully for the different ages, to give no more at any period than is necessary for safety, nothing for curiosity.

In frequent addresses to high schools and to teachers and boards of education we have found almost universal approval of our two main suggestions; first, that the school authorities should have physical examinations of all high school pupils on their entrance and midway of the course; indeed, these examinations should begin with school age and occur as often as every other year, not emphasizing the matter of morals too much, for many pupils are hindered in their work by imperfections of the nose and ears and eyes and throat and lungs unknown to parents, and when examinations are being made for these the physical tests of morals may be applied; an examination of every boy from head to foot by a male physician and of every girl by a woman physician, and these examinations are followed by purity talks in both cases, given with delicacy and skill.

The other remedy is received with approval by the pupils themselves and is in the line of self-government and the application of school public opinion: a suggestion that "New Chivalry" committees, girls for girls and boys for boys, shall be elected by the pupils themselves, who shall remonstrate privately and confidentially with those who are showing the first signs of wrongdoing.

WORK AMONG THE NEGROES

BISHOP W. H. HEARD, D.D., WEST AFRICA

Chairman and the colored delegates here have done me the honor to have me take the place of Dr. Dendy of South Carolina, who is absent—I suppose to give coloring to this great occasion!

The negro is only a man, with all the wants and needs of men. So circumstanced as he is, he is in all parts of the world; all climes and all conditions are his. He is the boy race, in his adolescent period; and if this great body of men and women are really helping the boys and the girls, I call upon you in God's name to help these children in black. There are but a few representatives here, but we represent much. Rev. Dr. Green of the Baptist church, 1,000,000. Dr. Williams, Misses Steward and Evans, and I, of the African Methodist Episcopal Church, 620,000. Rev. Dr. Bolden and Prof. Ideberge of the African Methodist Episcopal Zion Church, 400,000. Rev. Dr. Tindley of the Methodist Episcopal Church, representing the colored branch, 280,000. The C. M. E. Church has no representative, yet they have 160,000. Prof. Long and Drs. Wyche and Martin of the Presbyterian Church, and others, such as Episcopalians, 100,000. Mission fields not mentioned in this statement, 60,000.

There are fifteen millions in North America and three hundred millions in Africa. This vast number appeals to your honorable body to see that in sending out commissions they be not overlooked. They are not helpless, but are helpful. The negro has made the world better wherever he has gone as teacher and missionary. Livingstone did not forget him as a friend and a brother. It is said this race is non-productive, and the world wants the "doer." He wrought well as a slave in North America, and better as a freeman. We only ask that he be recognized in the world movements.

The churches named above have their organized departments and boards with secretaries who are obtaining results. They are self-supporting in most cases, and the children are gathering funds for mission fields each Children's Day. They have their lessons and in some cases the advanced literature. We ask that at the next convention a report be made on International Unions among the negroes, our literature and its classification, on the needs of mission fields among the negroes.

We need to-day more consecrated men and women and more funds to carry forward the work.

THE HOME DEPARTMENT OF THE SUNDAY-SCHOOL

W. A. Duncan, Ph.D., Syracuse, New York

The home department is the university extension of the church and Sunday-school, and offers through its membership the open Bible and home class visitation and supervision to every man, woman and cradle roll child in the world, not already connected with some other department, unable or unwilling to attend them, but willing to join some individual, family, neighborhood, or correspondence class.

The enlargement of the home department, making its scope to include the family altar, is meeting with general favor. "The home is God's first and holiest school." Our greatest problem is not an international, national, state, provincial or community problem, but a home problem. The church and the Sunday-school are doing their best work when doing the most to solve this home problem, by developing the religious worship and instruction in the home.

Bishop Vincent has said that the home department was the most important new department in the Sunday-school since Robert Raikes started his first school in a little room in old England. His school and subsequent ones, until now, have been bounded by the four walls of a room, and the right to membership qualified by attendance. This revolutionizes the old-fashioned school in that it gives membership to home department and cradle roll members for work done in the home, thus recognizing Bible study as a basis of membership instead of attendance only, as heretofore.

The earliest home department was in my own Good Will Congregational mission school at Syracuse, N. Y., a branch Sunday-school of old Plymouth Congregational Church, and it had the only organized cradle roll in the world, and both were organized together as one class or department in 1881 by me as superintendent of the school, enrolling cradle roll children with whole families as members of the main school with membership, and home class supervision.

In June, 1911, at the San Francisco convention I reported as chairman of the home department committee a membership of one million members in the home department and three-quarters of a million in the cradle roll, which, in the United States and Canada has been divided and placed under another committee, while in the world there are between three and four million in the home department and the cradle roll, and the number is rapidly increasing.

The home department enumeration from the published official statement of quarterlies and estimated membership was as follows:

Twenty-five denominations and two independent publishers reported issues of 917,460 quarterlies and estimated an actual membership of 950,060 receiving 3,669,600 quarterlies annually. These quarterlies are delivered to the homes weekly, monthly, and quarterly by more than 100,000 home class visitors, making 3,600,000 visits annually, or at least 10,000,000 religious and social calls in the last triennial. It is estimated that there are over 25,000 home departments in the United States of America and Canada at the present time, home department quarterlies or monthlies are now issued by all denominations and Sunday-school publishers in the United States and Canada, Germany, Australia, Africa, Hawaii, Italy, England, and Prague, Bohemia, and are used by more than 1,000,000 Stundists in Russia and there are passed by the censor of the press. In Japan, Mr. Frank L. Brown, World's Sunday-school commissioner, reports 1,000,000 silent home department students in Japan.

In twenty-nine years it has had more than one and one-half million department members and visitors. 100,000 persons are now serving as visitors. It is estimated that 500,000 have probably either united with the main school or crossed the river. A portion have drifted away entirely.

Forty-six states and provinces have home and visitation superintendents and seven states and provinces have only home department superintendents.

The home departments are to-day contributing to missions or benevolent work at least $100,000 annually and have within twenty-nine years probably distributed more than one million dollars in missions and local church work, besides paying all their own running expenses. In addition to this the profits on the publication of the denominational quarterlies and requisites amounts annually in all of the denominations and independent publishers to at least $100,000 a year, or another million dollars in twenty-nine years, which has been carried by the denomination houses to their ministerial aid or sustentation funds. This gift of two million dollars or more from this department since this organization in 1881 is made possible because the founder has never copyrighted anything in connection with the work, nor has he in twenty-nine years received any compensation for his travel, office, postage or secretarial work.

Institutional work in sanitariums, hospitals, homes for the aged, reformatories, prisons, county houses and similar institutions is carried on very successfully in an attractive and helpful way in many of the states. New York and Vermont are especially remarkable for this de-

velopment of the work and almost every town and city and county in these states have local unions of their own with house to house visitation along denominational and interdenominational lines.

It was voted at San Francisco, upon the recommendation of the founder, to admit to membership anyone who is willing to perform the allotted study of the Bible, but who objects, as many do, to signing the pledge. Some of our churches, Sunday-schools and denominations require that their church members be enrolled as members of one of the other departments, viz: home department or main school, with the result of fulfilling the great desire of the church in its accepted motto that, "All of the members of the church should be in the Sunday-school in some one department or other studying the Bible, and all of the Sunday-school in the church at one service or another, listening to the preaching of the Word from the pulpit and being taught reverence and worship of God as well as how to study his Word." The United Brethren Church with headquarters at Dayton, Ohio, with nearly 1,000,000 in church and Sunday-school, have adopted the rule that every church member must belong to some department of the Sunday-school, including the cradle roll or home department.

The Tenth General Convention of the Religious Education Association, which was held in Cleveland, Ohio, on March 10-13, 1913, had the following to say upon the home department and cradle roll:

"The work of the home department will divide itself into two divisions: (1) supervising the home work of those taking courses in any grade of the church school, looking after absentees from the departments, etc., and (2) providing and supervising reading courses for those who are unable to attend the church school. The organization of the department would, therefore, be as follows:

"(a) General superintendent.

"(b) Supervisors of home work of children.

"At least one person should be selected from each department of the church school. These workers would attend the regular sessions of the department, be present at the department teachers' meetings and study the needs of their respective departments so that they could intelligently supervise the home work and give the parents an intelligent appreciation of what the school is trying to do for the children. Parents may be induced to take the same work which their children are taking, the work being, of course, on a higher level. This would give intelligent parental direction to the children's study.

"(c) Supervisors of home study courses for adults. Many adults cannot attend the church school and others are interested in courses which the church school cannot provide. One pastor reports that he has secured the reading of over 135,000 pages of religious literature during the past two years by means of such an organization of the home department of the church school.

"The cradle roll of the Sunday-school concerns itself with the needs of children under four years of age. This department should be more than an advertising scheme designed to tie infants and their parents to the church. The cradle roll workers should concern themselves with the needs of the children in those early years. Mothers should be taught how to feed and care for their babies. The mothers of the cradle roll can be assembled for lectures on children. The dignity and responsibility of parenthood can be taught. The mother must be the child's first teacher in religion and the cradle roll workers must see to it that mothers are instructed so that they can intelligently answer the questions which will be put to them by baby lips. This department is best administered in connection with the home department."

At the Dayton meeting, January 20-24, 1913, of the Sunday-school Council of Evangelical Denominations and the executive committee of the World's and International Sunday-school Association, after many years of joint discussion, it was decided that among the ten requirements of a standard school, No. 1 should be a cradle roll and No. 2 a home department. This has done away with the necessity of outside assistance in promoting not only the home departments and cradle roll, but of all the departments. These requirements were adopted by twenty-five denominations, with 15,017,938 members in the Sunday-school and 18,288,540 members in church.

CHRIST THE MASTER TEACHER

Principal Alfred E. Garvie, M.A., D.D., London, England

Sometimes in the Christian Church the crucifixion and the resurrection of our Lord have thrown altogether into the background his teaching; but we must not forget that we have in that teaching a disclosure of his person, and of God and man in him, without which we could not interpret either his sacrifice or his triumph aright. It is one of the great gains of modern Christian knowledge and thought that the teaching of Jesus is being restored to its rightful place.

In dealing with Christ as the Master Teacher, we are concerned not primarily with the content of his teaching or the truth taught, but with the manner and the method of the teacher as a guide to ourselves in teaching the truth we have learned from him.

Jesus' discourse in the synagogue of Capernaum on the first Sabbath of his ministry astonished his hearers; "for he taught them as one that had authority, and not as the scribes" (Mark 1: 22).

The authority of Jesus was grounded in his personality; his moral discernment was due to his perfect moral character, and his spiritual vision to his unbroken communion with God. The problem of goodness and godliness was finally and completely solved in his character and consciousness; and thus his teaching and companionship afforded to others the rest of soul which they had elsewhere and by other means vainly sought. His word had absolute authority, for it expresed moral and spiritual reality as ultimate as God himself.

The crowds which heard Jesus were no less impressed by the novelty of his doctrine than the authority of the teacher. They testified that it was "a new teaching" (Mark 1: 27). If we take Jesus' teaching as a whole, it may be confidently maintained that none can be compared with it. The misunderstanding, suspicion and antagonism it provoked testify to its novelty. He fulfilled the law and the prophets, not by repeating, but by completing, their teaching. The contrasts in the Sermon on the Mount show how far the life to which he called men transcended the law he thus fulfilled. So too the reality of the person and work of Jesus transcends the Messianic hope in fulfilling it. His conception of God as Father; his conjoining of absolute love to God and the love of one's neighbor as one's self as the highest commandment, fulfilling the whole law; the inwardness of the moral and religious life on which he insisted; the universality of God's goodness and consequently of man's duty,—all these are instances of the originality of his teaching.

Luke begins the record of the public ministry of Jesus with an account of the visit to the synagogue of Nazareth, and describes the impression made in the words, "And all bare him witness, and wondered at the words of grace which proceeded out of his mouth."

The Fatherhood of God, the infinite worth of the human soul, God's sorrow in the loss and joy in the recovery of the sinner, the forgiveness of sin, the peace of God, the salvation from the power and love of sin, the assurance of a blessed and glorious immortality,—all these are included in the grace Jesus taught so graciously. The manner as well as the matter of the teaching was attractive.

Jesus' teaching was appropriate, but always elevated and never trivial, leading men out of the common life of the world into the presence of God to the vision of truth and grace. The two excellences of this method have been stated by Wendt in words worth quoting: "By his method of meeting the want of the occasion Jesus has been able to impart two weighty qualities to his utterances and his instruction, viz.: *popular intelligibility* and *impressive regnancy*. The importance lies in the union of these two qualities. A mode of teaching which aims at popular intelligibility is exposed to the risk of degenerating into platitude and triviality; and one which aims at pregnant brevity easily becomes stilted and obscure. But Jesus perfectly combined the two qualities, and by this very means attained a peculiar and classic beauty of style."

Jesus made general rules clear by concrete instances, and by the most striking instances also,—not those on which the least moral demand was made, but the greatest. Always return good for evil, even if it means turning the other cheek to the smiter, or giving your mantle as well as your tunic, or going two miles instead of one (Matt. 5: 39-41). Seek forgiveness of every wrong you do a brother, even if you must interrupt your service to do it (v. 23). The severity of the demand would impress the authority of the principle illustrated.

The use of figurative language was also intended to make profound truth intelligible and acceptable to the popular mind. In the parables this method is most fully and thoroughly carried out. Jesus' illustrations are simple, even homely, but never vulgar or commonplace, for the originality of the lesson taught transforms the familiarity of the illustration used, so that it is invested with a like dignity. The range of the illustrations used shows both the observant eye and the sympathetic heart of Jesus, to whom nothing in nature and man, save sin, was alien; but the use he makes of these illustrations shows how he saw all in the light of God, and so could see in all a deeper meaning and a higher worth.

While Jesus aimed at popular intelligibility, yet on the other hand he recognized that there was much truth he had to teach which the people could not yet receive. The parable of the sower shows that there must be prepared soil as well as selected seed. The multitude could not receive the entire truth taught in the parables as the disciples could.

Yet even the disciples often failed to understand; and with them also Jesus had to exercise a reserve. He did not declare his Messiahship till they were able to discover it by God's enlightening in his

teaching and life; he did not speak openly about the Passion until after his Messiahship had been confessed. In considering Jesus as a teacher we must consider his method of withholding as well as of imparting. The pupil limits the teacher, and so defines his method. Does not this consideration suggest the possibility that Jesus in his earthly life was never able to complete his revelation because not only the multitude but even the disciples were not able to receive it? Hence the enlightening of the Spirit continues and completes the teaching of Jesus on earth.

One other feature of the teaching of Jesus must be mentioned. Mark's comment, "The common people heard him gladly," taken in its context does not refer to the attractiveness of the teaching of Jesus, but to his skill in controversy. "The masses," says Dr. Bruce, "enjoyed Christ's victory over the classes, who one after the other measured their wits against his. The remark is true to the life. The people gladly heard one who speaks felicitously, refutes easily, and escapes dexterously from the hands of designing men." It was Jesus' skill in using the Scriptures even better than the scribes were able to do that so impressed the multitude. While spiritual vision and moral discernment were the primary qualifications of Jesus as a teacher, yet he would not have produced so great an impression as he did had not these excellences been conjoined with intellectual capacity, quickness and sureness of thought, readiness and resource in speech as well. This gave him success in controversy. And it was important that he should so triumph over his opponents.

It is not for this, however, that Christ is accepted as the Master Teacher; but because he knew and lived in God, and brought God to men, and men to God.

Jesus as the Master Teacher may appear so unique that the characteristics of his teaching may seem inimitable. But it is not so, for he gives himself to us that we may become like him. Even his authority can be given to us. His authority sprang from the certainty of the divine grace; ours is rooted in the confidence of human faith. The Christian experience and the Christian character, the creation of Christ himself, carry a religious and moral authority in the Christian teacher; he can testify what Christ is to him. It is this authority of Christian personality that every Christian teacher should aspire to, and can in Christ obtain.

While the teacher is entrusted with the truth as it is in Jesus, his teaching need not lack the second characteristic of the teaching of Jesus, novelty or originality. There is no going beyond or rising

above the divine revelation in Christ either desirable or possible; and yet surely Christian experience and character are progressive, and so the apprehension, the appreciation, and the application of his truth and grace may advance. Where there is life, there is growth; and living truth gets not old but ever gains freshness.

The Christian who has been saved by grace can desire no other message than grace. It is desirable that the scholars should become acquainted with "the whole counsel of God," that they should gain a knowledge of the Bible as a whole,—the kinds of human literature it contains, and the progress of the divine revelation it enshrines; but in all, through all, and over all there must be grace. Grace as the beauty and harmony and perfection of the love of God, revealed in the tenderness, kindness, helpfulness, forbearance and forgiveness of Jesus Christ,—that is the one theme of distinctively Christian teaching. And such grace must be presented graciously in a winsome and wooing way; hardness of thought and harshness of tone in any Christian teacher will make his teaching of none effect.

Grace of matter will inspire grace of manner and method. The teaching about grace must be *attractive*. There must be appropriateness through adaptation; Jesus in his figurative language, and especially in the parables, was ever finding *the point of contact* with the minds of his hearers. For the novel he found the door of entrance through the familiar. Could any teacher get a more practical training than the parables of Jesus afford in this method of adaptation? With his popular intelligibility for his scholars the teacher must, however, combine that other excellence of Jesus, *impressive regnancy*. He too must avoid the trite and commonplace; he must not move only in the shallows of thought and life, but he must learn to launch out into the deep of the reality of God and the ideal for man. To be able to do this he must be at home in the depths of the truth and grace of God, as well as in the shallows of human thought and life. For children teaching need not be superficial and trivial, even if it be familiar. The heavenly wisdom may be presented in the earthly figures of the common and the homely.

How much we may learn from Jesus' reserve! What is the insistent demand of to-day for graded lessons but a call to deal with the young as Jesus dealt with the multitude, and even with the disciples? Truth presented when the mind is not ready to receive it may be so misunderstood as to appear falsehood. While in the Christian gospel what matters most can be understood even by the child, yet there are lessons of faith and duty which must be reserved for later years.

The restraint of Jesus in not teaching all he knew, but only what his hearers could understand, is an instance of that self-emptying which is characteristic of his incarnation and an inspiring example to every teacher.

If Jesus did not despise the knowledge and skill which enabled him to deal effectively with his adversaries, the teacher should not disregard any of the intellectual resources which make him more competent and better equipped as a teacher. The growing mind of the child will be quick to detect the defects of mind in the teacher. The moral and the spiritual are of primary importance, but they should not be put in opposition to the intellectual in Christian teaching. All gifts of man were by the grace of God in him used to teach the heavenly wisdom unto men, and through his grace we too can be fitted to impart the truth as he did.

QUALIFICATIONS FOR SUNDAY-SCHOOL LEADERSHIP

Mr. W. C. Pearce, Chicago, Illinois

The fundamental element of leadership in every kind of Christian work is Christian character. No man can become a real leader unless he possesses a sincerity of heart and a strength of soul,—the sincerity of heart that insures his comradeship with Jesus, and the strength of soul that comes from a partnership with Jesus.

A Sunday-school leader should possess a true conception of the Sunday-school as an agency of religious education. Paul in writing to Timothy says, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." As the sower must precede the reaper, so the teacher must go ahead of the evangelist. The farmer who wants a crop must plant something. Paul continues, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." Three words stand out in this text, and should be seen together—scriptures—man—work. We had not gotten far into this convention until we were fairly overwhelmed by the tasks waiting to be done, not one of which can be successfully undertaken until men, real men, complete men are developed. And complete men are produced only by continuous, systematic Bible study beginning with the children and continuing throughout life. The text might be paraphrased thus: every bit of Switzerland rain, sunshine and soil is profitable that the flowers and

fruit may come to their fullest beauty and largest ministry. As certainly as it would be impossible to raise flowers in the cellar, so it is folly to undertake to produce great men and women separate from Bible study. No man can be a real Sunday-school leader who does not have this conviction.

Knowledge is the third element of Sunday-school leadership. There are at least five kinds of knowledge which a Sunday-school leader should possess: (1) A knowledge of the text book. (2) A knowledge of the school where the work is to be done. (3) A knowledge of the pupil. (4) A knowledge of the art of teaching. (5) A knowledge of the whole world.

And the Sunday-school leader must possess high ideals. The river never rises higher than its source, and an army never achieves greater victories than those planned by its commander. Along with this quality, however, he must possess the good sense to know the first step towards the realization of his ideals, and hold steady until results are achieved. Because everything cannot be done at once, he never takes the position that nothing can be done. He is both a seer and a plodder. Others may be blind, but he is not bewildered. Others may be dismayed, but his courage does not fail. The fires of idealism burn in his soul daily, but his head is clear, his hand steady, and his purpose true. While he runs ahead of the army, he does not run too far ahead. He is always close enough to call to and inspire his followers.

Finally the Sunday-school leader should possess the ability to develop workers. One of the marvels of the ministry of Jesus was his passion to get away from the multitude and be alone with the few. Many have learned to *say*, "It is better to put ten men to work than it is to do ten men's work;" but few have learned to *live* this.

THE TEACHER'S PERSONAL RELATION TO THE SAVIOUR

Dr. R. E. Grob, Berne, Switzerland

There is one subject with which every Sunday-school teacher should be thoroughly acquainted: the life of Christ. In the life of Christ he should not only know the leading events, but grasp its principles and enter into its spirit. Only as we apprehend Christ can we comprehend the truth taught and inspired by Christ. A clear comprehension of the life of Christ enables us to make the children acquainted with the loving Saviour.

There is in each one of us a gift bestowed by God which may be improved. But any mental or educational gift is of no use, if we

don't seek to have our hearts enlarged with the love of Christ, with the love of our children and with a sense of our awful responsibility to God.

Jesus makes men and women able to think and feel and do what without him would have been impossible. He is the inspirer of faith. As voluntary instruments in God's hands we must let him work in us and by us according to his own good pleasure.

When Christ Jesus appointed the twelve to be his disciples, they were called to see the manner of his daily life. They were to listen hour by hour to the words which fell from his lips, they were to witness the perfect poise of his life. They were to possess the intimate fellowship of the great Teacher, and have the opportunity of catching the very spirit of his life.

We too are to listen to the marvel of Jesus' inspiring speech; we too are to see the flaming beauty of his deeds. If we as Sunday-school teachers want to do efficient and useful work, we must have access to the resources of Christ, for the secret of a victorious life lies in coming to Christ constantly and continually receiving of his fulness grace upon grace.

As the vine to the branches, as the head to the members, as the soul to the body, is Christ to the believing soul. In him all fulness dwells, and in him we are made full.

This inner life is deeper, sweeter and more fundamental than physical or intellectual life. It is not easy to define. It is too high and too large for our thought and speech. Although we may not comprehend it fully, yet every one may know something about it. It is a real life, filling and thrilling the soul with spiritual affections and visions. A successful Sunday-school teacher is conscious of this life of righteousness and joy and peace. Deeper than the truest theology, deeper than all the external religious ceremonies, this inner life springs up like a fountain in the heart. No teacher should rest content with anything short of this life of constant fellowship with God. Without it, his work is mechanical and formal; with it, he may reach the highest efficiency of which he is capable.

No amount of human learning will serve as a substitute for this experience. The Sunday-school teacher may find in Christ that which enables him to bear all persecutions, to endure all want, to triumph over all kind of evil. In everything he may be trustful and brave, confident and thankful. And by that intimate relation to Christ his life will be a blessed fountain of honesty, integrity, sympathy, courage and purity of thought and life. And others will see his good works, and glorify the Father who is in heaven.

THE ROLL CALL OF NATIONS

Albania

C. Telford Erickson, Elbasan, Albania

I am here to-day to give voice to the man of Macedonia, saying again: "Come over and help us." That Macedonian call has been used to voice the needs of many another land for the gospel of Christ. To-day, after nearly 1900 years, I use it again to voice Macedonia's own need.

I speak for the Albanian nation—direct descendants from the ancient Macedonians. It was in response to their call that the Apostle Paul thought it worth while to turn away from the teeming millions of Asia and spend the rest of his life "fully preaching the gospel of Christ round about unto Illyricum."

That the Albanian nation accepted that gospel and for fourteen hundred years maintained itself a Christian people there is abundant testimony. We may not unfold all the tragic story which lies hidden in those years. Some day those ruins of Christian churches hidden away in Albania's mountains and valleys will tell their story and we shall understand better than we can to-day the debt which we owe to that nation.

I will mention two facts only. First, they furnished the open door through which the gospel came to Europe. When our ancestors, the Druids, were offering human sacrifices on their heathen altars, these people were offering to Jesus Christ the incense of Christian hymn and prayer. Second, when the Moslem hordes swept through that gate into Europe it was the Albanian nation, who under their national leader and hero Skenderbeg, fought back those invading armies under two of the mightiest Sultans Turkey has ever had, armies at times 200,000 strong, and for twenty-five years held them in check while Christian Europe looked on. And when his resources were exhausted, his warriors dead or dying, his people starving, this man went from court to court begging for aid, but his appeals met with no response, and he returned to die of a broken heart, and the nation passed under the Turkish yoke.

Something of what these five hundred years has brought to these people you know, but all you cannot know. Persecutions drove hun-

dreds of thousands from the land into Italy, Greece and elsewhere, that reduced cities to towns, towns to villages,, villages to ruins, fields wasted and without inhabitants. To-day Albania, a country only twenty-four hours distant from this place, is more backward than the heart of Africa. It is without railroads, carriage roads, factories, schools; burdened with poverty and distress, hunger and disease, persecution and oppression, neglect and abandonment—this is the story of the years.

For five years my colleagues, Mr. and Mrs. Kennedy in Kortcha, my wife and children and myself have been drinking of this cup of the nation's woe. That the cup has been bitter we cannot deny, the loneliness (the two families three days' journey apart), the persecution, the life in native Khans for wife and children, the spoiling of our goods, the native food, the expulsions, the imprisonments, the innumerable ways of government opposition and delay, the sickness without physicians, the hand of death, we cannot say the cup has been sweet save as "all bitter things grow sweet in Him."

Now, by the mercy of God, we are facing, we hope, a new and brighter day. The nation, after nearly three thousand years, is again to enjoy liberty and independence.

For a month I have been on a tour through the land trying to relieve some of the distress which the war (a war of which the people of Albania were the victims and the spoils) brought upon them. I found thousands of refugees living under the open sky with home and property taken or destroyed, and dying daily for lack of food.

But I found a deeper want and need than the physical. The Albanian leaders said to me: The hunger will pass; we are accustomed to feed on a crust; ours is a deeper concern—the education of our children, our girls brought up in the harem. Are you going to take them and educate and train them for the new life? We will trust them to no one else." I have a commission from one of the first half dozen Mohammedan leaders of Albania to find here in Switzerland a place for his girls where they may have Christian training and education. These leaders say to me: "We want a Protestant government, with a Protestant prince at the head so Protestant principles shall be at the heart and center of the nation's life."

They say finally, "We want the Protestant religion for our nation." They have had three forms of religion among them: Mohammedanism, which has stood for Turkish tyranny and oppression; the Orthodox church, which has been a political propaganda for Greece, and the Catholic church, used as a political propaganda by both Austria and

Italy. These Albanian leaders said to me: "We want no more of them; we cut them off. Their most fervent prayer is that within twenty years Albania shall be known as a Protestant Christian nation." They say to me, "We know that our forefathers were Christians, and that your faith is the faith they held, and we want to come back to that."

I hold in my hand a letter from the president of the provisional government, himself a Mohammedan, a commission to go to America to secure funds and helpers that will enable me virtually to direct the moral and spiritual life and welfare of the nation, and promising every freedom and facility in their power to bestow in the accomplishment of that work.

Your minds have been filled these days with the visions of empires. India, China, Africa, Japan, these with their teeming millions have been laid upon your minds and hearts. I want instead, in the name of him who said "Suffer the little ones to come unto me and forbid them not," to remind you that a child nation lies at your feet and cries for a home in your hearts. A few minutes ago you had placed before you in the form of a beautiful boy a most effective exhibit and appeal in behalf of Central America. I bring to you as my exhibit to-day a lonely grave, the grave of my oldest boy, our humble offering and sacrifice in behalf of Albania. In his name, that the sacrifice be not in vain, and for the sake of his Master who stands to-day amid the ruins of those Christian churches and broken down altars—the true man of Macedonia—and calls to you all, "Come over and help us." Will you come? Will you help?

Arabia

Mrs. S. M. Zwemer, Bahrein, Persian Gulf, Arabia

Arabia is better known to-day than it was twenty years ago, and yet there are better maps of the moon than of the interior of this country. The Arabs, physically and intellectually, are equal to any of the non-Christian peoples. For thirteen centuries the nation has been under the yoke of Islam. There are at least four million children, every one a possibility for good, but so bound down by the bonds of Islam they are dwarfed intellectually and spiritually. Superstition rules them from the cradle to the grave.

Evil spirits and "the evil eye" keep them in bondage. I was visiting in the homes in Bahrein one afternoon, and at the door of one of the houses a young mother sat with her baby; he was a very attractive child, and without thinking I told her so. Immediately the mother

spat in the child's face, ran into the house, burned some special powders on a small charcoal fire and then placed the child in the smoke. Why? Because she was afraid of "the evil eye," and that evil spirits, listening to the praise of her child, would certainly seek to do him an injury.

What is being done to break the bonds and lift these dark shadows from those people?

There is a total of about forty-five missionaries in Arabia to-day. There are six hospitals, in which ninety thousand patients are treated each year. There are nine Bible shops where men meet our workers and from which portions of the Scriptures are sold and are carried many miles inland. There are day schools and Sunday-schools at each station. Through the teaching, preaching and healing the people are having given to them practical examples of the love of God in Christ Jesus. In the dispensaries and hospitals prejudice is broken down and hearts are softened. Some of the people listen and learn to love our Saviour.

Imagine a Moslem field untouched by Christianity, and after a few years of quiet work you see a band of young girls, with water-jars on their heads, going towards the public well, singing together, "Jesus loves me, this I know," or "My faith looks up to thee, thou Lamb of Calvary."

Pray for the untouched, unreached millions of boys and girls in Arabia. "Remember them that are in bonds, as bound with them." There are in Arabia bonds of ignorance, bonds of superstition, bonds of physical suffering, bonds of sin. Through this convention I pray that many will be set free.

Belgium

HENRI ANET, D.D., BELGIUM

We enjoy, in Belgium, the widest political liberty. Our constitution is the most liberal in Europe. But freedom written on stone tables or paper is of no value when it is not printed in the heart and conscience of the people. For many Belgians the Bible is still a forbidden book. "Better live immorally than read that bad book," say the Catholic priests. Another of their warnings is, "Better go to the public house, or worse, than attend the Protestant gospel meetings"—the only meetings in Belgium where the Bible is explained to the people.

Among the Catholic population the New Testament is often called "The Book of the Protestants." We are very proud of that title

given to God's revelation and we are trying to be really "men of the Bible." The forty thousand Protestants in Belgium (counting the foreigners established in the country) have to dispense the bread of life to more than seven million inhabitants.

Ignorance is still prevailing. At least forty per cent., perhaps fifty per cent., of the population are unable to read. In some Flemish priest-ruled villages the proportion of those who cannot read is as high as eighty per cent. We have no compulsory system of education, and in the public schools neither the Bible nor Biblical history is ever taught.

In each of our Protestant congregations we have a Sunday-school which is attended by practically all the Protestant children. Our need is not so much to increase the attendance as to develop the teachers, who are very devoted but often very ignorant.

Some hand-books, in French and in Flemish, for the teachers as well as for the children, are very much needed to attain a better standard of religious teaching. The Brooklyn Sunday-school Association has done already a very good work in Belgium in sending *The Sunday School Times* to some pastors who can read English, and Swiss or French preparation papers to some of our teachers.

Besides the church Sunday-schools we have what we call "Missionary Sunday-schools" for non-Protestant children. These schools are often held on weekdays, in the evening, mostly in the plain kitchen of a workingman's house. The children come willingly. The singing is the great attraction for them. But in many places, and especially these last two years, the opposition of the Roman clergy has obliged us to give up several of these missionary schools. Through the influence of priests and nuns the parents of children attending the Protestant schools are deprived of their living and the children are persecuted in the day school.

In some other places the number of missionary Sunday-schools is limited only by the difficulty of finding good teachers. Some of these are admirable. For instance, a workingman has been for many years directing a school on Friday evenings, walking several miles from his factory without supper and coming home at ten o'clock.

The good seeds sown in the young hearts seem often to be covered by the strong currents of infidelity and immorality, but, like the seeds carried away by the mountain streams, they find at last, far away, good soil where they can grow and bring forth fruit in later years. A coal miner, struck by a stone in the mine, was dying. He was at peace, and said to his fellows, who were astonished at his calmness:

"I remember what was taught to me when I was a boy in the Protestant schools. I put my trust in Jesus Christ."

Now that Belgium has the care of the Congo we are trying to enlarge the hearts of our scholars. For many years several Belgian Sunday-schools have been giving money for Dr. Bentley's school boys at Worthen (Lower Congo). We have published several missionary booklets and we print quarterly a little paper about the Congo missions, for the Sunday-school children, in French, Flemish and German. Lately, the director of one of our Sunday-schools, in speaking of the Congo mission, said: "What a joy for us if one of you should some time be shouting as a missionary!"

After the school a teacher, the daughter of the director himself, said to him: "Father, I am decided to devote myself to the Congolese."

"But," answered the father, afraid of the sacrifice, "I was speaking to the scholars, not to the teachers. Nevertheless, if it is really God's will, we shall let you go, my child!"

The aim of our Christian missionary church of Belgium is to make of each of its members a missionary of the gospel of salvation for the benefit of our black brethren in the Congo, as well as for the millions who, in Belgium itself, live like pagans, without hope, because they know not God.

Bohemia

Mrs. Lydia Kolator, Prague, Bohemia

Bohemia, the cradle of the Reformation, was made Roman Catholic by Jesuits. The Austrian laws are under the influence of Jesuits, therefore no Sunday-school, in the real sense of the word, is allowed in Bohemia.

The law allows only the Protestant children to be present at the Sunday-school. But the Sunday-school ought to do missionary work. Our church felt this need, and therefore we tried to find a way to evade the Austrian laws, and God showed us the way, as we believe. We have arranged a children's department in the temperance society and this is allowed. Practically it is a Sunday-school, and this Sunday-school is the only one in Austria where there are only Roman Catholic children in attendance. It has a membership of about one hundred children. We have hired a public house in the poorest part of Prague, closed the public house and opened a Sunday-school. The leader of this Sunday-school is a son of an owner of a public house of the worst kind. We ask you to pray for us and to help us.

We publish a good illustrated Sunday-school paper in the Bohemian language, which has influence over the many Bohemian Sunday-schools in Bohemia, Moravia, Hungary, Russia and America. We ask you to pray for us and to help us.

REV. J. S. PORTER, PRAGUE, BOHEMIA

Bohemia lies in the very heart of Europe and is somewhat heart-shaped, as a glance at the map will show. We are called of God to help in making this heart of Europe pure by the blood of the Lamb.

Bohemia now sits in darkness, but it was not always so. No country represented here to-day is so permeated by the gospel of Christ as was Bohemia more than three centuries ago. No church of any land is now more under the leading of the Holy Spirit than was the grand old church of the Bohemian and Moravian brethren.

But there came an evil day, and Bohemia lost her freedom. In 1620, just when the Pilgrim Fathers were planting liberty on American soil, the Christians in fair Bohemia were being thrown into mines and were suffering death as martyrs. Bibles were hunted and burned. The flower of Bohemia went into exile, and it was counted a crime to bring the Word of God over the borders.

The remnant—thank God for the remnant—met in secret cave and rocky cleft, dug up the Bibles from their hiding places in the earth, and by the light of pine knots the Bible was read. The faith was kept alive for one hundred and sixty years, when a measure of religious freedom was granted.

Our Sunday-schools now number 160, with 224 teachers and 4,355 pupils. But what are these among the 7,000,000 of our people? We are represented at this convention by ten delegates.

The spread of God's Word is hindered in every way the enemy can invent. No child of school age may change his religion, and so the enrollment of our Sunday-schools is necessarily, for the most part, limited to the children of our church members.

The Sunday-school workers of this little oppressed nation beg of you, while you are sending men and women to the Orient, not to pass us by. Bohemia gave to the world the great educator, John Amos Comenius, a name that may well be put alongside of that of Pestalozzi. To-day the land of Comenius asks you to send an expert Sunday-school worker to help us train our teachers and inspire our pastors and churches to go in and "possess the land."

Help Bohemia and we shall then be able to take no small part in

helping the other Slavic peoples, who number 150,000,000 strong. The Bohemians are well fitted, by position and language and education, to aid in evangelizing all the nations of like Slavic origin.

We have already crossed the boarders into Russia. We are moving southward toward the Italian slopes. We are joining hands and hearts with the distressed Bulgarian Christians, our brothers by blood and by redemption, to hasten the day when the Balkan people shall "learn war no more."

The body of our great Bohemian reformer and martyr, John Huss, was burned at the stake in Constance, not far from here, wellnigh five hundred years ago. We go down from the spot made sacred by his martyrdom and from this mountain of privilege to win the heart of Europe for Christ.

Brazil

Rev. H. C. Tucker, Rio de Janeiro, Brazil

Brazil has a population of about 21,000,000 souls, scattered over a territory equal in area to that of the United States of America. Three distinct racial elements have mingled together to form the present Brazilian nation—the aborigine or Indian, the Portuguese, and the African. The decendants of the Portuguese constitute the largest single unmixed element, but the mixed element, resulting from amalgamation, is the most numerous of all. Other racial elements as Italian, German, etc., in later years have been coming in freely.

The intellectual, social and religious influences and institutions operative in the life of the nation have not been of a character to produce the best results. The Bible and the Sunday-school have not been among the agencies active in the formation of Brazilian life and character; hence the illiteracy, immorality and superstition so often referred to by those who write of the Brazilians. It is estimated that sixty-five to seventy per cent. of the entire population cannot read. Moral standards are generally low.

For the first three and a half centuries of the history of Brazil the nation was without the Bible. During this long period of the young country's life, the people were taught, if they heard of the Book at all, that the Bible was not for the people but exclusively for the priests. They were threatened with excommunication if they dared attempt to read it. When a few years ago the Bible societies began to offer the Scripture to the people in their own beautiful Portuguese tongue, many copies were burned and destroyed in the

presence of large crowds gathered for the express purpose of this auto da fé.

An aggressive evangelical missionary movement has been developing through the country for about half a century, and the Bible societies are circulating the Scripture among the people in increasing numbers. They are distributing throughout the Republic about 125,000 copies annually.

There are now 716 Sunday-schools, with 1,767 officers and teachers and 19,681 pupils. A national union or Sunday-school convention was organized in 1911, and there are four state or regional conventions in different sections of the country. This seems an encouraging development when we remember that, apart from the Lutheran and Anglican communion, which ministers solely to German and British communities, the evangelical forces in Brazil number only about 225 ordained preachers and about 35,000 church members.

In the year 1911 the World's Sunday-school Association commissioned the Rev. H. S. Harris to make a tour of South America in the interest of the Sunday-schools. On the occasion of his visit to Rio de Janeiro, the capital, a national convention was held, with delegates present from several states and from the federal district. The interest and enthusiasm manifested, and the intelligent discussion of the topics proposed for consideration, gave evidence that the Sunday-school idea is taking strong hold upon the 241 missionaries, native preachers and laymen of the young evangelical church.

If the strength of the Sunday-school in Brazil is measured by its literature and equipment I fear that the verdict must be that it is rather weak. The variety of literature, lesson helps and supplies is very limited. Two denominations publish each in separate form lesson helps for adults and also a juvenile paper for children; several others publish lesson helps in their weekly church papers.

In the Portuguese language there is as yet no manual of any kind for normal Sunday-school class work and the training and preparation of teachers. There are no blank books for class and departmental records, no charts and maps, and indeed no Sunday-school supplies and equipment of any sort worthy of mention. There is a growing need for a hymnal, and tentative plans are under consideration for supplying this demand. The Brazilian children and young people are fond of music, and sing the Sunday-school songs and church hymns with enthusiasm.

Brazil, like the other countries of South America, is just now in its childhood. Vast undeveloped natural resources, mineral wealth,

agricultural possibilities, and innumerable waterfalls waiting to furnish electricity for all manner of industrial enterprises, constitute resources that must make the country even greater in power and wealth than it is in territorial extent. Capital and technical ability are combining to give a great impulse to industrial and commercial expansion.

Brazil is likewise in the childhood of her political and national life. Only a few years ago the first serious attempts to establish a new form of government were begun. The old order was done away with, the yoke of priestcraft was thrown off, and the new republic was born. This is the period of the formation of national ideas and the assimilation of new thoughts. New legislation and new laws are required. The country enjoys an increasing recognition by the leading nations of the world. A new national consciousness is being created and must be Christianized.

Another significant fact that adds still greater emphasis to the appeal is the interest being awakened in the welfare and education of children. A wealthy Brazilian, himself a student of the Bible, has recently founded in the city of Rio de Janiero a great hospital and free clinic for children; and there are other private and public institutions and movements for improving the conditions of child life. Public and private schools are increasing; and the theme which is now being given most attention is the education of the masses.

These secular educational movements will be far reaching in their beneficent effects upon the rising generation. But when we remember that the great majority of the teachers do not know the Bible, and that their lives and teaching are almost wholly uninfluenced by the message of Jesus Christ, we can readily appreciate the demand for the Sunday-school and the appeal for its indispensable work in the moral and religious training of the children of Brazil.

Bulgaria

Rev. Theodore T. Holway, Samakov, Bulgaria

For eight months Bulgaria and her allies have held the attention and admiration of the world. To liberate her brothers by race, Bulgaria has paid a terrible price. She alone during the first four months of the war gave 31,000 of her sons in killed and 52,000 in wounded, and more than doubled her national debt. This national debt she will in time repay. She has, however, another debt—older, less easily estimated and far more difficult to repay—namely her debt to the Bible.

For fifty years the Word of God has had free circulation among Bulgarians. At least one-quarter of all her cabinet ministers and other leaders were trained in the college founded by that great missionary statesman, Cyrus Hamlin. And it is in large part because the Bible is ever thus the fountain of true liberty, the inspirer of progressive statesmen, and the builder of great nations that we covet for all the Balkan races greatly increased Sunday-school opportunities.

Yet, so far as I have been able to learn, Servia and Montenegro have not a single Sunday-school; Greece has only six, and those all in Protestant churches: Roumania has but sixteen, practically all in German churches; while Bulgaria (including her schools in Macedonia) has over one hundred Sunday-schools and more than 4,000 scholars, of whom very many are adults.

A brief glance at the last three years shows the following advance:

1. A growing change in the spirit of the university students, and thus in the probable religious attitude of the nation's future leaders. This change is due in a great measure to the Students' Christian Federation, nearly all of whose student leaders were trained in our mission schools.

2. A greater appreciation of evangelical aims, and therefore less opposition to evangelical methods. Only last February, the present Bulgarian Minister of Education, himself a Pravoslav (member of "Greek Catholic" church), addressing the national assembly, frankly said that he coveted for the state clergy the same activity and beneficent influence which our evangelical clergy are constantly exerting. Relief work too, in many places, and the free distribution of over 70,000 Bibles, Gospels, Psalters, etc., among the soldiers this past winter has greatly aided.

3. Besides the separate quarterly, our two mission papers now regularly treat the Sunday-school lessons, thus reaching many outside of our evangelical circles.

4. Many of our Sunday-schools are themselves most encouraging. The main hindrances to their growth are lack of sufficient teachers and of suitable accommodations. The closing of the national day schools and the consequent freedom from the influence of the national teachers has greatly increased the numbers in many of our Sunday-schools.

When will Bulgaria's debt to the Bible be repaid? Whenever, by means of widespread Sunday-schools, Bulgaria is evangelized, and her sons and daughters, thus brought to Christ and filled with missionary zeal, shall go forth to carry the glad tidings to her once hated

Delegates from Bulgaria

Including two delegates from other Balkan States

Delegates from Finland

Delegates from Canada

neighbor nations—yea, even to the ends of the world. To this end we ask you to help us plant a Sunday-school in every town and village in Bulgaria.

Canada

HON. JUSTICE J. J. MACLAREN, TORONTO, CANADA

"Where is Canada?" said a delegate sitting in the gallery to my right to a neighbor. "Oh, it is in North America," was the reply. "Then it must be in the United States," said the first speaker, "for look at the large globe hanging in front of us, and you will see that the only country in North America is the United States."

The globe to the contrary notwithstanding, most of you are aware that north of the United States lies a country called Canada, but few of you may be aware that it is actually larger than the United States.

Canada is one of the youngest of nations, and yet she is the only country in the new world mentioned in the Bible and her actual boundaries given. Turn to the 72nd Psalm and read the 8th verse: "He shall have *Dominion* also from sea to sea, and from the river to the ends of the earth." Other countries are called empires, kingdoms, republics, etc.; Canada was the first country to be called a "Dominion," and she extends from sea to sea, from the Atlantic to the Pacific, and from the great river St. Lawrence to the north pole. It has been said that the name "Dominion" was suggested by the very verse I have quoted, but for this I cannot vouch.

It is only since the beginning of the present century that Canada has ventured to call herself a nation. Up to that time she was a mere colony. Now that she has a population of over seven millions—nearly equal to that of Scotland and Ireland combined—she claims to be no longer a mere colony, but entitled to take her place alongside of the mother country, as one of the younger nations of the great British Empire.

For many years our population increased very slowly. We received few immigrants; and many of our own people went to the United States, drawn by the greater attractions of that country. But now the tide has turned. Last year we received over 400,000 immigrants; one-third of these came from the United States, more than one-third from Great Britain, and the remainder chiefly from southern and southeastern Europe. The latter were nearly all Roman Catholics, Jews or members of the Greek church, and they were without any knowl-

edge of the English language or the Bible. It is taxing the resources of our country to make Canadians of them, and the resources of our churches to give them the Gospel. We reach them chiefly through their children. To these we teach English in the public schools, and the Gospel in the Sunday-schools.

Three millions of our seven millions of people are Roman Catholics; but we have an enrollment of more than 800,000 in our Protestant Sunday-schools, nearly as many as in the whole German Empire.

Before coming here I wrote to our Canadian Prime Minister, the Right Honorable Mr. Borden for a message to this convention, and an appreciation of what the Sunday-schools have done for Canada, and I received the following reply:

"The beneficent influence of the Sunday-school is exerted during a period when the character of the child is the most impressionable. Thus it is difficult to overestimate the extent of that influence or its importance in moulding character and in developing moral stability, which is so essential to true citizenship. Upon the character of its people depends the permanence of the nation, and every statesman should hail with thankfulness the existence of a moral force so effective and so far reaching as that which emanates from the Sunday-schools of the world. It is my earnest hope that the approaching convention at Zurich may be attended with every success."

Central America

Rev. James Hayter, Guatemala, Central America

Central America includes geographically six republics, bordered on the south by the Panama Canal, and on the north by Mexico.

It has been impossible so far to get accurate statistics as to the progress of Sunday-school work, but as nearly as can be estimated there are in Central America, including British Honduras and the Canal Zone, about 150 Sunday-schools, with an enrollment of 10,000 pupils and more than 700 teachers; most of the Sunday-school work is conducted among the English-speaking population, though considerable work is also done among the Indians and for the Spanish-speaking people.

The Indian work is conducted by the Moravian brethren on the Mosquito Coast, outside of which there is little to report among the thousands of Indians. The work among the Spanish-speaking people has been accomplished mostly during the last ten years. Twenty years ago scarcely anything was done for them, and not only was the

Bible an unknown book, but it was contraband in some of these countries.

The Bible society and the Sunday-school have worked together in this field. In many cases the Bible society has donated its books in Spanish, and it always gives a discount of at least fifty per cent. of the published price.

About eighty per cent. of the people can neither read nor write. All the governments are now pushing the free school, but they are hampered for lack of good teachers; and the Roman Catholic Church has never encouraged the education of the people. Hence our Sunday-schools often have to teach the people to read, and many of the scholars consist of people from fifty to seventy years of age. The greatest problem is not how to retain our young people in the Sunday-school; we suffer rather the immoral atmosphere of the home, the influence of the Church of Rome, and national corruptions.

Great steamship lines, commercial houses, and great financial concerns are making great plans to be executed as soon as the great Panama Canal is finished. The energy and example of these ought to be followed by the church of Jesus Christ.

Here is a field scarcely touched by organized Sunday-school work, and for these millions of Central America I appeal to you.

Chile

Rev. Francisco Diez, Santiago, Chile

The Sunday-schools of the three main branches of the Chilean Evangelical Church have appointed us to bring to you their most cordial and brotherly greetings. These three groups of Sunday-schools that we represent are the following: The Methodist Episcopal Chilean Church, with 62 Sunday-schools, 228 teachers and 3,678 pupils; the Presbyterian Chilean Church, with 35 Sunday-schools, 197 teachers and 2,600 pupils; Christian and Missionary Alliance, supported by Baptists, with 13 Sunday-schools, 27 teachers and 425 pupils. This makes a total of 110 Sunday-schools, 452 teachers and 6,703 pupils.

All the Sunday-schools use as a text-book, besides the Bible, the graduated manual International Lessons of Mexico, whose explanations are used by teachers, and also partially by the pupils, for their preparation. Every Sunday-school depends upon its church or is in the closest connection with the nearest one. The members attend regularly.

There are many other Sunday-schools in Chile—German, English, etc.—but they have little or no connection with ours.

Denmark

Dr. P. D. Koch, Copenhagen, Denmark

Organized Sunday-school work began in Denmark about the year 1870. In the previous decade there had been a vigorous agitation for evangelistic work throughout the country, and Sunday-school work was begun in Copenhagen, the capital of Denmark, by those who through this movement were awakened to a living faith and ardent desire to work for the kingdom of God.

In 1912 there were in the Lutheran Sunday-school organization (98 per cent. of the people belong to the Lutheran State Church): 878 Sunday-schools, 4,079 teachers and 64,896 pupils. Only children from five to fourteen years of age are enrolled in our Sunday-schools.

But the significance of Sunday-school work for Denmark, and especially for Copenhagen, can by no means be judged by these figures. For the last thirty years of the previous century a strong current of free thought and church hostility existed among our people. At the same time the church and its work had declined, and this state of things robbed the church completely of its power in Copenhagen. In 1890, when the lowest point was reached, there were in Copenhagen about 400,000 inhabitants and only fourteen churches in use, with forty-five clergymen, which was one church and three preachers to about 28,000 people.

But in 1890 a voluntary work was commenced for what has been called "the Copenhagen church cause," which has brought about a radical change. *And the religious movement thus begun had its origin largely in the Sunday-school work.*

Through this work there have been built during the past twenty years thirty-five new churches. There are now in Copenhagen, which is a city of about 600,000 inhabitants, fifty-five churches and 132 clergymen, which is one church and between two and three preachers to about 11,000 people.

In connection with these churches there has sprung up by degrees a large parish work, which has to some extent altered the attitude of the people toward the church in the capital, and the results are beginning to be felt in other parts of the country. This parish work however, has made such demands upon the available forces that to some extent Sunday-school work has suffered in consequence.

But we feel convinced that this situation will be adjusted after a time, so that from these her children there may flow back a stream of rich blessing over the Sunday-school work in Denmark.

Delegates from Denmark

Delegates from Japan

Delegates from China

Egypt

John Giffen, D.D., Cairo, Egypt

In Egypt, as in Syria and in the other Arabic-speaking countries, the first day of the week is called, as it was in Palestine when the New Testament was written, "First Day." Therefore in Egypt Sunday-schools are called "First-day schools." No other schools besides these Bible schools are called by this name. All government schools, all Moslem endowed schools and hundreds of other schools under private management are in session on the first day, as on any other day of the week. This fact prevents evangelistic Sabbath-school work among many of the most promising of Egypt's children. These thousands of school children, on account of being in school on the Lord's day, cannot be brought into Bible schools to be taught the only way of salvation.

Mission weekday schools, on the other hand, give five graded Bible lessons weekly in all their classes to their 20,000 or more pupils. In these missionary week-day schools between four and five thousand Moslem children are daily taught Bible truth. Some of them have become Christian workers in Egypt, and at least one missionary in a foreign land.

Sabbath-school work is one branch of the organized evangelistic work of the Egyptian Protestant church. It has a general committee whose chairman might be called general secretary for Sabbath-school work. The members of his committee are the five chairmen of the sub-committees in the five districts into which the Synod of the Nile is divided, and this committee is thus in touch with the whole field.

The International series of lessons is used in all the schools, and 12,000 copies of a four-page leaflet are distributed each week. It contains the lesson text, the golden text and some explanation and illustration of the subject.

The schools number about 250 and have an attendance of almost 16.000 pupils. During the past year these pupils contributed for evangelistic and benevolent work the sum of 650 Egyptian pounds, or 3,250 American dollars.

The schools themselves are as lights set over the whole Nile Valley, and by means of the Sabbath-school the Gospel light is being held up in Rahab, Ethiopia and Cush, that they may know the Lord.

Finland

Fritz Larson, Ekenäs, Finland

I am very glad of the opportunity to bring to the World's Seventh Sunday-school Convention a hearty and fraternal greeting from "the Land of a Thousand Lakes."

Finland, this beautiful little country in the far north, where the sun does not set in summer, is a Christian land, where the Gospel has been preached for centuries. Nearly every man and woman who lives there has a good theoretical knowledge about God and his Son Jesus Christ. In all the public schools and colleges religious instruction is given to the pupils, including Bible history and the Catechism.

The Sunday-school work is a very important branch of Christian activity in Finland, as it is in other parts of the world, and it is carried on with great success by different denominations and associations. In the Lutheran State Church the Finnish Sunday-school Society carries on a very comprehensive and blessed work among the children, and in the different Free Churches the Sunday-school work is well organized and prosperous.

During the last three years there has been good progress in Sunday-school work in Finland. We have come to a better understanding of the importance of the Sunday-school for the Church of Christ. Sunday-school conventions have been held in different places and among different denominations, and they have all been blessed by God, and have given us great inspiration and help in the work.

To-day we have in Finland, according to the latest reports, 8,889 Sunday-schools, with 16,970 officers and teachers and 182,975 scholars. That makes a total enrollment of 199,945. That is a very great number considering the fact that Finland has only a little more than 3,000,000 inhabitants.

We believe and hope that this blessed Sunday-school convention will be of great importance to our work, and help us to go forth to new victories.

The future belongs to the children. A nation whose children and young people know the Lord and are willing to walk in his ways will surely have a bright and glorious future. A pious nation is a strong and happy nation, even though it is politically and geographically inconsiderable among the greater nations on the earth. Our duty is to bring the children to Christ. Not forgetting the word of our beloved Master, "Suffer the little children to come unto me," we are going forward in the power of God carrying out this great commission.

Marching on to victory under the banner of the cross our motto will be: "The children for Christ. The world for Christ." Dear Christian friends and fellow-workers in the Kingdom of God, let me ask you to pray for Finland and its people.

Formosa

REV. HOPE MONCRIEFF, SHOKO, FORMOSA

In the island of Formosa there are more than one hundred Christian churches in towns and villages. Sabbath-schools have been started in connection with many churches. A few of these have been well organized with graded classes for men, women and children. When these are superintended by foreign missionaries they are carried on efficiently. But out in the villages the Sabbath-schools are not anything like those in the homelands. The church is often a small primitive building with thatched roof. Sometimes the preacher is the only one who knows how to teach. In some cases an elder or deacon may be able to help, but often the Sabbath-school is just a little body of worshiping people whom the preacher gathers together and teaches to read and asks questions on a passage of Scripture. A large number of churches themselves buy Scripture rolls to illustrate the lesson for the day. This greatly interests the children and the village Christians.

One of the difficulties we have to contend with is the tendency on the part of the preachers to preach instead of teach, to exhort rather than to impart instruction. The great mass of the people are unable to read. So one of the first things to be done is to teach the scholars, old and young, to read the Romanized colloquial, a form of writing which has been prepared to enable the many in China who can never hope to acquire a knowledge of the Chinese character, quickly and easily to learn to read the Bible in their own tongue.

A great deal yet remains to be done in organizing and improving Sabbath-schools in Formosa.

France

PASTOR JEAN LAROCHE, B.D., LIC. LETT., PARIS, FRANCE

In such a large Christian world's convention as this little is said and heard of France. France has been for centuries a Roman Catholic people, the eldest daughter of Rome. We Protestants are a very small minority, at most 600,000 out of thirty-eight millions, and here lies our greatest difficulty in Sunday-school work.

The Sunday-school Society of France helps about 1,200 Sunday-schools, with 7,000 teachers and 70,000 scholars. These are rather good numbers considering the many persecutions and vicissitudes our fathers suffered. However, numbers are very small still. When you travel through our country remember that among the boys and girls whom you meet not one out of one hundred knows anything of the Saviour. Remember that there is no religious teaching whatever in the day schools, that sometimes their lessons or text-books teach hostility to religion.

Now we have before us the blessed privilege, as well as the heavy responsibility, of making known to our brethren the Lord and Saviour Jesus Christ. Now is a favorable time; opportunities are given to us; doors open before us. The Law of Disestablishment of Church, voted in 1905, has brought forth a beginning of revival in our churches themselves. Many writers and orators point out signs of a renewing of the moral spirit and religious wants of the nation. The "coming France," as they say, is expected to rise on a higher level in conscience, conviction and, we trust, consecration to God. The "coming France" is, in a large measure, in the hands of the Sunday-school teachers.

The movement of Christian students, extremely encouraging just now in France, prepares splendid teachers for our schools. The movement of Boy Scouts lately adapted to our youth, adds fresh interest and impulse to our work among young people. A recent convention for the evangelization of France bore witness to the value of the Sunday-school. The latter is more and more often chosen by divinity students—our pastors of to-morrow—for subjects of essays and theses.

We have great expectations, indeed! But in order that this general uprising may profit to the cause of Christ, and not to that of Rome, we must hold fast and high the banner of the Lord. And we rely, dear fellow-workers, on your sympathy and prayers.

Free Church Sunday-school Work in Germany

J. G. Lehmann, Kassel, Germany

I have the honor of representing the smaller part of German Sunday-school work connected with the Free Churches in Germany, the chief of which are Baptists, Methodists, Evangelical Association and Free Evangelical Churches.

The history of the Free Churches in Germany is not quite eighty years old. Not quite one-fourth of one per cent. of evangelical Germans belong to the Free Churches. The great importance, however,

Delegates from Germany

Delegates from England

which this small body of Free Church people give to the Sunday-school work is clearly seen when you consider that among every 10,000 Sunday-school pupils (of those reported) there are 1,357 Free Church Sunday-school pupils—that is, more than 13½ per cent.

Our Sunday-school teachers come chiefly from very simple surroundings, and only a few have gone through high schools. Therefore we have tried to fit them better for their work by traveling Sunday-school agents, by lectures, by conferences and in recent years also by normal courses. But their chief qualification for Sunday-school work is that they know by their own experience what it means to come to Jesus and the love of Christ constrains them in their work.

The theological seminaries of the Free Churches lay more and more stress upon the study of catechetical methods, pedagogics and children's psychology with reference to Sunday-school work in order to enable our future ministers to become better leaders of our teachers.

Four publication houses and printing offices provide papers for teachers and children and prepare all sorts of other material necessary for Sunday-school work. Besides this, every community has its special institution for pushing and promoting Sunday-school work. The Methodists and the Free Evangelical Churches each have their own Sunday-school missionary.

During the past six years the number of Free Church Sunday-schools has increased from 1,303 to 1,616, the number of teachers from 5,687 to 7,407, and the number of pupils from 78,320 to 103,432. We are quite aware that besides these Free Church Sunday-schools there are others among the Herrenhuter churches, the Salvation Army and other free communities, but we do not possess the statistics about them. The aim we have clear in view with our Sunday-school work is the formation and upbuilding of Christian characters with the help of the Bible, which alone leads to the knowledge of the living Christ as our divine Redeemer and Lord.

Our aim is to have Sunday-schools not only for children of all ages, but also for the young people who have left school, and for older people, so that our Sunday-schools shall grow into the Bible schools of our churches.

Great Britain

Sir Francis Flint Belsey, J.P., London, England

Reserving to the last information as to the position and progress of Sunday-school work in Great Britain, its principal center in the continent of Europe, I may remind the convention that definite work for

the establishment of Sunday-schools in the various countries of Europe was commenced a little more than fifty years ago by our honored and devoted American friend, Mr. Albert Woodruff. A committee, which will be celebrating its jubilee next year, was promptly formed in London to sustain the work he initiated, and at present that committee has upwards of twenty missionaries laboring under its direction in various Protestant and Catholic countries of the continent of Europe, in which there may now be found some 200,000 teachers, and over 2,500,000 scholars.

The most encouraging progress was made in Norway and Sweden, where the Sunday-school has become quite a national institution, and members of the royal house have associated themselves with its labors.

In Germany, of course, the State and Free Churches have on somewhat different lines undertaken the instruction of their young people, but much encouragement has been given in that country to Sunday-schools as we understand them, and many thousands of teachers are week by week instructing a large number of scholars in well-ordered schools in Germany and the Swiss Cantons.

Considerable progress has also been made in Italy where a vigorous Sunday-school union, under the charge of our honored friend, Signor Filippini, has developed this work to a very considerable extent, and the committee in Rome has, especially since the convention held there in 1907, done excellent service.

A large organization also exists in France, with headquarters in Paris, and in spite of the widespread rationalism now prevalent in that great country satisfactory progress has been made.

Some few schools have been established in Spain and Portugal, in the face of much opposition from the clerical party.

In Austria and the Balkan provinces a good many schools have been established and encouraging reports of their progress are being frequently received. In Russia the foundations of what we hope will be a widespread work are being patiently laid in the face of much opposition and difficulty.

The American missionaries have succeeded in establishing some interesting centers of religious instruction in Turkey and Greece.

Coming now to the birthplace and home of the Sunday-school movement, in Great Britain, I may report that since our last convention growing attention has been bestowed upon the Primary Department of the Sunday-school, in which Mr. G. Hamilton Archibald and his friends have been able to accomplish widespread reforms in methods and have awakened a deep and growing interest.

Earnest efforts also are being made to induce our English churches to establish the institute for those young adolescents who, to the extent of some eighty per cent. of our scholars are withdrawn from our Sunday-schools annually, and are lost to the influence of the Christian churches.

We are busily organizing the transfer department which will watch over those young lives at the time when they migrate from one city to another, a time when so many of them are neglected by our churches and lost to their future care.

With the further view of obtaining a stronger hold of this most important section of young life, we have been busily establishing boys' and girls' life brigades, in which many of our most devoted young Christian men and women have as officers exerted a most valuable influence upon these growing boys and girls.

Through the home department—another institution for the inception of which we are indebted to our American brethren—we have been seeking to link up the parents with our work of training the children, and with the worship of our churches.

The reported membership of our British Sunday-schools includes some 700,000 teachers, and some 7,000,000 scholars. So, were the great dominion of Canada denuded of its present population it could be re-peopled up to its present numbers by the teachers and scholars of our British Sunday-schools.

Hungary

VICTOR JANOS, BUDAPEST, HUNGARY

The nation which it is my privilege to represent to-day is one which may be proud of its history, of its heroes and martyrs who have suffered for the cause of Christ. For centuries Hungary has on the one hand borne the yoke of the Church of Rome, and on the other hand has had to be the dyke against the dark waves of Mohammedanism that threatened to sweep over the whole of western Europe.

I wish to thank our friends in Great Britain and in America for the interest and sympathy they have shown so often towards the Sunday-school work of Hungary. I would tender special thanks to the World's Sunday-school Association for having sent two years ago a missionary to our country in the person of Mr. Davidson, who has done such excellent work among us.

We have at present 454 schools, with 1,047 teachers and 13,069 scholars, a total membership of 14,116. Even so poor as our figures

may appear, they show that during the last three years on the average one new Sunday-school was started every second Sunday and twenty-seven scholars were added to our membership every Sunday.

It was not long ago when even the doors of our churches were locked against the Sunday-school. This institution was thought foreign; it was thought good enough for Great Britain or America but it did not appeal to the Hungarian mind. Now, thank God, things have changed, and the Sunday-school receives a different estimation.

Having such opportunities you will ask, "Why is not the progress of Sunday-schools in Hungary more rapid?" It might be so if we were not in great need of teachers. I could show you dozens of letters from ministers who would start a Sunday-school at once if they knew how and if they had teachers. Not every one is in the position of that lady in one of our country towns who trains her scholars from the first day with the view that they may become teachers themselves. We are in earnest and urgent need of a traveling secretary or missionary, and we are also in great need of good and adequate Sunday-school literature. If these needs could be met we might hope that Sunday-schools could be opened by hundreds in a short time.

The First Convention Report from Iceland

Mrs. Wilbur F. Crafts, Washington, D. C., U. S. A.

I am happy to unfurl the Iceland flag for the first time in a World's Sunday-school Convention. It floats true because it has the cross of Christ upon it. I am not an Icelander, but Iceland is written on my heart because I went there three years ago to help in our great Sunday-school work. My mission was undertaken through the urgent request of Miss Olafia Johannsdottir, the niece of a former premier and the best loved woman in all Iceland.

Immediately after the world's missionary conference at Edinburgh, I sailed on the Iceland boat, and in four days landed at Reykjavik, the capital of Iceland, a city of twelve thousand inhabitants. The total population of Iceland is about 75,000. For the most part the people live in fishing villages along the coast. Iceland covers an area of three hundred by two hundred and fifty miles. It is a land of fire and ice, with many glaciers and beds of lava interspersed. Volcanic fissures render much road-making quite impossible and so land travel is usually on pony trails.

These conditions, of course, render organized Sunday-school work difficult, though not impossible. Some years ago Miss Johannsdottir

traveled all over Iceland on a pony organizing the Woman's Christian Temperance Union. Work for the Sunday-school organization can be done in a similar manner.

I found a civilization in Iceland one thousand years old and it was my privilege to visit Thingvelli, where for a thousand years Parliament was held. The Icelanders are an intelligent people, many of them speaking several languages.

I found a religious people in Iceland. The Lutheran Church has for many years been the State church of Iceland, and it is mostly divided into parishes covering about twenty-five miles each. The Lutheran Church in Iceland has not organized Sunday-schools, but it requires teaching of the catechism to children in day schools and homes.

On my first Sunday in Iceland I counted between three and four thousand children playing in the streets of Reykjavik. I attended church services and found only six children present. Upon inquiry I learned that only one small Sunday-school existed in Reykjavik, and that attempts had been made by the Y. M. C. A. to have Sunday-schools, but with no success. Children's meetings were sometimes held by Mr. Knud Zimsen. A few Gospel meetings had been held in three or four Iceland towns. I have learned only within the past six months that there are three Sunday-schools on the north coast of Iceland, one at Isa Fjord numbering three hundred scholars, conducted by Mr. Jas. L. Nisbet, an independent English missionary; the second at Akureyri, by Rev. Arthur Gook, numbering one hundred and nine scholars with about seventy regular attendants; the third a small number of children being taught by an old man over ninety years of age. The International Sunday-school lessons are not taught in any of these schools and they have no association to connect them.

It was my privilege while in Reykjavik to address a mothers' meeting about the organization of Sunday-schools, and later other meetings attended by the friends of the children, and plans were made for establishing regularly organized work in connection with the World's Sunday-school Association. There is at present one new Sunday-school in Reykjavik, with three hundred scholars and twelve teachers, and Sunday-school work is being promoted by Pastor Brchm whose desire is "that there shall be a Sunday-school established in Iceland in every parish where there are believing Christians." He has himself started a Sunday-school in his own home at Hafnarfjordhr.

I presented the Iceland Sunday-school movement to twelve hundred delegates to a Sunday-school convention of all Scandanavia held in Copenhagen in 1910. Great interest was expressed, and some effort

has been put forth to render help; but the World's Sunday-school Association will need to foster the work and invite the coöperation of some one in Iceland who will be a leader and bring all the Sunday-school workers in Iceland into fellowship and hearty sympathy with each other and with outside associations.

Ireland

D. H. Maconochie, B.D., Newtownards, Ireland

Three-fourths of the population of Ireland—that is, more than three millions—is Roman Catholic. The next largest body are the Episcopalians, with slightly more than half a million adherents; next to them come the Presbyterians with slightly less than half a million. The Episcopal Church bestows very efficient care upon the teaching and training of its young people. In the Presbyterian Church there are 120,000 young people enrolled in the Sunday-schools, with an estimated average attendance of 90,000—and between ten and eleven thousand teachers.

We have witnessed in the last few years a great revival of Sunday-school interest and sympathy. We have had for five years a trained specialist who devotes his whole time to the advancement of the Sunday-schools. He teaches the teachers the latest and most scientific methods of teaching. His work has been most fruitful and profitable. We have had Sunday-school unions formed and have annual conferences at which ministers and elders and parents discuss the needs and interests of Sunday-school work. There is a program of religious knowledge taught in all our national schools where Presbyterian children attend, and that program is characterized by great efficiency. In fact, the best Sunday-school work on the island is done on weekdays in connection with the national schools by teachers who are trained. We should be sorry if the day should come when that religious teaching should cease.

We have the Sabbath-school Society of Ireland, whose headquarters are in Belfast, which devotes itself entirely to the service of ministers, teachers, Sabbath-schools, and keeps in touch with all our schools. It supplies Bibles and all kinds of religious books at the very cheapest rates, in many cases much under cost price.

We seek to give the children missionary interests in our Sabbath-schools. The Sabbath-schools support a missionary in India, and many separate schools support orphans in India or China.

Delegates from Ireland

Delegates from France

Delegates from Italy

Many of our young people as they grow up go away to make their homes in other lands—the United States, Canada, South Africa, Australia and New Zealand. Their going leaves our land and church poorer, but I feel sure we make you richer by the young people we send you. We try to send them out with the Word of God in their heads and the grace of God in their hearts.

Italy

WALLING CLARK, D.D., ROME, ITALY

Italy is one of the Bible lands, and yet it is still one of the lands *without the Bible*. After fifteen centuries of Christianity the Word of God is still unknown to the masses of the Italian people.

A professor at the University of Rome, himself a nominal Roman Catholic, was asked recently how many Italian Bibles he thought there were in the city of Rome outside of Protestant families. He replied that he did not believe there were more than one hundred in the Italian language. Let us grant that the professor's estimate may have been too low. Let us double the number and estimate that we have in the city of Rome, a city with a population of nearly 600,000, the seat of the papacy for over a thousand years, two hundred Italian Bibles in non-Protestant families, one Bible for each 3,000 inhabitants. Two hundred Bibles and 10,000 priests, monks and nuns! This is Rome to-day, and what is true of Rome is even more true of every city and town in the great peninsula of Italy.

A priest in charge of a parish of 30,000 souls in one of the large cities of southern Italy took away from a sailor boy in the confessional a tract issued by one of our evangelical publishing houses. He compelled the sailor to do penance for the sin of having read it, and took it home himself intending to burn it. Before doing so he thought he would read it to see what the "heretics" taught. He found in it many references to the Scriptures, but he did not believe that they were really in the Bible. He had no Bible himself but he went to a public library, found the passages in the Bible, began to study the book, bought one for himself, was led to the light, and was converted. He is now the pastor of an Italian evangelical church in Milwaukee, Wis.

Italy is a land without the Bible, but it is a land ready to receive the Bible. The only hope of its salvation is by the power of the truth which is in the Bible. Hence, we must plant Sunday-schools in every town and village throughout the entire land.

Jesus said: "A city that is set on a hill cannot be hid." About four years ago we carried the Gospel to one of the mountain towns of northern Italy, "a city set on a hill." The first time we visited the town a crowd of men and women followed us, shaking their fists in our faces; but we kept on smilingly and they followed on threateningly. The place of meeting was in a little upper room. Standing in a second-story window we spoke to more than five hundred people in the court below, while the bell in the nearby tower of the Roman church tolled the death stroke in order to incite the people against us. We invited all who would to come upstairs as we were going to form a Sunday-school. More than fifty were enrolled that day, mostly men and boys. We now have in that town a Sunday-school of about 150, and six other schools, born of that one, have been established in six other mountain towns. It is still true that "a city that is set on a hill cannot be hid."

In one of the oldest towns in Sicily, in the province of old Syracuse, we have a Sunday-school of some two hundred members. Not long ago the pastor asked the children to give for the missionary collection to send the Gospel to the heathen. The congregation is very poor, the average wage of the men being a franc (twenty cents) a day. The children had little to give, but they agreed to go without their "minestra," which is the principal dish they have to eat at noon, and give the money saved in this way to the missionary collection. This they did for some weeks and the school was thus able to contribute 300 lire ($60 or £12) to the cause of missions.

Our greatest need in Italy is better Sunday-school literature and trained teachers who know how to conduct the schools successfully and bring the children to Christ. Contributions for Sunday-school work will be most gratefully received by any member of our national committee.

PROFESSOR CAV. ERNESTO FILIPPINI, ROME, ITALY

From the land of sun and flowers and art I bring you a hearty greeting and a loving message from our brethren and little friends who in this solemn hour are with you in spirit and in heart and fervent prayers. I have the honor to represent Italy and the National Sunday-school committee, as well as the ministers, the superintendents, the teachers of the Sunday-school and a little army of brave Italian children who all send you messages of love and gratitude. The Protestant people of Italy are not many, but they are strong and brave

and enthusiatic soldiers, who stand firm on the first line on the battle-field.

Italy was once dead to all religious interest, but now it is awakening and there are many inquiring souls who will, we believe, soon be with us.

Our greatest joy and hope is our Sunday-school. In 1860, when the first church began to be opened in Italy, the Sunday-school was almost unknown: now we are glad to show you a national Sunday-school Association.

The following statistics may interest you: We have 389 Sunday-schools, 1,112 teachers, and 15,935 pupils. These numbers may seem small, but it is indeed a wonderful thing to have so many in the land of the Pope; and we intend to conquer this whole country by leading the children to Christ. We feel that we have your sympathy and we know that our Master is with us and will give us the victory.

As a prominent feature of our schools one must note their unity. There are ten different missions in Italy and they all give their children to the Sunday-school Union. We may be divided by different names and methods but the children unite us all in Christ.

When, in the year 1895, the national Sunday-school Union was organized, there were many churches without Sunday-schools. Now every one of them has a Sunday-school, and this is one of the most blessed results of our work.

It is wonderful what an influence the Sunday-schools have as means of evangelization. The Sunday-school Union distributes thousands of illustrated Sunday-school leaflets, and periodical papers for the young, and by this means thousands of portions of the Gospel enter into Papist homes, where the Bible would never be received. For many of our Sunday-school children come from Roman Catholic families.

The great importance of the Italian Sunday-schools is seen when one compares them with our government public schools. These are secular, which means agnostic if not atheistic in tendency, so that half of Italy's children grow up in the greatest ignorance of God's Word. The other half are in the hands of the priests, which means that they are educated to slavery of thought and conscience and to secret enmity to their country. We Protestants stand in between, and we fight strenuously and unceasingly to proclaim that instead of atheism and superstition there is Christ's glorious liberty. But how much work still remains for us to do! We need grace from on high and your warm sympathy from heart and hand.

Korea

Hugh H. Cynn, Seoul, Korea

Korea, though her history goes back over four thousand years, came in contact with the western world less than four decades ago. Up to 1882, when Commodore Schufelt, U. S. N., knocked at her door, her mind had been wholly self-centered and her sole aim in life was self-preservation. The welfare of her neighbors was of no concern to her. She indeed taught Japan in art and science, but she did it against her own wishes. In one sense she was all right, for we are told that "self-preservation" and the "survival of the fittest" are the first and universal laws in the organic world; but in another sense she was not, because we find that "self-preservation" alone cannot make the "fittest." We cannot fail to observe that the plants and animals survive only in proportion as they make self-sacrifices for the propagation and perpetuation of the species. The consequence of the egoistic policy of Korea was her retrogression. But God sent messengers to tell the story of Jesus and of how he died on the cross for others, and this was the beginning of a new era in the history of Korea.

The success of the missionary enterprise in Korea is now well known. Mere numbers mean little unless coupled with strength and character, but we count nearly 200,000 souls under the banner of Christ, and during the quarter century of our Christian life we have gone through some of the experiences common to the followers of Jesus of all ages, and we have borne testimony to the steadiness of God's care over those who depend on him for strength and wisdom, whether he leads beside the still waters or through the shadowy valley. In all life we find ups and downs, but if we, when lifted, never fail to thank the Master and take the occasion as an encouragement for greater things, and if we, when down, ever remember to search our own hearts and ask him to amend the weak places for another attempt, his name will surely be glorified.

At the Washington convention, in 1910, Korea reported 1,847 Sunday-schools and 142,724 scholars. Anxiety was then felt concerning Korea's ability to "digest" so many new converts. Since then a large portion has been "digested," and some new ones added. We have now 2,392 Sunday-schools with 171,632 pupils and 6,631 teachers and officers, making a gain of 545 schools and 28,908 scholars. The British and Foreign and the American Bible Societies circulated 1,113,319 copies of the Bible and portions of Scripture during the past three years. While we take pride in what has been accomplished and pour out our

Delegates from Korea

Delegates from Mexico

Delegates from Australasia

hearts to the Master in thanksgiving, we are conscious of the fact but for the ready response of America and Europe to our call for help by sending men and money to us, and for their coöperation in prayer for the work in Korea, the results would have been far less than they have been.

What does all this mean? Does it mean that we Koreans are going to break the shackle of ignorance and heathenism and free ourselves into enlightenment and truth? Does it mean that we are going to have greater material prosperity and spiritual peace? Yes, all that, but that is not all. This new religion gives us a higher ideal and a larger vision. Before the Bible was given to us we saw enemies in our neighbors and rivals in our friends; but now we find brothers in our former enemies and fellow-sufferers in our common trial everywhere. Our heavenly Father makes our hearts tender and fills them with sympathy and love. It means more than saving ourselves; it means *service to others*. We have sent missionaries to Manchuria, Tokio and the Che-ju (Quelpart) Island, but that is only a very small beginning. "Go ye therefore and teach all nations" rings now in our ears with as much force and clearness as it did nineteen centuries ago, and it will not stop ringing until our duty is done.

We have been much helped in the past and so helped now, and we have deep gratitude to you and to those whom you represent here today. For some years to come there will be some difficult problems for us to face. In the last analysis we have to stand or fall on our own merit, as the glory of the church depends upon the individuals that constitute it. Men will come and men will pass away, but the problems will remain unless met and solved with *tolerance* and *broad-mindedness*.

In all things political or social Christians and all high-minded men can be as distinctive as the countless rills and rivulets coming down from the "lofty green hills" and the "snowy Alpine range" that captivate us, but one as the great Rhine in efforts to serve God and men.

Having faith in the Almighty we Christians in Korea mean to take the Bible as the instrument for "glory to God in the highest, and on earth peace among men" and go forward far and wide to lead souls into the Kingdom.

Livonia and Courland

Pastor J. Kurzit, Windau, Courland, Russia

I come from a land in which more than forty nationalities dwell together under the rule of the imperial Russian eagle. I belong to the more than 300,000 Letts (not Lithuanians), who live in the two

Baltic Provinces known as Livonia and Courland, and in scattered colonies throughout the empire. Our chief centers of trade are Riga, with a population of 500,000; Libau, with 100,000, and Windau.

The first Sunday-school was opened in 1873 by Professor W. Ritter, in a Baptist congregation at Riga. To-day we have over two hundred with more than 1,000 teachers and 10,000 children.

The Baltic provinces have had two great revivals, one in Livonia, brought about by Count Zinzendorf, which was, however, speedily suppressed; and the other among the Letts in Courland, inaugurated by German Baptists. The latter succeeded and made itself felt throughout Russia; but the persecutions which followed were fierce and long continued. When I was seven years old my mother left the State church and in consequence of this both of us were imprisoned and banished. In my seventeenth year I was converted under Dr. Bedecker, who later on urged me to labor among the convicts in Siberia. I did so, and in 1898 established the first Sunday-school among these. To-day the number of such schools is almost one hundred.

My experience of twenty years in Sunday-school work has taught me that no other form of labor is more necessary for Russia. It reaches those who no longer find satisfaction in dogma and ritual.

For the further improvement of the teachers I am obliged to travel from place to place and give instruction in separate groups; but this involves many difficulties and so much expense that without substantial assistance it would not be possible. With the exception of the Bible our teachers scarcely have any other teaching material. We also need a salaried worker to serve as traveling secretary.

Mexico

Levi B. Salmans, M.D., Guanajuato, Mexico

The Sunday-schools in Mexico are associated with the missionary work which has been established there only a little more than forty years. As it is usually one of the first forms of teaching used with the new followers of the Gospel it is found in nearly every church in existence in the republic.

We have 439 Sunday-schools with an enrollment of more than 22,000. We have a National Sunday-school Association which has held annual Sunday-school conventions for about fifteen years. Through the initiative and aid of the world's convention we have had a national secretary, the Rev. Eucario M. Sein, for the past six years, and the number of local, State and regional conventions has increased since his work began.

The Uniform Lessons are used, and we have a large circulation of literature in the form of lesson helps which are ably prepared and published in good form.

Mexico has seven delegates in the present convention and has been represented in several previous world's conventions.

Through the devout study of the Word our people have been led to avoid the world's more usual forms of amusement, such as bull fights, theatres and dances, and constitute themselves a people separate and apart unto God.

We ask you to pray for Mexico and to continue to help our Sunday-school work.

Netherlands

H. J. Schouwenburg, Amsterdam, Netherlands

Sunday-school work was commenced in 1836 and gradually increased until the year 1866, when a Sunday-school union was organized. By that time the few schools existing only in the principal towns had greatly increased in number, so that there were many hundreds all over the country. The number of scholars has rapidly increased so that since the organization of the Sunday-school union the enrollment of 50,000 pupils, with which it started, has been twice doubled.

At the age of fourteen the scholars are handed over to the care of the church; that is to say, their Bible study is then continued under supervision of ministers of the church until the scholars themselves become church members. The results already achieved, though as yet far from ideal, are a great cause for rejoicing. The work already accomplished was made possible by coöperation with our fellow-workers in England. It is on the basis of their ideas of system and with their aid that our union is what it is at the present day.

New Hebrides

J. Annand, D.D., New Hebrides

From the deepest depths of heathen degradation thousands of people in the New Hebrides have become new creatures in Christ Jesus. Formerly cruelty, hatred, sorcery, infanticide and cannibalism were universal in the group; now peace and happiness abound over the larger part of the field. Christian churches have been organized on every island and fully one-half the people are living consistent lives. Many are proving their change of heart by their willing obedience to

the Word of God. The power of the gospel unto salvation has been abundantly proved in the New Hebrides.

But you ask what about the Sunday-school work there? Have we any? Yes; there are about three hundred with some five thousand pupils of all ages, from five to fifty years of age, and even older.

Our native teachers have been ill qualified for their work, but matters are improving. Eighteen years ago a training institution was established and young Christian men and women were sent to it from all the islands for a four years' course of training. Last year there were ninety-six men and twenty-three women in attendance. The graduates of this institution are better qualified for their work and are raising the standard considerably.

May God grant it to all of us that we may be used by him, and to his name be the praise.

North Africa

Edwin F. Frease, D.D., Algiers, Africa

Under the title North Africa is grouped all the vast region from Egypt to the Atlantic—Tripoli, Tunisia, Algeria and Morocco, with their hinterland stretching across the mighty Sahara into the great deadly and mysterious Soudan. Here is the home of the great modern "Brotherhoods" of Islam. Their influence has been swaying the Sahara and the vast regions south of it, and it is said to be steadily advancing. Cairo is characterized as the intellectual center of modern Mohammedanism. But it is in Morocco, Algeria and Tripoli that is found the missionary heart, the great nerve centers of the present-day missionary movements of Islam. It is from this region that the forces which threaten to make Africa a Mohammedan continent in less than a century have come.

In a very real sense is North Africa the strategic region for attack on Islam. Were it possible to put Mohammedanism on the defensive in North Africa it would first check the mighty wave of its forward movement southward and then cause it to fall back in its own defense and result in its final overthrow and the conquest of Africa for Christ. But what hope is there for the success of such an attack?

It is one of the amazing indications of God's purpose and power that right here, where the tide of Moslem intolerance and fanaticism has reached its flood, Islam is being submitted to the mightiest secular forces making inevitably for its disintegration and overthrow.

Algeria passed under French control in 1830 and Tunis some twenty-

five years ago. Italy took Tripoli only last year, and the French and Spanish are to-day subduing Morocco.

France has more territory in Africa than any other power and her new African empire stretching from the Mediterranean to the Congo is larger than the United States, including Alaska. Already a million Europeans are settled in Algeria and Tunisia. Multiplied thousands more will soon be in Morocco and Tripoli. The proud, intolerant, fierce and cruel Barbary pirate of but yesterday is conquered and is being shouldered, pushed and hustled to-day by this tide of European colonization which, however unsatisfactory it may be from our ideal Christian standpoint, is wearing away his resistance and intolerance.

Education is along European lines; commerce is rapidly developing; thousands of miles of splendid highways and of railways already thread the countries. Under the grind of these forces Mohammedanism is rapidly disintegrating.

Both for military and economic reasons France must quickly link up her Trans-Saharan possessions with the north coast by railways. Already the rail heads of two great lines have penetrated the desert, one hundred more miles having just been opened south of Biskra. From Tripoli, too, it is said a line is to be pushed to the German Congo, as the shortest route. The French are now talking of the Trans-African as the successor of the Trans-Saharan lines. The trunk lines of Africa appear to be destined to run north and south, and the great Soudan and Congo regions to be opened up from the north across the desert. Under the shock and wear of these great political, civil and commercial forces Mohammedanism is doomed. The editor of the great French non-Christian *Review of the Moslem World* has already said that "Mohammedanism is conquered." Its downfall in all these vast regions is certain. But, to evangelize, to Christianize, these multitudes is quite another matter.

What chance, therefore, have the missionary forces? In the first place, so far as I have been able to investigate, the unanimous testimony of the missionaries in North Africa is that Moslem intolerance has weakened wonderfully in the past few years, and the people, particularly the children, are becoming rapidly more and more accessible for Christian teaching and influence. There are boundless opportunities for effective Christian work among them.

The favorable change in the attitude of the government is the only other point I will mention. Until recently it has been frankly unfavorable, and usually openly and actively hostile, making the position of the missionary and his work distressingly precarious. The change in

the past year has been extraordinary. At one point, a new administrator, who at first said he could not permit the missionary to continue any of the lines of work he was doing, after consulting the central authorities, approved them all and actually gave written permission for evangelistic classes out of government day-school hours on condition that only religious subjects should be taught. This, of course, includes the Sunday-school work.

Prominent officials from Tunis to Oran have stated their appreciation of missionary work. They have awakened to the fact that the missionary is their strongest ally. The Governor-General of Algeria and the Resident-General of Morocco have recently declared their interest in and approval of missions.

Perhaps the most significant illustration of the practical working of this change is seen that in the American Methodist Mission we have established five new hostels or homes for children, in which Arab and Kabyle children are placed under the permanent control of the mission, without opposition on the part of the government. Suppression of the two hostels at Tunis, one for boys and one for girls, appeared imminent in January last. But even there, the most difficult part of the field, the authorities, when our purpose was frankly explained to them and they were cordially invited to visit the hostels whenever they wished, acknowledged that it was a good and much needed work, and assured us that they had no intention of interfering with it, only requiring that they should be duly notified whenever a new child was admitted.

Here in North Africa to-day, therefore, is the opportunity of the Christian church to take in its unprotected rear the citadel of modern Mohammedan fanaticism and missionary power, and to put Islam in North Africa on the defensive, check the wave of Mohammedan conquest now sweeping over the black peoples of the Soudan and Central Africa, and thus assure the conquest of Africa for our God and his Christ.

Norway

Venerable Archdeacon Hansteen, Bergen, Norway

In this land of the midnight sun the conditions for Sunday-schools are difficult in several respects. The population of the country, which is about two millions and a half, is scattered over great distances. The coast is indented by long and deep fjords and the country is covered with high mountains and thick forests.

We are happy to report a remarkable increase during the past three years in our Sunday-school work. The statistics are as follows:

	Schools	*Workers*	*Children*
The Norwegian Sunday-school Union, belonging to the Evangelical Lutheran State Church	1,066	4,168	77,940
Methodist	57	634	8,631
Baptist	31	180	2,254
Salvation Army	104	975	14,068
The Lutheran Free Church	50	399	7,822
The Free Mission	85	420	9,500
The Congregation of Christ	21	60	902
Independent	61	309	6,603
Summary	1,475	7,145	127,720
In 1910 the figures were	1,044	5,893	106,921
Increase	431	1,252	20,799

The reasons for this increase are:

1. A number of godly and spiritual emissaries of different denominations are constantly traveling through the country working for the Sunday-school.

2. The Sunday-school has been a constant topic at the national religious meetings during the past few years.

3. A new law has been passed providing that the bishops of the State church shall investigate the Sunday-school work in every congregation they visit and hold divine services for the children themselves.

4. Bible classes for adults are becoming more general.

There is much enthusiasm for foreign missions in Norway and the Sunday-school children are being educated to make offerings for missionary work, especially for the work among children in the mission field. In the city of lepers, Sirabée, on the island of Madagascar, which was started and conducted by the Norwegian foreign missionary society, the orphan asylum is sustained and contributed to by our Sunday-school children.

All Sunday-school friends in Norway have a good hope for a still more glorious period of progress in the next three years.

The Philippines

J. L. McLaughlin, Manila, Philippine Islands

For four centuries the Philippine Islands were kept behind closed doors. Their doors were barred by an unspiritual ecclesiasticism. From time to time rumors of persecutions, oppressions and desolations crept

from behind those doors, until fifteen years ago God called the dreadnaughts of a great world-power to batter down those doors and throw open those islands to the march of progress.

What did we find? Fifteen hundred islands of unrivaled richness and unsurpassed loveliness; seven million people untutored, untrained and untaught, held in bondage by their rulers, and exploited for the greed, the avarice or the lust of their conquerors. What have we done? As a government we have established a peaceful condition; we have developed the natural resources of the islands more in a dozen years than had been done in two centuries before; we have opened up internal and external commerce and multiplied it many times; we have established post and telegraph roads and opened waterways; we have established post offices and courts of justice; we have developed a magnificent school system. True, Spain had been conducting schools there for three hundred years, but when we took over the islands but 17 per cent. of the people could talk the language of their teachers. We have been carrying on these schools for a dozen years. We now have 600,000 children in the schools and already 30 per cent. of the people can talk the English language intelligently.

What have we done for these people religiously? Scarcely had the anchors of Dewey's ships grappled with the glistening sands of Manila Bay before the missionaries and the Bible colporteurs entered the portals of this pearl city of the Orient to grapple with this great question. We scarcely dreamed of what we were to find; the church has never yet realized it. Three million people had thrown up their allegiance to their old faith and were holding out pleading hands for instruction in religious life. We were appalled. Had there been ten times as many workers we could not have accepted half the invitations which came to us. But we went to work, simply telling the story of the cross. These have been busy years for the missionaries out there. Busy but happy years—the only note of sadness in the whole program being the farewells of the large number of missionaries who have had to go home on account of ill health.

But what has been the result? I cannot even undertake to deal in details. Fifteen years ago there was not a single member of an evangelical church in the islands. To-day we have 100,000 as faithful and earnest members as can be found anywhere in the world. When we undertook to put the large numbers to work we naturally turned to the development of the Sunday-school. Three years ago we had but 9,000 Sunday-school scholars in the islands. We organized a union, and in one year we jumped to 36,000. Now we have nearly 60,000.

I present you these two petitions from this constituency. We need a secretary and a trained leader. What answer shall I take to these people?

Portugal

RUDOLF HORNER, LISBON, PORTUGAL

We have no national Sunday-school organization in Portugal as yet. Among our leading Protestant pastors, superintendents and teachers of Lisbon, Oporto and Villa Nova de Gaya are some of the first missionaries of the gospel of truth and grace to our country.

I am charged by those whom I represent to express here the sincere thanks of the Portuguese-speaking Sunday-schools—and these exist not only in Continental Europe but also on the Azores, on Madeira Island, Cape Verde Islands and in the United States of America and Brazil—to the American Foreign Sunday-school Association, founded fifty years ago by Mr. Albert Woodruff, and represented in our midst by his son, our generous friend and helper, the Rev. Henry Collins Woodruff, of Brooklyn, N. Y.

I consider the Portuguese Sunday-school paper *Amigo da Infancia* (*The Children's Friend*) one of the best, if not the best all-round evangelical periodical published in the Portuguese language. It is loved by young and old, and I know that many members of the Young Men's Christian Association enjoy it and wish they had also such a good paper!

What can you all, dear friends, do in order that a forward movement of the happy work of the Sunday-school may be undertaken among the great number of sad and neglected children of Portugal who are born in a land where religion for centuries has meant oppression, fanaticism and inquisition, but not love or morality?

The Awakening of Russia

GEORGE A. SIMONS, D.D., ST. PETERSBURG, RUSSIA

Russia has been tersely called "Asia in Europe and Europe in Asia." And this is true in more than one respect. In point of area Russia is larger than all the other countries of Europe combined. From the snowbound regions of Nova Zembla to the semi-tropical peninsula of "Crimea, the California of Russia," on the south, it is said to be a distance of 2,500 miles, and from the western border to the Behring Strait or Vladivostok it is fully 6,000 miles—a two weeks' journey on the Trans-Siberian railroad. According to the latest statistics as pub-

lished by the "Central Statistical Committee" in 1911 the population of this great Slavic empire is 169,003,400.

Just think of the great complex constituency of this Empire with more than twenty-five different nationalities and languages within its confines! Russians, about 111,000,000; Turks and Tartars, 18,000,000; Poles, about 10,500,000; Ugro-Finns, including Karelians and Esthonians, 7,600,000; Jews, more than 6,500,000; Lithuanians and Letts, 4,000,000; Germanic, including Swedes, 2,700,000; Cartwelians, 1,850,000; Caucasian tribes, 1,500,000; Armenians, 1,500,000; Mongolians, about 700,000; other nationalities, about 3,500,000.

Statistics show that in European Russia alone there are more than 5,000,000 births a year and some 3,000,000 deaths, thus leaving a respectable margin of 2,000,000 increase in population annually.

Religiously Russia's 169,000,000 are grouped approximately as follows:

Greek Orthodox (Pravoslavne)	118,000,000
Mohammedans	18,000,000
Roman Catholic	15,000,000
Jews	6,500,000
Protestants	8,000,000
Other Christians	1,500,000
Other non-Christians	850,000

At the great World Missionary Conference held in Edinburgh three years ago the note of alarm was sounded concerning the awful aggressiveness of Mohammedanism in Northern Africa. Brethren, Mohammedanism is in Europe! If it be of untold consequence to checkmate the movement of this scourge in Africa, we must not close our eyes to the situation in Russia, where we have eighteen million Mohammedans, every one of whom is an out-and-out missionary for the founder of that system. At the present time there is being built in St. Petersburg, on one of the choicest spots, a Mohammedan mosque which is to cost something like six million rubles, half of which, we are told, came from the Shah of Persia. Mohammedanism is aggressively at work in Russia, and we are informed that during the past ten years it has had more than ten thousand converts.

Perhaps no other nation in Europe is in greater need of religious, intellectual and social assistance than this great empire with its 169,000,000 people, less than 10,000,000 of whom have ever heard a gospel sermon, and it is safe to add that there are perhaps not even a million of these who are nominally Christians who have experienced religion.

Only 21 per cent. of Russia's population are able to read and write.

The peasantry constitutes 86 per cent. of the population. The peasants were formerly serfs. In 1861 Alexander II emancipated twenty-three millions of them. There is no public school system here. Russia has nine large universities, viz. in St. Petersburg, Moscow, Kief, Kharkof, Odessa, Kasan, Dorpat, Warsaw and Tomsk. At these universities and nine other academies there are more than 102,000 students. But what is that among one hundred and sixty-nine millions?

In April, 1905, His Majesty the Czar, moved, as we believe by the Spirit of God, issued a ukase granting to the subjects liberty of conscience, religious freedom and liberty of the press. In October of the same year he followed the initiative step with another manifesto. The effect of these imperial decrees was electrical throughout the nation. and it has taken more than five years to impress upon the nation at large that these manifestoes were not law but simply imperial suggestions to the law-making body at the government seat. Dumas have come and dumas have gone, but up to the present time the much-wished-for and greatly needed laws have not yet been enacted. They are under way, but no one is able to say when they will ever be passed.

In some of the hundred provinces there are governors who are in sympathy with Free Church idea and they would grant favors and issue permissive documents to evangelical societies; in other provinces, the governor might be very hostile toward the interests that are not pravoslavne. During the past two years there has been a strong political reaction and religious repression, under which practically all Free Church bodies have had to suffer more or less.

According to the statistics which I gathered for the World's Sunday-school Association three years ago there are in Russia 884 Sunday-schools, 5,803 officers and teachers, 66,019 scholars and a total enrollment of 71,822. These are grouped as follows:

	Schools	*Officers and Teachers*	*Scholars*
Baptist Union	325	2,000	12,756
Swedish Missionary Society	1	2	27
Evangel. Christians	2	18	350
Evangel. Alliance	2	20	200
Brit.-American Chapel	2	3	60
Evangel. Reformed	4	32	342
Evangel. Lutheran	241	3,102	41,874
Mennonites	300	600	10,000
Princess Lieven Sunday-school	1	3	70
Methodist Episcopal Church	19	34	761

We are glad to note that there are twenty-two delegates and visitors here from Russia, representing the various church communions mentioned above. Among these Russian delegates eleven are Methodists. It was our good fortune some four weeks ago to welcome Messrs. H. J. Heinz, Frank L. Brown and others of the World's Sunday-school party, as they came through Russia from the Orient, and the Whitsunday they spent with us at our church service and Methodist headquarters in St. Petersburg will always be remembered by all as a veritable day of Pentecost. There were songs and fervent prayers in four languages.

A few years ago Dr. John R. Mott, after his return from a world-wide visit to missions, said to Bishop Hartzell that he regarded China first in importance as a foreign mission field because of her vast numbers, possible wealth, relation to the Orient, and the capabilities of her people; next he put Russia, with her one hundred and sixty millions of people awakening with great rapidity.

Theodore Roosevelt, in a letter to Dr. John R. Mott, said: "No nation so much as Russia holds the fate of the coming years."

These are some of the things we need most of all:

1. The daily prayers of all Christians for the evangelization of Russia's millions still groping in the darkness of sin.

2. Fuller liberty, based on laws in harmony with the gracious manifestoes of his Imperial Majesty, our beloved Czar.

3. A large and better literature, devotional, theological and evangelistic in character, as well as a proper equipment for the Sunday-schools of the Free Church groups.

4. A Bible Teachers' Training Institute, where preachers, evangelists and Sunday-school workers may be trained.

In the Imperial Library at St. Petersburg, carefully locked up in a strong glass case, one can see the famous *Codex Sinaiticus,* said to be the oldest, completest and best preserved manuscript of the Bible. It was discovered by the German archæologist, Dr. Tischendorf, at the foot of Mt. Sinai in 1859, and presented by him to Alexander II. No money can buy this treasure. God grant that this *codex* may be but a prophetic symbol and token of a still more precious treasure—the Living Word in the hearts and minds and lives of Russia's one hundred and sixty-nine millions.

Delegates from Russia

Delegates from Scotland

Scotland

Robert Baird, Glasgow, Scotland.

Bailie Strachan, who responded to the roll call in Washington, three years ago, referred in some detail to that part of the world which I have the honor to represent, and so I refrain from repeating what he so well said regarding Scotland, the land whose sons have done so much for the world's prosperity in every sphere of human activity.

The churches are now more fully alive to the necessity for safeguarding the young of the flock, and shepherding them from the cradle until they are safely within the fold of church membership. The number of scholars attending the Sabbath-schools has not, of late, increased so largely as might have been expected. The strong tide of emigration to Canada and elsewhere is the main reason for the depletion in our numbers, although I fear that the many counter attractions of the world of to-day are also largely responsible.

For the past thirteen years we have had a traveling missionary (Mr. Davidson) whose duty is to visit the unions and schools in different parts of Scotland, to encourage and stimulate the Sabbath-school cause. For some years he has with considerable success organized and carried out summer and winter holiday schools of method and child study.

In addition to the traveling missionary we have a local unions committee. This committee does much in the way of fostering local effort, and encouraging teachers by arranging for lectures and model lessons being given in the country districts. It is also part of this committee's work to arrange for annual conventions in different parts of Scotland, which do much to help on the great cause of Sabbath-school activity, to promote the spirit of brotherhood, and to remove the feeling of isolation which fellow-workers in outlying districts sometimes have. These conventions have been held without a break during the past forty-six years. In addition to these national conventions, county conferences are held in a number of places, and efforts are being made to have this work more fully organized.

The training of teachers for better equipment is still receiving special attention, and classes are held every winter in which "The Principles and Art of Teaching;" "Christian Evidences;" and "Scripture History and Doctrine," are taught. There are also practical training classes held throughout the country.

To help teachers who cannot attend these classes, a correspondence

class has been in operation for the past five years with considerable success.

During recent years primary work has been receiving our earnest attention, and I believe we are just on the eve of taking a forward step in bringing this important branch of Sabbath-school work more prominently before our teachers.

Our Union publishes a monthly magazine, which has a circulation of more than 15,000 copies; it contains information about the work carried on all over Scotland, and gives notes on the lessons for primary and intermediate scholars.

Siam

REV. M. B. PALMER, NAN, SIAM.

We have come thousands of miles to bring greetings to this convention from the great "Tai" race of people numbering from fifteen to twenty millions. The word "Tai" means "Free," and the original home of this free people is Southern China; but many centuries ago the Chinese coming down from the north drove these people out from their homes, and they separated into three main divisions: the *Siamese* came down towards the eastern part of Indo-China, adopted the written characters of the Cambodians, and settled in southern Siam; the *"Western Shans"* came down toward the western part of Indo-China, adopted the Burmese written characters; and the Laos people settled in North Siam, and adopted the Pali characters. But all these—the Siamese, the Western Shans, and the Lao—are of the same blood, and their spoken languages differ but slightly. So this great Tai people dwell in Siam, French Indo-China, in parts of British Burma, and Southern China. These people are Buddhists though there is a great deal of Animism mixed in with their customs and beliefs.

We bring to this convention greetings from the Kingdom of Siam, and special greetings from the six thousand adult Christians of North Siam commonly called "Laos." But the name "Laos" is misleading, as it is the name of only one tribe of this great Tai people, but the name "Laos" was agreed upon to distinguish the people of North Siam from the "Western Shans" and from the Siamese themselves. Originally the Lao were free, but later they were conquered by the Siamese, and now are subjects of the King of Siam.

The literate Lao, the immediate field of our mission, live in North Siam, French Indo-China, and in parts of British Burma. They

Delegates from Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, Virginia, West Virginia.

Delegates from South America

Delegates from Spain

occupy an area equal to France and Germany combined, and number about seven millions.

Our work among the Lao is centered in the six largest cities of North Siam, and we have one station in British Burma. In each of these cities we have extensive evangelistic work, boarding-schools for girls and boys, and medical work with hospitals, the station in British Burma excepted; but our greatest work is in Chiengmai where Dr. Daniel McGilvary and Dr. Jonathan Wilson, the founders of the Laos mission, opened the first mission work in 1867.

We have over six thousand Christians in our Sunday-schools. The Sunday-school work is well organized throughout the entire mission. We have a paper published in the vernacular, and the Rev. J. H. Freeman, of Lampoon, Siam, prepares the Sunday-school lesson helps. He has done a most praiseworthy work in developing our Sunday-schools. Throughout our entire mission, in every district near or far from the mission stations, wherever there are groups of Christians, if only one family, these Sunday-school papers are distributed monthly. There is a definite hour each Sunday for the Christians to study the lesson, so one might say almost every Christian in North Siam is under the training of the Sunday-school.

We believe firmly in the Sunday-school as an evangelistic agency. We train our older boys and girls to lead the mid-week and Sunday afternoon services, and frequently some of the older scholars accompany the missionary on his long tours in the country, helping with their songs, their prayers and Bible stories illustrated with the stereopticon. We believe these six thousand Sunday-school workers are doing and will do much to hasten the day when not only the literate Laos are won for Christ, but also the entire Tai race.

Spain

D. Vicente Mateu, Valencia, Spain

Spain is known as "The Land of the Inquisition," but the years have not passed in vain for her, and to-day, although she suffers the consequences of her past, although there lies in the soul of the nation a sediment of spiritual apathy, Spain is an open field to the messengers of the Glad Tidings, and those of us who work there sowing the precious seed of the glorious Gospel of Christ have faith that we shall be able to reap an abundant harvest.

The work of our Sunday-schools is not great. There are only about one hundred schools, with an enrollment of six thousand

children. This is not a large proportion when we consider that the number of children in Spain is estimated to be about six millions. Nevertheless, comparatively speaking, it is not small if we bear in mind that Spain is groaning under the burden of centuries of Romish oppression, from which she has only been partly relieved within recent years. Notwithstanding these difficulties, there are God-fearing men and women who work zealously and hopefully for the advancement of the Lord's Kingdom by means of the Sunday-schools.

While struggling against opposition from without, and in spite of the lack of workers, and the still more pressing lack of material, the Sunday-schools are making progress and yielding fruit.

The principal progress made by the Sunday-schools recently has been the founding of the Spanish Sunday-school Union which promises to influence greatly the development of the Sunday-school in the peninsula. Another forward step has been the creation of a special periodical for teachers, which has awakened general interest among Christian workers. The organization being of such recent growth, we cannot compare our statistics with those of former years to show any advance in point of numbers, but we hope this will be possible at future conventions.

Spain is a field prepared to receive the good seed. We are firmly persuaded that the Sunday-school, which is destined to be a blessing to the world, will be an increasing joy to the church of God in Spain also.

Pray for Spain.

Sweden

K. A. Jansson, D.D., Stockholm, Sweden

In our country very strong emphasis has been put on the religious education of children for hundreds of years, first, through the confirmation school, when children at the age of fourteen or fifteen must have taken part in the instruction given by the minister in the state church parish for at least several months, or in some places a whole year, one or more days every week; and second during the last half century, since the introduction of our excellent public school system, through the compulsory religious education given in these schools, where children from the age of six or seven up to fourteen or fifteen years receive very good instruction in the catechism, biblical history, the Bible and the hymn book of the state church. Children of parents belonging to recognized free churches are excused from partaking in this religious instruction, but in such cases the

Delegates from Sweden

Delegates from Illinois

parents are according to law obliged to see to it that their children in some other way receive instruction equivalent to that given in the public schools. In this way every boy and girl in Sweden receives a more or less thorough knowledge of the Word of God and of the doctrines of the Christian faith.

But in addition to this we have in Sweden a rapidly growing Sunday-school work. The beginning of that work took place in 1834, when a young painter, Ludwig Tellström, who had been converted through the preaching and influence of a Wesleyan minister, George Scott, gathered young boys together and tried to instruct them in the Bible. Afterwards some Swedes interested in religious work visited England, studied the methods of Sunday-school work there, and introduced these methods in Sweden. From that time there has been steady and increasing progress in the work. All the free churches have their Sunday-schools, and during recent years even the state church has in many places introduced Sunday-school work, so that we now have a total of 6,518 schools with an enrollment of 22,945 officers and teachers and 314,848 children, a total of 337,793 people who belong to our Sunday-schools, and this in a country with only five and a half million people.

Remember that almost all those who are members of our Sunday-schools are between the ages of six and fifteen. We have no cradle roll department, almost no home department membership, and very few adult Bible classes connected with the Sunday-schools; and of the graded classes in the schools we know almost nothing. When these new departments and new working methods are introduced in our Sunday-school work, there will be a remarkable and blessed increase in the number of Sunday-schools and in their influence for good. We are still at the beginning. We have a bright future before us. I hope the day is not far off when we can report from Sweden more than a million people connected with the Sunday-schools.

The United States of America

E. H. Nichols, Chicago, Illinois

It is my great pleasure to bring to this World's Convention greetings from a most beautiful land across the sea where the great Sunday-school movement has had a wonderful and rapid growth, where every state is organized, and all but three have an employed secretary, and where many states employ from one to five additional workers.

More than fifteen million Sunday-school scholars and workers are studying together God's Holy Word in the United States, and approximately one out of every ten of our officers and teachers has taken or is now taking a teacher-training course. The Sunday-schools are gaining new members at the rate of more than 1200 for every day in the year. You will rejoice with us in the fact that more than 1000 of our scholars for every day in the year are making decisions for Christ.

It is no longer to be said in our loved country that the Sunday-school is a place for women and children only. Our men realize that we can best hold the youth of our land to the church by joining with them in the Sunday-school, and *together* study God's Word. We sometimes say the Sunday-school is "a man's job," and we mean that it is a job none too big for the strongest man. We have found that where the men are, the boys will come.

During the last two or three years we have taken a great forward step in the work among our boys and girls in the teen ages. We have come to realize that unless we hold the young people, who so easily drop out, the future of our church and Sunday-school is doomed to failure.

But I would not have you think that we have no problems. Our problems almost overwhelm us at times. Here we have literally millions pouring into the ports of our land from every nation of the world. These people come in their poverty and ignorance. Here the power of the Roman church is demonstrated by their influence upon these people who are increasing so rapidly the population of our country.

The consumption of liquor, notwithstanding the great temperance work being done, is still as great as ever, and the use of tobacco and cigarettes is growing constantly. The insatiable desire for worldly pleasure and wealth seems to be growing at a rapid rate and the church is finding it most difficult to meet these conditions and to hold its standard high. These are only a few of the problems which must be faced and dealt with by the Sunday-school forces.

I bring affectionate love and greetings to the delegates from all over the world, from that land where over one-half of the Sunday-school membership of the world lives and works, the land where Moody, Jacobs, Reynolds and Vincent gave so much to the cause we love. May God give us all grace and strength to meet the conditions and to fulfill his will in this our day of opportunity.

Uruguay

C. W. Drees, D.D., Argentina, South America

Uruguay is the smallest of the family of Latin-American countries. It would take sixteen of her to equal the territory of her neighbor Argentina, and Brazil would make forty-four of her. Argentina has six times her population and Brazil perhaps eighteen times as many inhabitants.

Yet with her 72,000 square miles of territory and her million of inhabitants, Uruguay has some outstanding features.

She lies at the gateway of the continent and past her beautiful city of Montevideo flow the mighty tides of one of the greatest river systems of the world—that of the Plata-Paraná-Uruguay, She has preserved the purity of her European blood as has no other country of South America, as she has preserved through all the vicissitudes of her civic and economic history the integrity of her currency.

Full religious toleration and freedom of worship have been established, and she gives hospitable welcome to all who come to her shores. There is the prospect of the early disestablishment of the Roman Church and the aspirations of her people are toward education and social and moral betterment.

Receiving the common heritage of a traditional system which has lost its vitality and its power to produce real spiritual life, Uruguay offers the spectacle of a higher social class held by custom and tradition to outward conformity with more or less of conviction and faith, an educated class which stands in intellectual revolt and is openly agnostic, materialistic and secular, the mass of the people deprived of all true spiritual leadership, sheep without a shepherd, vaguely aspiring to a higher and better life and much influenced by blatant anti-Christian socialistic propaganda. Romanism has failed because it has been unfaithful to the Word and Spirit of Christ.

The time is critical and in the midst, holding forth the Word of life, are the Protestant missions in whose right hand is the Word of God, the sword of the Spirit.

I am permitted to represent to you the Sunday-school movement whose history is concurrent with the missionary movement from its earliest beginnings.

Here are statistics of the Sunday-school work connected with one group of churches:

19 schools organized in five stations,
90 officers and teachers, 88 of whom are communicants,
1039 enrolled scholars of all classes, with an average attendance of 745,
20 reported conversions during the last year.

The churches with which these schools are connected have an enrollment of 767 communicants.

Another group of Sunday-schools, of whose statistics I am not informed, is that of the Waldensian colonies. From their Piedmont valleys the Israel of the Alps has sent forth its offshoots to this distant region, where they have flourished and sent out branches to other places in Uruguay and Argentina. Men of Waldensian ancestry and Uruguayan birth, with Sunday-school training as the foundation of their education, are winning their way through university training and professional activity to positions of influence.

As outstanding figures in the group of schools first referred to, I have in mind a group of men now in middle life who were brought into the Sunday-school as young children, and who found Christ the Saviour in his Word and by his Spirit. They are now leaders in the church, the Sunday-school, and every good work.

What can the World's Association do for us?

1. Send us your representatives with the fruits of your experience to broaden our knowledge of method and practical efficiency.

We have had such help in the visitations of Mr. Newton Jones of England and Mr. Herbert S. Harris of the United States.

2. Help us by coördinating for the common benefit of Uruguay and all Latin-America the enterprises which have for their object the production of Sunday-school literature, adapted to our field.

Venezuela

Gerard S. Bailly, Caracas, Venezuela

In replying to the roll call for Venezuela, I can in the absence of others from that region, claim the representation of the three republics north of the equatorial line, Venezuela, Colombia, Ecuador; comprising a population roughly estimated as 9,000,000. I consider it a privilege to be permitted to raise my voice in fervent pleadings for a spiritually neglected people, deprived of Bibles, and living in the immorality that naturally results where the Word of God is excluded and where there is substituted only the religious education provided by a depraved priesthood.

Let not this call for coöperation in prayer and practical sympathy

Delegates from Delaware, District of Columbia, New Jersey, New York, Maryland.

Delegates from Wales

lose its imperative sound in your ears, nor the burden of its needs the pressure of responsibility upon your hearts. We must have adequate supplies of literature to meet the requirements of every grade of intelligence. The power of Gospel literature cannot be overestimated. It is evidenced by the fear it creates, the persecution it arouses, and the hatred that is shown toward it by Rome and her mandates wherever it is freely distributed.

Another great need is the selecting and training of native teachers, pastors and evangelists to carry forward this enterprise in every department. Hebron Home Bible Training Institute near Caracas is an initial training school for such a purpose. By fostering the principle and spirit of this work of faith and labor of love a large force of Latin workers may be prepared in a practical way to engage in the moral and spiritual emancipation of their people.

Wales

Rev. N. Barrow Williams, Llandrudno, Wales

From the starting of the Sabbath-school movement by the Rev. Thomas Charles, of Bala (one of the founders of the British and Foreign Bible Society), in 1786, Wales has taken a deep and abiding interest in this form of work, and owes to the Sabbath-school many of its best traditions and loftiest aspirations. Our system of national education is the outcome of the Sabbath-school influence.

The special features of our Sabbath-schools in the Principality have been:

1. The presence of all ages in the school, from infancy to old age. Practically all the church members are also active members of our Sabbath-school and a considerable proportion of our hearers.

2. The public catechizing of individual schools every Sabbath, and of districts and counties at their annual gatherings. We have graded classes for all under twenty-one.

3. During the past forty years an annual written examination on specified portions of Scripture has been held in each district or presbytery, with medals and certificates for those who are successful.

Statistics

I regret that our statistics are incomplete. From some of the denominations the following are the returns to hand:

Calvinistic Methodists.—Number of Sabbath-schools in 1912, 1,754; number of members, including officers and teachers, in 1909, 217,711; in

1912, 211,609—a decrease of 6,102, owing, mainly, to emigration to America; average attendance, in 1909, 113,069; in 1912, 129,809, an increase of 16,740; passed Sabbath-school examinations, in 1909, 12,393; in 1912, 13,838, an increase of 1,445; libraries, in 1909, 378; in 1912, 422, an increase of 44.

Baptists.—Members, in 1909, 141,807; in 1912, 133,080, a decrease of 8,727 (also caused mainly by emigration to America).

Wesleyan Methodists.—Members of Sunday-schools in 1912, 32,081. (No comparison with 1909 made.)

Congregationalists.—No return has been sent, but we may safely assume that the Sunday-schools would number about 130,000.

The Established Church.—No returns, but we may estimate their membership as being from 40,000 to 50,000.

Adding all together with other smaller denominations we have a total of about 550,000 enrolled in the Sabbath-school, considerably over half a million out of a population of about two millions and a quarter, nearly one-fourth of the entire population is enrolled in the Sabbath-school.

Our prayer is that the Sunday-school convention at Zurich may so quicken the representatives from Wales, and through us the churches of our beloved land, that there may speedily be an increase of both numbers and efficiency in our Sabbath-school work.

The West Indies

Henry C. Thomson, D.D., San Juan, Porto Rico

I bring you Christian greetings from the sunshine islands of the West Indies, where God has bestowed beauty and riches with a lavish hand, but where man has brought both material and spiritual poverty. I come in the name of those of like faith in the Bahamas, the Greater and Lesser Antilles, Cuba, Haiti, Jamaica, Porto Rico and the Windward and Leeward Isles in the Caribbean Sea. I represent more than 260,000 members of the Protestant churches and 180,000 members of the Sunday-school in those luxuriant regions which together cover a territory almost as extensive as Italy and with a population of 8,068,218.

Those who have received the Word thank you, and those whom you represent, for the faithful services of the missionaries from the forty churches and societies, some of whom have been with them ever since the Moravians went from the presence of Count Zinzendorf in 1732, until this day.

The people are poor and somewhat improvident but light-hearted and gay. The Sabbaths are holidays and market-days. The majority of the people love picnics, the ball, theatre and moving pictures. Yet we must not forget that there is a better element there also. There is coming forward to-day an increasing number of those who have been connected with our Sunday-schools, who hope to evangelize their own people and bear the good news to others.

Besides the work of the Sunday-schools of the several missions and churches, that region is feeling the heart-throb of the International Sunday-school Association. Its agent, the Rev. Aquila Lucas, has been stirring up the workers and organizing the work in those islands. There are reported about 18,000 members of the Sunday-school in Porto Rico in 275 schools, while Cuba reports 11,494 members for her 225 schools. In the last five years there has been a gain of 50 per cent. in the number of churches and Sunday-schools in Porto Rico, but the gain in the enrollment of Sunday-school teachers and scholars has been 75 per cent.

The increase in numbers in the past three or four years has not been so great as the advance in efficiency, and in the permanency of the work. The gospel is gaining ground daily. The Bible colporteurs give us astonishing reports of the intense desire manifested in many places to possess the Word of God. The entrance of that Word gives light, and the people so long kept in ignorance and superstition, have hopes of seeing happier days.

SECTIONAL CONFERENCES

Certain of the general addresses made at the main sessions of the convention, which relate themselves to the themes of some of these Sectional Conferences, are given in this part of the report as a convenience to the reader.

ELEMENTARY DIVISION CONFERENCE

Mrs. Mary Foster Bryner, Chicago, Illinois

For three hours on each of three successive afternoons, elementary workers were privileged to hold special sessions for Sunday-school teachers and officers whose work is with children under the teens. The official program was closely followed.

The session for the first afternoon was arranged and conducted by the workers from England, with Mr. G. Hamilton Archibald presiding. The general theme was "The Elementary Grades in Principle and Practice." Just below the platform, space was reserved to demonstrate the arrangement of the equipment for a primary room, such as table, blackboard, pictures for the teacher's use, also small chairs in circles and individual sand-trays for the children's use.

The Rev. Carey Bonner presented "The Ministry of Music in the Life of the Child," under the headings, Train the Child's Spirit, Make Song a Sacrament, Awaken Reverence in Worship (which is easy in childhood), Awaken Intelligent Interest, Awaken a Glad Response, Awaken the Imagination.

Miss Emily Huntley outlined a plan for "Securing Teachers and Teacher-Training." The call to adolescents to become helpers has brought a gratifying response from older boys and girls in their teens. These are gathered in a weekly training class to study lesson preparation and presentation, and the unifying of the day's program. Sometimes Bible outlines and child study are added. To each training student is assigned a small group of children in the Sunday-school, possibly only three or four. Graded lessons in Great Britain are planned to be used in rotation, that unity of program may be secured. The promotion of teachers from department to department is encouraged. For the pupils there is no special basis of promotion and no certificates are issued. These training classes include about as many

young men from 16 to 19 years as young women. The problem of these training classes is leadership.

Miss May O. Pelton presented the necessity and influence of "Atmosphere," physical, mental and spiritual, as a definite factor in religious education; "the sum total of all influence at any one time." The room, pictures, people, music, all contribute to make or mar the desired atmosphere. God is felt in awe and wonder and worship, rather than in clear conceptions. Not what we know, but what we feel and desire makes our lives. A teacher who would control the children and the situation, if the desired atmosphere is disappearing, must have complete control of self.

Among many helpful thoughts presented by Miss Ethel J. Archibald upon "Class Teaching and Expression Work" were the following: "Truth dies in the mind unless lived out in practice," "work sets the personality in order and opens wide before it infinite possibilities of growth," "are we helping children to strengthen the moral muscles by giving opportunity for doing the moral act?" Beginners are helped to understand the material parts of the story by play, sand-work, blackboard-drawing, stick-laying, blocks, etc. To these the primary child may add picture-work with pasting and scissors, building, modeling, and dramatizing the story. Juniors may add written questions and answers, making comparisons, map-making, model-making, scrapbooks, etc. *Value to Teacher:* Helps her to know what she has done; to understand the individual child; gives opportunity to clear up misconceptions; gives practice in truest teaching methods. *Value to Child:* Teaches through his interest and love; joy comes through sense of power to do; expression makes for further impression, develops power to do. The teacher's greatest responsibility is giving opportunity for the practice of goodness in courtesy, self-control, respect for the rights of others, coöperation, making wise choices, care for the helpless, kindliness, helpfulness and trustworthiness.

Mr. Archibald conducted the open discussion upon "Conducting a Department" and miscellaneous questions. He emphasized that it is important "to decentralize," and advocated a small group for each teacher. "Physical nearness is necessary to secure mental nearness."

On Thursday and Friday afternoons nearly all who presented topics were elementary superintendents of various states or provinces in North America. The presiding officers were Mrs. Mary Foster Bryner, of America, and Mrs. Carey Bonner, of England. The general themes were "Organization and Plans" and "Instruction for Pupils and Teachers."

The opening devotional period of one afternoon consisted of a Junior Department missionary service presented by Miss Harriet E. Beard. She used as a basis "Order of Service, No. 6," of the Syndicate Publications for Junior Graded Lessons, and added a sheet containing the responsive Scripture reading and words of hymns.

As Mrs. Wilbur F. Crafts, of Washington, D. C., was the president of the International Primary Department for the first fifteen years, it was appropriate that she presented "Thirty Years of History and Growth" of elementary Sunday-school work in America.

Miss Margaret Ellen Brown, of Nebraska, explained the "Elementary Standard of Excellence," and displayed the wall charts used to present and promote the standard. It began with five points, but now has eleven, pertaining to organization, equipment, instruction and training, as follows:

1. A Cradle Roll (birth to three).
2. Beginners' Department (or class), children 3, 4 and 5.
3. Primary Department (or class), children 6, 7 and 8.
4. Junior Department (or class), children 9, 10, 11 and 12.
5. Separate room or separation by curtains or screens for each department.
6. Blackboard, or equivalent used in each department.
7. Graded Lessons for beginners.
8. Graded Lessons (or Supplemental with the Uniform Lessons) for the Primary.
9. Graded Lessons (or Supplemental with the Uniform Lessons) for the Junior.
10. Regular Annual Promotion Day.
11. Each teacher a graduate or student of a Teacher-Training Course, or a member of a Reading Circle, or Graded Union.

From her wide experience, Mrs. J. A. Walker, of Colorado, told of the "Success of a Mothers' Department or Class" with its threefold aim; to help the mothers in the child's religious training, to bind the home and Sunday-school closer together, and to improve the efficiency of the Sunday-school. Meetings may be planned during the Sunday-school hour with a Scripture lesson or on weekdays with a carefully arranged program and a social time. "A partnership with God is motherhood."

During the period for "Problems and Conference," Mrs. Georgia Underwood, of Chicago, told the story of her visit to the studio of Hoffman, the great artist, and of their conversation regarding his picture of the boy Christ in the Temple and of his joy because it is so helpful and such a favorite with Sunday-school teachers and pupils.

The "General Aim and Advantages of Graded Lessons" were presented by Miss Wilhelmina Stooker, of Connecticut. The following is the gist of the testimony concerning the advantages of graded lessons as voiced in thirty personal letters from people who are using them (the number following each comment indicates number of people mentioning that advantage): Graded Lessons (a) fit the pupil—12 persons; (b) make God more real and establish a closer relationship with God—14; (c) give greater knowledge of the Bible—12; (d) increase use of Bible—6; (e) give a progressive unified system with definite aim—7; (f) make decision for Christ a normal consequence —4; (g) present truths which pupils in each grade can express and are expressing—16; (h) renew interest—14; (i) train teachers—9; (j) make it easier to do real teaching—5; (k) are pleasanter to teach—7; (l) bring religion down to present time—3. Results mentioned were increase in reverence, in attendance, in faithfulness, and in understanding—these followed by spiritual awakening and Christian service.

The difference between "Memory Work—Correlated or Supplemental" was explained by Miss Meme Brockway, of California (South), in the following paper (here condensed):

The "Scripture Contests" of long ago resulted in unrelated, uncomprehended memory work. In more recent years the "Outline of Supplemental Work" has offered, perhaps, the best solution with the Uniform Lessons; but to-day the trained teacher demands that the memory work shall be closely related to the material provided in the Graded Lessons.

For the wee Beginners, only a song or two connected with the lesson is advised. The Primary children can learn the twenty-third Psalm with the David stories, The Lord's Prayer with the lessons on prayer, the Two Great Commandments and John 14: 1-3, when studying of the Heavenly Home. In these days of "isms" which deny the deity of Christ, each child promoted from the Primary department ought to memorize during the weeks preceding each event the story of that holy night when the angels chanted, and of that marvelous first Easter morning. A few beautiful church hymns which are used in the department program will become permanent possessions.

When we reach memory's golden hour, the Junior period, if we are content to hear recited only a verse or two each Sunday, we have sinned against the life of the child and of the man who is to be. Briefly, the Juniors must be given in close correlation with the lessons definite acquaintance with the Book and the Land: bodies of truth from God's Word such as the Ten Commandments in connection with the Exodus Stories, and some of those mighty words of music, beauty and power which we call the Psalms. An outline

prepared by those in authority, clearly correlating this memory work, would bring to a thousand classes of Junior boys and girls this priceless teaching.

How shall this memory work be accomplished? First, explained and assigned by the teacher in connection with the lesson. Second, frequent and varied drill by the superintendents in the opening services. Third, honor records giving visible recognition. Fourth, there is still another potent method. Was Moses advocating the use of hand-work in the home when he said, "Bind them for a sign upon thine hand . . . write them upon the posts of thy house," etc., Deut. 6: 8-9? The Junior cabinets filled with work such as the Tables of Stone, illustrated hymns, relief maps of Palestine, etc., attest the interest of boys and girls in the correlated home hand-work.

Miss Grace Vandiver, of South Carolina, told how the Graded Union had improved church architecture and equipment in her state, and had trained teachers to do more efficient work in their own Sunday-schools.

Other valuable papers and discussions enriched the three-days' conference, and the topics were, as far as possible, so presented that the suggestions might prove practical rather than theoretical.

THE CHILD AS AN EVANGELIST

Mr. George Hamilton Archibald, Birmingham, England

Jesus long ago said, "Whoso shall receive one such little child in my name receiveth me." The meaning of the passage is "He who gladly receiveth and makes welcome a little child receiveth—the Christ."

The problem of the church is not the problem of the adult, nor is it the problem of the child. The real problem of the church is the problem of evangelizing the adolescent. Who is to help us in this business? Who is to be the evangelizer? I verily think that when the church discovers the child she will discover a new evangelist. The Gospel is being re-discovered, not as a gospel of creed, but as a gospel of love and social activity.

The church must learn the art of bringing her adolescent workers into living touch with social problems. The difficulty is to make a beginning in Christian service. I believe the problem of the church to be, not finding workers, but finding work. The evangelist has ever said "Here are converts; find work for them." So far as these rough and ready, immature adolescents are concerned, I am not sure but that

it is easier to evangelize than to find work for them. The mere assent to a creed will not suffice. There must be living, active Christian service.

We have discovered that adolescence is the time of conversion, but we must also learn that adolescence is the time when the youth must be trained for service. The difficulty, I say, is to find work. What service is there in the church for the average big boy or girl? He cannot preach, he cannot lead a prayer meeting, he would not be acceptable as a sick visitor. Where can he serve his apprenticeship? There is plenty of raw material in the church, if we only had suitable work for them. My mother used to say "Boys, if your tea isn't sweet enough, stir it; there's plenty of sugar in it." So in the churches there is plenty of sugar, and strength and enthusiasm, but it is not being used.

I believe the Sunday-school of to-morrow will largely solve the problem of finding the beginnings of work for our young men and women. The enthusiasm of youth, we say, may be harnessed, and it must be done early. Once let the adolescent pass into the period of adulthood without beginning Christian service, and it will be difficult, perhaps even impossible, to enlist him afterward. Adolescence is the period in life when the youth is eager to undertake social service. At that time when he begins to feel that he is a little too big to be a scholar, he may be easily induced to take up work in the Junior or Primary departments. His class need not be large, for we have proof that the number of young people willing to undertake work in a properly conducted Primary department is so great that classes of three, four at the outside, would soon exhaust the supply of children. The other day I saw fifty-four young teachers at work among one hundred and thirty-four children.

In England we have been organizing preparation classes for the instruction of these young workers. The rule is definitely made that if the young teacher does not attend the preparation class during the week, he is not permitted to take his or her class on Sunday. This rule is unchangeable, but of course does not apply to the Intermediate or Senior Grade teacher. There are over 80,000 young teachers in England pledged to this service. The Primary department is becoming an evangelistic agency to the adolescent. This weekly preparation class becomes a Bible class of very great attractive force, for we learn by teaching, we keep by giving; "There is that scattereth, and yet increaseth." Jesus came not to be ministered unto, but to minister. This is the principle of the New Testament. When the church dis-

covers the child she will discover the new evangelist. The essential work of the evangelist is to start the youth in his new career. The child's power in this direction is just being discovered.

"FIRST THE BLADE"

Mrs. Mary Foster Bryner, Chicago, Illinois

"This world would be a dreary place
Were there no little people in it."

Any community, any church, any home, any life is poorer, if it lacks association with children and an interest in child welfare. Every life may be enriched by daily contact with childhood. If the trend of daily life affords no association with children, watch for little opportunities to talk or play with them and your own life will be enriched thereby. We need the children as much as they need us.

"Childhood is the hope of the world." The world's population is practically renewed in about forty-five years, providing a fresh opportunity to teach and to train for the world's great work.

The present Cradle Roll campaign aims to reach many homes through interest in the youngest children. In 1911 the International Sunday-school Association report recorded 27,870 Cradle Rolls in North America, with 687,626 members. Yet there were over 130,000 Sunday-schools without a Cradle Roll. Our aim is to attain at least 50,000 Cradle Rolls with 1,200,000 members, before the next International Sunday-school convention in June, 1914.

The elementary division of the Sunday-school includes the children below the teen age, with its four definite departments of Cradle Roll, Beginners, Primary and Junior children. The emblem is a small round button, with a white center and green ring, the meaning being purity and growth. The motto is "First the Blade."

In large measure it remains for the church through its Sunday-school to promote the spiritual welfare of our children. The changing periods of life, with the changing spiritual nature and needs, must be studied and understood in order that they may be nurtured. It is the aim of the graded Sunday-school lessons to meet the spiritual needs of every pupil at each stage of his development. The order of our work must be "First the blade, then the ear—after that the full corn in the ear." We may plant, another may water, but God gives the increase.

"I dropped a seed in the soft, moist earth—
A seed so very small,
That I asked, as I covered it out of sight
'Will it ever grow at all?'
But I waited and watched from day to day,
And guarded the spot with care;
For I knew if it grew it would yield a plant
Of beauty, sweet and rare.
Sunshine and shadow lent their aid,
And the night dews softly fell,
Till at last appeared *a tiny blade*,
And I whispered, 'All is well.'
Oh, I watched it grow with a tender pride,
And my heart was glad indeed—
That such beauty fair, such fragrance rare
Could spring from one small brown seed.

"I dropped a thought in the heart of a child,
Just a simple thought and true;
As the little one went on its gladsome way
The thought was lost to view.
Yet I watched for growth from day to day,
For I knew that the germ was there,
And I prayed that God's spirit might woo it forth
Into life and beauty rare.
My prayer was heard, and I saw that thought
Into lovely action spring;
And my glad heart thrilled with a deeper joy
Than nature's blooms could bring.
Day by day it grew, till a beauty rare
In that bright young life it wrought,
So that other lives were strengthened and cheered,
By the fruit of that one pure thought."

SUNDAY-SCHOOL DEVELOPMENT IN THE LIGHT OF CHILD STUDY

Rev. J. Williams Butcher, London, England

The comparatively modern science of child psychology has revolutionized the ideas, the ideals and the methods of the educationist. The Sunday-school is conscious of new and subtle influences that are rendering the old methods obsolete, and compelling its workers to accept new ideas, and to recast their organization, bringing it into line with them. We dare not yet say that the study of the child mind *has* revolutionized the Sunday-school, but we can say that it *is* revolutionizing it, and the pace is accelerating year by year. We are so readjusting

our methods that they may harmonize with what we have been taught, and the measure of success so far attained fills us with confident hope concerning the greater service which the Sunday-school has yet to render.

George H. Archibald has for some years been preaching throughout Great Britain a doctrine that may be summed up in his own phrase: "The Sunday-school of the future must be decentralized." The public speaker may seek the crowd, and if that crowd be composed of adults he may secure an atmosphere that will make his message both easy to deliver and easy to receive. If, however, we seek the heart of a little child he must not be one of a crowd; we must treat him as an individual.

Taking a somewhat wide survey of our Sunday-schools, and speaking more specifically of those in England, I venture to say that, so far as regards the younger children, the principle of decentralization is accepted, and readjustments are being made at a satisfactory rate, so that primary departments are increasing rapidly. The danger that we have to face is lest certain superficial details of primary work should be copied before the actual principles that give point and aim to the newer method have been studied or are understood. Hence we find in some quarters a tendency to buy little chairs, to put pictures upon the wall, to sing "baby" hymns, and then to claim that the primary department is fully organized. To do this is to reduce reform to a farce, because the real meaning and spiritual aim of the newer method is obscured. Too much stress cannot be laid upon the necessity of the primary preparation class for the mental and spiritual development of the young helpers. Nothing but harm can result from taking a number of untried lads and lasses, and leaving to their unguided devices the religious education of little children. The helpers in the primary department must be made to understand that they are to be scholars as well as teachers; that they have much to learn concerning the child, the Book, themselves, and the Master. For them the preparation class is not an expedient, but an essential. The task and the service will then assume their true significance.

Concerning the period covered by the years of the intermediate department (and for the purposes of argument we may take these years as from twelve to sixteen), we have yet much to learn. We know that these are the days of hero worship; hence the imperative call to those in charge of the Sunday-school to provide for, and to guide, the reading of their scholars. It is a tactical blunder, often fraught with serious results, in places where no other opportunity of obtaining

good books presents itself, to relegate the Sunday-school library to a position of comparative unimportance. In any case counsel as to books worth reading is desirable.

Observation compels us to assent to all that we have heard concerning the dominance of the "gang instinct." This, with its terrific potency for good or evil, lays upon us the obligation to utilize it by means of auxiliary agencies that will surround the youth with healthful moral and spiritual influences.

The recognition, however, of these two characteristics of the intermediate age (the age of early adolescence) is not sufficient. For these are the days of intense, yet often concealed, emotions, when great impulses stir the soul, and great decisions are formed. Those who have had close fellowship with young people of this age, who have taken the trouble to recognize certain of its characteristics and, if possible, to understand them, have often been perplexed by the alternation of periods of exultation and depression, and by the manifestations of impatience both with self and with hitherto recognized authority. Yet the youth feels deeply, as a rule his conscience is sensitive, and in many an unexpected moment he hears the voice of God and is "strangely moved." This is essentially the period of wise spiritual appeal. Our task, however, is rendered difficult by the fact that normally the youth is reticent concerning his real life; he will not reveal his inmost thought. Hence we are often groping in the dark. Yet there are certain landmarks to guide us. We can discern a great admiration for the real and the frank, a spontaneous recognition of the heroic and the sacrificial, and "a feeling for the power and worth of actual performances and actual performers."

The graded school is not the only necessity that follows from the teaching of the psychologist. There is another important truth which some who advocate the grading of the school hesitate to recognize. It may be voiced thus: The graded school demands the graded lesson. No one will attempt to question the service rendered in days past by the International Uniform Lesson, but as the graded school waxes the uniform lesson will wane. Some are demanding the retention of the uniform lesson with the preparation and publication of helps dealing with the lessons, but dealing with them in methods varied to suit the different grades of the school. This is beautiful in theory, but not easy in practice, and the path of the reformer must not be made too difficult. For our teaching to be in harmony with sound educational principles, based upon child study, it must have regard not only to the manner but also to the matter of the lesson.

It is not simply how you teach a given lesson; is it not rather a question of whether your lesson is suited to the capacity of your scholar? It may be objected that all the graded courses at present suggested are more or less experimental. Possibly this is so; but the experimenting is on wise lines. Whether we examine the courses published in the United States of America or those recently published under the authority of the British section of the International Lessons committee, we discover in them a simple and intelligent purpose, a purpose that is progressive and that recognizes the measure of a child's receptivity.

At present the International Uniform Lessons hold the field, and probably will for some time to come. The change will be slow, and it is to be hoped that it will come only just as rapidly as the teachers themselves recognize its necessity. As in the grading of the school, so in the grading of the lesson, too great haste will only work mischief. We must remember the truism: "Great reforms come slowly."

THE SECONDARY DIVISION CONFERENCE

John L. Alexander, Chicago, Illinois, U. S. A.

The Secondary Division of the Sunday-school at present comprises the years between thirteen and twenty, or the early and middle adolescent periods. It is the point of greatest loss in our present Sunday-school organization; "the joint in the harness of our Sunday-school fabric," according to Marion Lawrance. It is likewise the point of greatest promise, providing both the opportunity and method for the training of an efficient leadership for the Sunday-school and church.

International and state or provincial conferences on the teen-age problem had been previously held, and an Advanced Division program was carried out at the World's Convention at Washington; but Zurich saw the first real world-recognition of the Secondary Division, with Great Britain and North America leading. Five hundred delegates from all lands for three full afternoons, handicapped by five or six simultaneous conferences, listened, consulted, advised, laughed, applauded and were eagerly in earnest over the Sunday-school's provision for her youth. The teen-age boys and girls, who sway the destinies of the world and the kingdom of God while still teen-age boys and girls, had come to their heritage of Christian education for all of life, physically, socially, mentally and spiritually, through

the Sunday-school, that they might love and serve Jesus Christ as the Lord and Master of their lives. It was youth's new day——the Magna Charta of the boy and girl and of the church.

THE TEEN AGE AND ITS NEEDS

Principal D. L. Ritchie, Nottingham, England

The teen age may be divided into two stages, an earlier and a later. The first stretches from the 13th to the 16th year in males, and from the 12th to the 15th in females. The second from the 16th to the 19th in lads, and from the 15th to the 18th in maidens.

There are certain characteristics which are common to both stages, while each has its own distinctive phenomena. Throughout both periods, life calls with many changing and siren voices. In the young nature, too, the angel and the brute often live as next-door neighbors. Yet this age is the glorious morning of life and the time of the great awakenings.

The characteristics of both stages may be classified as physical, intellectual, moral and social, and there is a sense in which all may be grouped round the social, for the great changes that take place may be described as the movement of the ego from self to others.

The first stage is marked physically by rapid and uneven growth. Puberty is reached, and the difficult and sacred question of sex becomes acute. For a short time the sexes may be mutually repellent, and the gang is the first form of the young life's effort after society. Intellectually there is the advent of full self-consciousness, with stubbornness and wilfulness. Bashfulness and secretiveness only add to the difficulty. Tides of emotion sweep across the young life, bringing at once its glorious possibilities and its great perils. Self-assertiveness, ambition, pride in personal appearance, vanity, now manifest themselves. Laughter, joking, giggling, playing tricks, sheer disrespect and even irreverence may often be seen, while tears are never far away. Religious feeling can be deep and strong, for it is the time of the soul's awakening to high ideals, to a sense of sin, to the holiness of God, and to the claims of the Redeemer. Something like eighty-four per cent. of religious decisions take place during this period. The young life goes out towards the heroic. It above all loves to be trusted and counted useful.

What is needed is guidance and discipline. Stubbornness may be disciplined to noble will, wilfulness into responsibility, ambition into holy purpose, and vanity into self-respect; gang loyalty may be trans-

formed into citizenship and patriotism and devoted church membership. Moreover, some of these things are the protective barriers that the young life throws out in self-defence. I always think, for example, of the extreme sensitiveness and the high, sometimes amusing dignity of sixteen, especially in maidens, as of a wall of fire around the life when most it needs defence. What youth requires are high-minded, generous-hearted, clean-souled men and women to be their teachers and leaders, their heroes and heroines. They need interest in their pursuits and sports, in clubs, guilds and brigades.

In the second stage there are two strategic points. First, that swell and flood of emotion must be recognized and provided for. Outlet must be found for it. There must be arrangements for the natural and helpful meeting of the sexes so that life may touch life, and joy be full. Remember, too, that this is the hour of the soul's great responses to nature, to art, to man, to God.

The second strategic point is mating. The mating ground of armies of our young people is found in the listless street parade amid the glare of artificial light, or in the picture palace, or music hall, or in conditions that are not seemly; and so the tragedies of marriage woefully multiply. There is a clear call to-day to teachers of religion to face the whole matter boldly. Home and home-making must receive attention. Marriage and its duties must be taught and its sanctities upheld. Courting must be reverenced and betrothal honored.

Such are some of the characteristics of adolescence, and the strategic points in handling it. Wise heed to them will, I am confident, hasten the day when Christ will have, from the womb of life's morning, in freshness and number more than the dew, the flower of our youth.

ORGANIZATION FOR THE SECONDARY DIVISION

Rev. Robert Perry Shepherd, Ph.D., St. Louis, Missouri

Those who undertake to organize youths for religious education are confronted by three possible but unequal phases of grouping and systematizing their human material.

(1) All boys and girls of the teen age may be grouped together into a general public school of religion.

(2) The boys and girls who are past the age of puberty and under sixteen years of age may be grouped together into an intermediate department; while those past sixteen and under twenty may be put into a corresponding senior department.

(3) All the boys of the teen age may be grouped into the boys' department of the church, and the girls into the corresponding girls' department of the church, each group under the leadership of the best men and women respectively which the church can possibly summon to such a matchless ministry.

The nature and organization of the teen age is further affected by basic psychological and social consideration. For example, the gregarious instinct impels boys to group themselves into social units centering in some dominant leader who is conspicuous for cunning, daring, adventure or skill. Girls, on the other hand, naturally drift together into pairs of intimate and confidential friends. Again, the masculine mind centers about principles of action; while the feminine mind inevitably centers in persons and personal relations. In accordance with this propensity the masculine ideals are most largely those of achievement, of doing, of accomplishment; while feminine ideals are mainly of attainment, of being something to someone, of gaining personal recognition. Boys, under compulsion of altruistic instincts, delight to do something helpful, and are perfectly content if the act be secretly done. If the act must become known, all they seek is recognition of the fact that they are doing something worth while. Girls, on the other hand, instinctively seek to be personal helpers and to be appreciated as personal factors in human welfare.

We cannot be far wrong in assuming that class organization by sexes, with the limits of eligibility to membership left somewhat flexible and adaptable, is the ideal framework of organization even in the smallest schools. Under extraordinary conditions, such as the presence of an expert leader-teacher might afford, the whole body of young men and young women in a church may be organized into a religious institution, a department within the church. There may be other circumstances where departmental organization may be most suited to local conditions, and the intermediate and senior departments be instituted for boys and girls who are under sixteen and for those between sixteen and twenty.

If, now, we have regard to Jesus Christ as embodying God's ideal of a human life, we shall find clearly expressed for us the ideal for which all organization of youth under religious leadership should be directed. "And Jesus advanced in wisdom and stature, and in favor with God and men." This four-fold development is set before us both in nature and in the Christian Scriptures as the Creator's plan for fashioning moral souls. A mind disciplined to thorough and increasing efficiency in thinking and in the use of knowledge

acquired; a physical organ of action for the mind, a body responsive to the exigencies of intelligence at work in a physical world; a social personality created and conditioned by education, individuality chastened into social effectiveness by behavior which "looks not upon the things which are one's own but also on the things of others;" a personal contact and companionship with God, wooed to service, to "the faith which works by love," by trust and obedience in the Father's Son; this mental and physical, social and spiritual, growth and development must be the discipline of those who follow Christ.

Whether we shall do this or do that depends upon *why* we do anything in the way of systematizing, ordering, governing and directing. If we find that God is at work in growing souls, it surely is the part of wisdom to coöperate intelligently, prayerfully and devotedly with him in the making of moral souls. If we find that saintliness is not imparted to men while they sleep, but while they energize the motives and purposes of God in their conscious actions, we shall surely be wise if we lay the claim of Christ upon the budding selfhood of youth, upon the new consciousness of God which makes the period of youth so spontaneously religious, and upon the wealth of altruistic instincts and propensities which envision youthful lives and brace them to live bravely and die nobly. We shall do our utmost to conserve to service of men for love of Christ all the incalculable mass of energy which the church has been ignoring or chilling into indifference or diverting into unthoughtful and selfish waste. The mind of the world is waking. The mind of the church in all the earth is alert to new duties, new privileges, new powers. The mind of God is stirring mightily in men and institutions. No one can read in full the portents of the new day, for they bear the glow of the glory of God. Is the church ready? "When he comes shall he find faith on earth?" Can we watch with him through the hours of youth's Gethsemane while the battle of self or self-surrender is waging furiously on the field of boy-soul and girl-soul?

THE INSTITUTE ORGANIZATION IN ENGLAND

Rev. Albert Swift, London, England

I. Definition

The title of "Institute" is adopted by various organizations, with various meanings. It is the name now generally given throughout Great Britain to the senior department of the Sunday-school. It was first used in this connection by our honored leader, Sir Francis

Belsey, nearly thirty years ago. Young people who have left the day school are prone to think themselves too old for Sunday-school. It was thought that a separate department, called an Institute, would hold and attract them at this difficult age. The experiment was tried with conspicuous success. Now every up-to-date school has its institute department, and the movement is spreading on every hand.

II. Organization

The unit of organization is the department.—In this it is different from the organized Bible class movement of America. We have a number of Bible classes in each department, but they are not independently organized. We think that there are manifest advantages in this. The Bible class gathers round the teacher, and rightly so. But, alas, for various reasons teachers have to give up their work, and when there is no other attachment the class is often disrupted when the teacher resigns. In the institute there is a two-fold attachment, that of the department as well as the class. We find it much easier to keep the class together in periods of transition in the institute than in the independent classes which were in vogue with us a generation ago.

III. Program

The program provides for the development of healthy and well balanced Christian life.—It seems to me that it is a Christian and spiritual thing to provide recreational facilities for young people during the perilous years, in the midst of wholesome surroundings and under proper control, thus training the young folk to realize the possibility of having their play without parting company with Christ.

Every well organized institute makes some provision for all the following phases of work, and in something like the following order:

(1) instruction and appeal concerning the Kingdom of God, with the Bible as chief text-book; (2) the cultivation of devotional life; (3) the promotion of missionary interests; (4) service for others; (5) encouragement in education and intellectual pursuits; (6) healthy recreation, with pure and elevating social intercourse.

Further, *the Institute Department provides for the coördination of all the young people's work, with the Bible school as its centre.*

IV. Institute Activities

1. *The Bible School Section* is simply the continuation of Sunday-school work in a higher grade, and a separate department. Nothing essential in the methods of the lower grades is discarded. The order

or procedure is practically the same, but the hymns, lesson, etc., are all adapted to the needs of youth, as they could not be in the old-fashioned mixed assembly. It is hardly necessary for me to dilate upon the spiritual possibilities of this Sunday afternoon gathering.

Decisions for Christ should be a matter of course, and the instruction in the Word of God should lead to well nourished and vigorous Christian life.

2. *The Devotional Section* provides opportunity for expression in communion with God and fellowship in the Christian life, by means of a weekly prayer-meeting. There the young people learn to pray and speak simply of things of Christian life.

3 and 4. *The Missionary and Social Service Sections* provide opportunity for practical Christian work. The subjective in the Devotional Section is balanced by the objective in these. There is hardly a limit to the possibilities suggested here. They endeavor to enlist the sympathy and help of the young people in all the world-wide work of God. In these sections study classes are held. Money is raised, the young people take part in the church's work, and are generally trained for its service, as well as for the responsibilities of citizenship.

5. It is when we come to *the Literary and Educational Section* that some are ready to criticise. Let me remind such of the place this section takes in the general scheme of organization. Four sections pre-eminently spiritual take precedence before it. Its place, together with the recreational, is thus manifestly subordinate.

In this section lectures, debates, concerts, are held throughout the winter. Educational classes are also organized, and if this work is efficiently done it is possible in England to earn a substantial Government grant. The library and reading-room also belong to this section. We are increasingly seeing the value of a reference library for the members' use. With books ready to hand, and an occasional evening explaining their use, many young folk will venture to prepare papers and teach who otherwise would be afraid.

6. Last of all comes *the Recreation Section* with its social evenings, athletics and games. There is nothing novel about these. At the same time it is the section in which everything can be spoilt by careless, indifferent work. There is no part of the whole enterprise which calls for more earnest thought and constant prayer.

V. Membership and Management

To become members of the institute young people must become attendants of the Bible school, or otherwise be engaged in Christian

work. Generally the teachers in other departments become members of the institute by virtue of their work, and as the other departments have a shorter session they are able to unite in the closing exercises of the Bible school. There is no uniform method with reference to contributions, but some of the best institutes have substituted a regular subscription for the general collection, and are thus training their members in systematic giving. As to management, again there is a variety of methods. Generally speaking the members have a large share in the control, but the ultimate authority is the church. Personally I believe in a large committee, composed of teachers and workers in all sections.

THE SUNDAY-SCHOOL AND THE TEEN AGE

John L. Alexander, Chicago, Illinois, U. S. A.

The Sunday-school must solve the problem of getting and holding the teen-age boy and girl. Of the approximately twenty million teen-age boys and girls in the field of the International Sunday-school Association, ninety per cent. are not now reached by the Sunday-school. Of the ten per cent. enrolled (less than three million) seventy-five per cent. are dropping from its membership. The great problem which confronts us is to keep the boys and girls in the church and Sunday-school during the critical years of adolescence and to bring to their support the strength which comes from God's Word and true Christian friendship, to the end that they may be related to the Son of God as Saviour and Lord through personal faith and loyal service.

An important step toward the solution of the problem is organization. This is the fundamental law of the teen-age life. The so-called "gang instinct" finds its root in this fact. The tendency to organize is natural and is an indication that the adolescent is unconsciously reaching out for the larger life of the community of which he or she is a part.

Class Organization

Class organization is of no value unless the class has definite objectives. The objectives for teen-age class should be:

1. The winning of the class members to personal allegiance to Jesus Christ as Saviour and Lord; and
2. The proper expression of the Christian life in service for others in the name and spirit of the Christ.

Standard of Organization

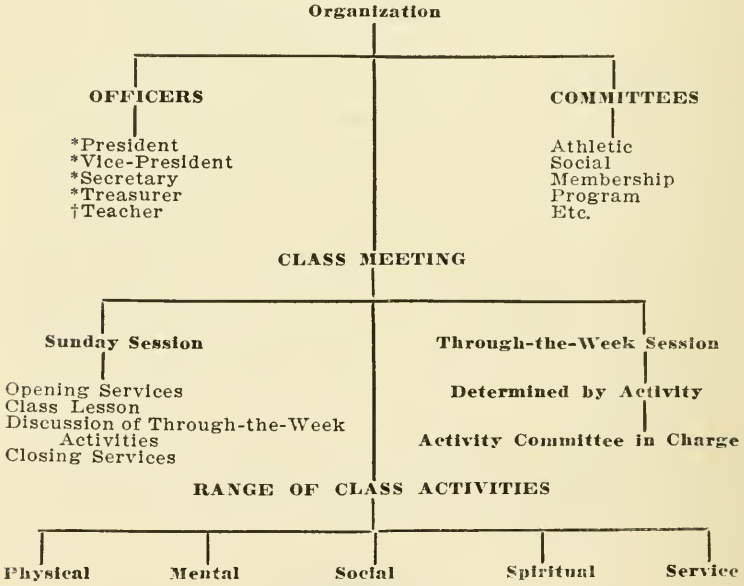
1. The class shall have at least five officers: President, Vice-President, Secretary, Treasurer, and Teacher. It shall also have as many committees as necessary to carry on its work. (See Scheme of Organization.)

2. The class shall be definitely connected with a Sunday-school.

3. A Sunday Bible session, and, if practicable, week-day session or activities.

4. The age limits of the class shall be not less than thirteen or more than twenty years.

The Secondary Division Organized Class Scheme



The Sunday Class Session

The class session on Sunday should be in charge of the president of the class. The opening services may consist of a short prayer by the teacher or pupil volunteering; reading of brief minutes, covering the mid-week activities and emphasizing the important points

*Older Boy or Girl. †Adult.

brought out by the teacher in the lesson of the previous Sunday; collection and other business. The president then turns the class over to the teacher for the teaching of the lesson. The closing services of the class should by all means be observed.

Committees.—Short-term committees are the more effective, covering the activities when planned. The short-term committee plan, however, need not be suggested to the class until it discovers that the long term or standing committee has failed.

Week Day Class Session

Mid-week activities should be planned as a part of the weekly program. The planning of these activities should be left almost entirely to the class; any plans that the teacher may have should be turned over to the class by way of suggestion. Leaflet Number Four, Secondary division, of the International Sunday-school Association, (1416 Mallers Building, Chicago) contains hundreds of suggestions.

Departmental Organization.

Choice A.—The first of three kinds of teen organization is known as the Intermediate and Senior Departmental organization. Its characteristic is the dividing of the teen age into two groups—Intermediate, 13 to 16 years, and Senior, 17 to 20 years. In some schools these departments meet separately for Sunday-school work. Wherever this is done there should be at least a superintendent and secretary for each. While the general principles of the work are the same, the problems and details of the classes are sometimes different. The department superintendent should have special charge of his department and be responsible for building it up; also for department teachers' meetings, and should be personally acquainted with every scholar. The department secretary should keep an alphabetical and birthday card index of scholars; send welcome letters to new scholars; provide the superintendent with a list of new scholars, that they may be properly presented to the department; send lists of absentees to teachers; keep a record of correlated work accomplished by scholars, quarterly lesson examinations, etc.

Choice B.—In some schools the custom is to combine the Intermediate and senior departments into one and to regard the years, 13 to 20, as a series of eight grades. Several large schools are enthusiastic about this plan, and as the worship requirements are much the same in the teen years the Opening and Closing Services are acceptable to all grades. This arrangement also is adaptable to limited

equipment and affords a certain amount of hero-worship to the younger boy and girl on account of the older boy or girl being present. It also offers the older boy and girl a field of service through helpfulness to the younger members of the department. In some schools this adaptation is known as the High School Department.

Choice C.—During the last few years separate boys' and girls' departments have come into favor with some Sunday-school workers. *These departments should not be attempted, however, until every class is organized* (see International Secondary Division Leaflet No. 2) *and there is efficient leadership to guide them.* Such boys' and girls' departments may meet together for opening services at the discretion of the leaders.

The Departmental Committees

The Executive Committee has direct oversight of the general affairs of the department and acts officially between sessions on matters needing prompt attention. It is made up of the officers, general superintendent of the school, the pastor of the church, and the president and teacher of each class.

The Inter-Class Committee has the direction and supervision through sub-committees, of all the activities of the department, such as: Athletics, Outings, Camping, Socials, Entertainments, Lectures, Library, Vocational Talks, Practical Talks, Congress or Senate Debates, Current Topics, Practical Citizenship, Service Councils, Degrees and Initiations, Employment Bureau, Home Coöperation, School Coöperation.

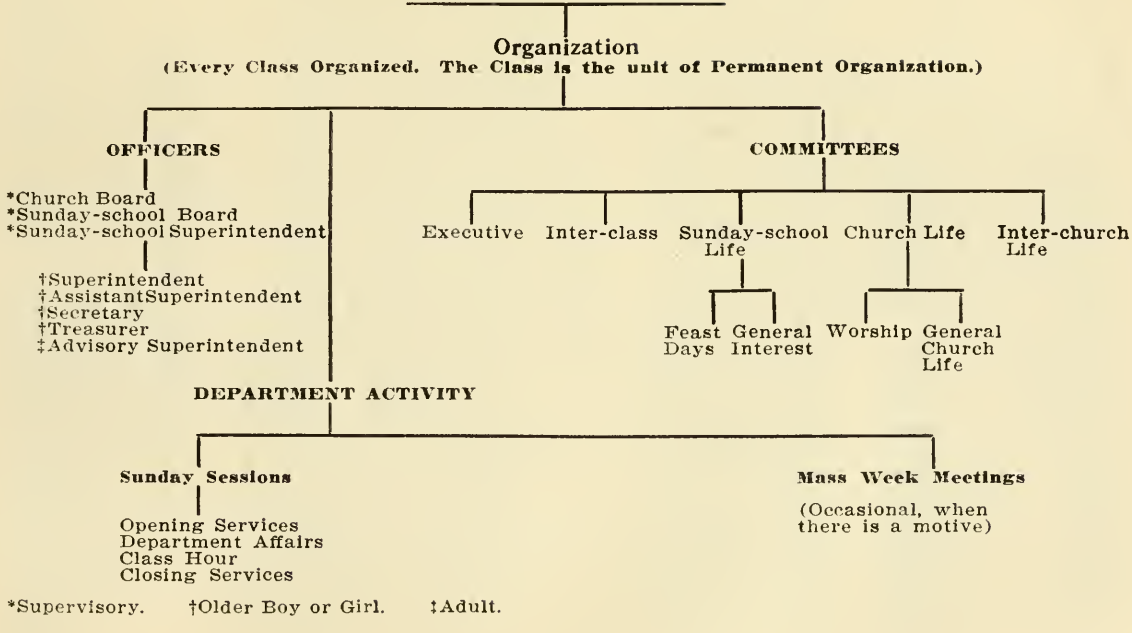
The Committee on Sunday-school Life has a twofold function, the planning of the department program for general school festivals and matters of general school business. The diagram shows the activities of this committee.

COMMITTEE ON SUNDAY-SCHOOL LIFE

FEAST DAYS	GENERAL BUSINESS
Children's Day	*Sunday-school Board Meetings
Christmas	Teachers' Meetings
New Year's	School Elections
Easter	Membership Campaigns for Entire School
Rally Day	School Needs
Anniversary	Picnics
Specials, Etc.	Socials, Etc.

*The Executive Committee of the Department should have membership on the Sunday-school Board.

CHART OF THE SECONDARY DIVISION or TEEN AGE DEPARTMENTS



*Supervisory. †Older Boy or Girl. ‡Adult.

The Church Life Committee also has a double task. Its activites along the lines of church life are as follows:

COMMITTEE ON CHURCH LIFE

WORSHIP	MEMBERSHIP AND BENEVOLENCES
Morning Preaching Service	Invitation
Evening Preaching Service	Current Expenses
Mid-week Prayer Service	Extension Support
Special Services	Social Life
	Auxiliary Organizations

The Inter-church Life Committee, through its representatives on the Inter-Sunday-school Councils and Committees, cares for its part of the common teen-age Sunday-school life of the community. In this way the Sunday-school is made to loom large as the teen-age organization in the town or city. Some of its activities would be: Inter-Church Council, Normal Institute, Training Classes, Athletic League, Church Census, Boys' Conferences, Girls' Conferences, Publicity, Special Coöperation.

Sunday-school Unity

In order to maintain a genuine spirit of Sunday-school unity it is desirable to have the whole school meet together from time to time for the common tie and uplift of worship in the mass. The exercises of festival occasions also help to bring this about, and the common gatherings, regular or special, of the school, tend to magnify the united leadership of officers and teachers. These should never interfere with the work of instruction, the main objective of the school, but should supplement it. Departments should be made to feel their partnership in the Sunday-school enterprise, and this may be brought about by the reading of the departmental and school minutes in each department. Continued emphasis should be placed on the oneness of the school—"All one body, we."

LEADERSHIP FOR THE TEEN AGE

J. Charles Storey, Hull, England

We speak of leader, but leader to where? The essential point in a leader is that he himself should know the way. And the leader we are studying has the young life in its fullest energy and most impressionable age to deal with. Surely the great question in his

mind will be, "How can I mould this life to catch the spirit of Christ?" How can we get our young people filled with the Spirit?

It must be a work of seven days a week, and every scholar must be studied as a personality if we are to succeed. Our average teacher has not the advantage of a special training for his work, but he must put himself in the line for equipment. He will need to be a student, having book knowledge to continue respect from his pupils, and knowledge of current topics so that he is not behind the times. If physical exercises and games are in his line, their development in reasonable proportion will be serviceable.

He should be an organizer. The gang instinct at the adolescent period is known to be strong, and it is a question of touching the youth at every point of his being.

Clubs will be *formed* by our youths or *joined,* and either in the teacher's own class, or associated with other classes in the school, we ought to give them every opportunity for this. Often it is not so much the doing of the work as the directing. The young people love to be doing, they delight in running their own concerns, but they need and will accept wise direction.

He should be *tactful.* The budding youth is self-conscious and won't be patronized.

And he should be *resourceful.*

He should feel his *responsibility.*

Briefly we may summarise some of the qualifications needed. A teen-age leader must have clear convictions as to the truths to be taught. He can lead no higher than he has traveled.

He must know the way, or his guidance will fail.

His consecration must be outright—whole-hearted service alone leads to success.

He must ever keep the end in view. Side tracking may be now and then a necessity, but that we are soul-winners must never be lost sight of.

WORSHIP IN THE SECONDARY DIVISION

Frank L. Brown, Brooklyn, New York, U. S. A.

The junior age is dynamic, expressive; the teen years, reflective, introspective, repressive, like a lost river compressed out of sight to issue later in action. Worship in these years must take account of the birth of new forces and powers, of new spiritual capacities, and must guide these to expression. Young people have:

(a) Reverence for power. God is the highest embodiment of power.
(b) Reverence for character. Christ is the best type of character.
(c) Reverence for heroism. Christ's self-surrender for others appeals.

Normal channels for the worship of the teen years are:

1. *Prayer.*
   (a) By the individual. Do not expect long prayers. They are likely to be direct, simple, natural, short.
   (b) By the secondary division superintendent. Should be natural, sincere, joyful, sympathetic with life, and should avoid "holy tone."
   (c) By teacher. Should pray with as well as for. Teacher's prayer attitude should always be reverential.
2. *Song.*
   (a) Character. Not too sentimental and spiritually mushy. Avoid reaction from extremes. The words should develop spiritual muscle; selections from great composers have a place in this division.
   (b) Aids. Orchestral help if possible. Solos if well rendered.
3. *Use of Scripture.*
   (a) Opening Exercises. Use great prayers of Bible, great Psalms, mystic prophetic passages, such as Isaiah, Christ's words and Paul's. Build Scripture about central thought of lesson or definite subjects, and use often enough to make passages familiar. Scripture suggesting action and service of Bible leaders will be helpful.
   (b) Memory verses. Carefully selected verses, fundamental to faith, should be called for.
4. *Service.*

   Service is love in action. Every impression should have adequate expression. It is more natural for young people during teen years to express worship in action than to talk overmuch about it. Those in charge of this Division should plan definite lines of service, such as cottage song meetings, hospital visitation, collection of magazines and other literature for shut-ins, sailors, etc.

Accessories of Worship.

(a) Home atmosphere. Value of family prayer—of a natural happy Christian home life. Personal prayer of parents with and for their young people important.

(b) Teacher's example. Young people build their lives around individuals they admire. Teacher's life is the life of the teaching, and the worshiping teacher will have worshipful scholars.

(c) Church use of young people. Should be given special part in morning service, in chorus work, as in Wanamaker's church in Philadelphia, as officers of junior church, etc.

THE WHITEST PART OF THE GREAT WHITE HARVEST

JOHN L. ALEXANDER, CHICAGO, ILLINOIS

All the problems of the world are solved between the ages of twelve and twenty. A great many folks who have achieved something in life think they did it later, but on mature reflection they will admit that all they have done was the outcome of the course entered upon during that period. The reason for this is that during this period the impulses come into the life to make it what it is going to be.

We must have a new view-point as far as the years between twelve and twenty are concerned if the Church of Jesus Christ is going to go forward conquering and to conquer. We have come to the place where the church must recognize the fact that every child that comes into the world has a fourfold life, mental, physical, spiritual and social. Children grow just as Jesus grew: in wisdom—that is, mentally; in stature—that is, physically; in favor with God—that is, spiritually; and in favor with man—that is, socially.

We are beginning to understand that the fourfold life, physical, mental, social and spiritual, must stand out clearly in the forefront of our thinking as we deal with the problems of adolescence, and that the boys must be given training in all these lines.

In the church of Jesus Christ to-day, in the Sunday-school, we have the organization that will solve all our problems as far as the boys and girls are concerned. The organized boys' and girls' Bible classes, where all the physical, social and mental activities are bound together with God's Holy Word as the center meet the demand for organization that is so prominent in the lives of boys and girls of this age.

We Sunday-school workers must recognize that with adolescence the life changes from individualism to altruism. This is the time to challenge the boys and girls to service. If I am to get a boy to love me, I must stop doing things for him and get him to do something for me;

and if I am to get him to love the church, I must get him to do things for the church.

There is no boy and girl problem. The problem of the boy and the girl is the problem of the men and the women who work with them. If the boys and girls of North America and Great Britain between twelve and twenty are to find Jesus Christ, it will be because you and I and the other men and women who have found him bring them to him.

ADULT DIVISION CONFERENCE

Mr. J. H. Engle, Abilene, Kansas

The impersonating of organized Adult Bible Class activities proved a notable feature of the Adult Division Conferences held on three successive afternoons. On the first day the preliminary stages were enacted leading up to the organization of a class; the next day the annual business session of the class was presented; and the third session was devoted to the Bible study service. Condensed reports of the three periods are here given.

Organizing an Adult Class

Scene 1. On the street. Delegate (Snow) confers with pastor (Harris).

Delegate Snow: Good morning, pastor. I have just returned from that Sunday-school convention. I am glad you urged me to go. I shall never get over it. I can never be the same man again.

Pastor Harris: Sorry I could not go myself, but am glad you were not disappointed. What are the best things you heard and saw?

Snow: Well, "best things" is a long story. But the large number of men, busy professional and business men of early and middle life, deeply impressed me. The Sunday-school is certainly entering into its masculine estate. The address on men's work, the testimonies on class organization, and the enthusiasm of the pastors and of the women regarding the matter was notable. The conferences on "A. B. C." work, as they call it, were to me among the most valuable features. More than 3,000 men marched in the parade, proud to be rated as Sunday-school men. All wore this emblem—and here's some literature telling about the movement. Take these with you.

Harris: Yes, I've been reading about it in the Advocate, and am

glad to hear more from you. Have you seen the superintendent since you returned?

SNOW: No, but here he comes now. (Exchange of greetings.)

HARRIS: Mr. Snow has proved a delegate worth while. He's come back red hot with a tangible, workable idea.

SUPT. CAMPBELL: What is it, Snow? More work for the superintendent?

SNOW: Oh, more work for the rest of us and as much as ever for you. But you're both busy. Let's meet to-night at my home and I'll tell you more about it.

HARRIS: Why not invite Mr. Weir too, for if anything is to come of this suggestion of yours, Mr. Snow, Weir would certainly seem to be the logical man to set the thing going among the men. (Agreed to; Weir is invited.)

Scene II. The Snow residence. Present: Harris, Campbell, Weir and the Snows. (Preliminary conversation, and quiet pause in prayer.)

SNOW: (More extended report on the convention with renewed stress upon the "red button" features. Questions and comment by pastor, superintendent, and Weir.)

CAMPBELL: The matter impresses me. Let's try it. It would give the school a gentle jolt and that in itself would help some. But more than that, I see in the method a means of utilizing unused talent and of exalting the school in the eyes of the boys. Many of our men are out of Sunday-school chiefly because they're not been urged or because no adequate task has been assigned them.

HARRIS: And more than that they're starving by degrees because the pulpit method of hand feeding alone is not sufficient.

WEIR: Your idea, Snow, of stimulating the self activities in Bible study and devotional work and of relating this study to church and community problems possesses merit.

SNOW: It isn't *my* scheme, bless you. It's been tested and tried. All the denominations have formally approved and are cordially promoting it. Our own has over 2,000 registered classes now. Here's some of the periodical literature Mr. Harris brought down from his study. Fact is, we have been slow to fall in line. It has long since passed the experimental stage. Let us proceed to try to do it.

HARRIS: But how?

CAMPBELL: We must extend this circle of interested people. Shall we not invite ten or a dozen more to join us at my home Friday night? (Plan approved; names agreed on. Formal invitations to be issued by the Campbells.)

WEIR: We must not overlook the women. Their need of Bible study and related activities is scarcely less pronounced than among the men. I suggest that Mrs. Snow be invited to institute proceedings among the women somewhat paralleling those now contemplated by us for the men. (Approved.)

Scene III. Home of the Campbells. Present, more than a dozen of men. (Restatement by Superintendent Campbell of the preceding conferences strongly urging immediate action. Questions and Answers. Circulation of leaflets. Added items by Snow regarding recent convention. Discussion of plans of organization. Provision for supper several weeks later to be followed with an hour of social fellowship and class organization. Appointment of committees on Supper, Constitution, Name, Motto, Nominations. Also a committee to solicit available men to attend the supper.)

Scene IV. Office of railroad Division Superintendent (Long). Enter Dowling, Woodin and Lau to solicit Long for supper and class membership. (Preliminary courtesies.)

LAU: We'll not detain you, Mr. Long. You're very busy and we are scarcely less so. We want you to sit down with a number of us men at a little banquet over in the church dining room Friday at 6:30.

LONG: What's up? What's the idea? Some fellow with a new scheme? Who's coming? Tryin' to raise some more money? Let me pay mine now and have it over with.

LAU: No, there isn't any high finance in this affair. The plate costs but a trifle and is a mere incident. We need fellowship more than we need dinners. We hope to have some time left for social intercourse.

LONG: I think you're right, gentlemen. The strain of business and professional life will get us yet if we don't take some time off for relaxation.

WOODIN: But there's a deeper need than the social, Mr. Long. Our spiritual impulses are suppressed under the impact of business competition. We're hoping to take steps Friday night looking to the organization of a men's Bible Class in connection with the Sunday-school.

LONG: Oh, I've had my share of that. Never missed a Sunday-school session for six years when I was a youngster. I've served my time. And what's more, I'm a man. My wife and children go to Sunday-school. That's enough for the Long family. I'm regular at the preaching service, and that is about all that I can stand.

DOWLING: I'm going into this thing myself, Mr. Long, and we need you and want you. We need more than simply to sit and "take our dose" from the pulpit every Sunday morning. We need to invest some voluntary effort. This idea of a frank, open-forum discussion of Scripture portions once a week by men of all callings and social grades appeals to me. And, besides, they tell me that this men's class method is not complete except as it relates this weekly Bible study in some immediate and tangible way to the social and spiritual and material needs of men about us. The theory and the practice should go hand in hand, and I believe this organization plan will afford a solution.

LAU: Pardon this encroachment on your business hours, but we hope you see the merit in our plea and will give us the benefit of your influence.

LONG: No apologies due, gentlemen. I suppose if the truth were known all of us busy fellows sometimes feel the insufficiency of wordly interests. We need soul culture more than we like to admit.

LAU: And this Bible book, admittedly the world's greatest classic, is entitled, from selfish considerations alone, to closer study. And we are determined to give it increased attention through this proposed men's Bible class.

LONG: What's your plan? Who's to teach? Deacon Slowcome?

LAU: Lawyer Pearce is under consideration, and we believe he'll do it if it's properly put up to him. And we're around right now trying to get the consent of men worthy of his steel.

LONG: He's clearly a leader. I see no objection to him. His years of school work are in his favor, too.

WOODIN: And besides, he knows life and loves books and has the confidence of the public, for all he's a lawyer.

LONG: Well, you know I like to eat, gentlemen. Don't I look it? I'll try to be over for the gastronomics, anyway.

Scene V. Church dining room. Supper over. Neighborly chat by the men. Call to order by Weir the "key man." Prayer. Statement by chairman of activities to date.

CHAIRMAN WEIR: The Reports of Special Committees are in order.

JOPLIN, as chairman of the Committee on *Supper,* I wish to present "Exhibit A"—the elegant meal just served, and appropriated with evident relish. The modest price paid discharges all obligations to the caterer and all incidental expenditures. The hour of abundant good cheer is afforded into the bargain.

ENGLE, as chairman of the Committee on *Constitution,* submitted

with local adaptations the model offered by the International Sunday-school Association (1416 Mallers Building, Chicago).

BERGER, as chairman of the Committee on *Name,* proposed several names and recommended "Zwingli Bible Class" for adoption, out of consideration for the city of Zurich, which was the scene of his public career. Approved.

ENGLE, on behalf of the Committee on *Motto,* rehearsed the bit of suggestive verse by C. D. Meigs entitled "Others," explained the incident upon which it was based, and moved that that title become the class motto. Approved.

The International adult class emblem was adopted with the explanation that the white center in the red field typifies purity through the blood of Christ—service and sacrifice.

The Committee on *Nominations* submitted a complete list of officers, which was formally approved. (Names appear later in connection with the respective reports.)

Scene VI. In "Lawyer" Pearce's office. The Committee, Campbell, Cassell and Engle, previously appointed for the purpose, present the appeal to become the teacher of the class, pastor concurring. Excuses, pretexts with replies and arguments follow:

PEARCE: 1. I'm a busy man.

Answer: Who that is fit to lead men isn't?

2. Popular prejudice against the legal profession.

Answer: Only men like yourself are in position to dispel that prejudice.

3. My family is entitled to my spare time.

Answer: But shall we discriminate against the church rather than against business, in according our families their just rights?

4. I hesitate to teach a mere handful, and greatly dislike to drum up my own audience.

Answer: But look who we are! That's our business as officers to see that enrollment, attendance and class coöperation are satisfactory. Already a score of men agree to come if you will teach.

5. Short class period is inadequate.

Answer: And wholly out of date. The superintendent guarantees us at least forty-five minutes, with prospect of a full hour.

6. What is the plan for the detail of class records, etc.?

Answer: The class secretary, who keeps track of seventy traveling men for a wholesale house, will see to the records; and Banker Cassell, with a special advisory committee, will manage the funds.

7. I cannot claim to be a skilled teacher.

Answer: Beware of the man who claims to be that. We trust your leadership. You do know how to study and how to advise others in their study. We desire to study the Book with you rather than to take lectures.

8. My Bible knowledge is limited.

Answer: So there's room for you to grow as well as for us. Moreover you love the Book and you have mental and religious poise. Come along. We need you. Say yes. (Consents.)

The Class's Annual Business Session

1. Call to order.
2. Opening prayer.
3. Reading of minutes (omitted).
4. The President's annual report embraced general remarks on the number, personnel and activities of the committees; number of meetings of the executive committee; conventions and adult conferences attended; survey of the year's work; and outlook for the future.

The *Treasurer's Report,* submitted by Mr. Cassell (being substantially that of one of the best known men's classes in North America):

Expense Fund:

Receipts:		
From church managers	$25.00	
Sale of photos	3.50	
Collected for piano fund:		
Aged Men's Home	10.00	
From lecture course	34.00	$72.50
Expenditures:		
Printing and other class expenses	$59.00	
Piano Fund, Aged Men's Home	10.00	
Photos	3.50	$72.50

Missionary Fund Account

Contribution by a member	$250.00
Contribution by an ex-Member	50.00
Contribution by an ex-Member	25.00
Contributions by "Old Boys" (in addition to above sums)	126.00
Contributions to Christmas dinner baskets fund	17.20
Open Collections (for Sabbath School)	95.01
Special Missionary Collections	31.44
Contributions by 35 weekly envelope users	171.22
Interest	.41
Total	$766.28

Expenditures

Augmented charge	$200.00
Home Missionary	100.00
Contribution by open collection to Sabbath School Mission Fund	95.01
Native Helper, Honan, China	50.00
Support of two boys in Christian Boys' School, India	50.00
For furnishing of room in settlement	100.00
Cot in Grenfell Hospital, Battle Harbor, Labrador	50.00
17 Christmas dinner baskets	32.00
Chinese Famine Fund	15.00
Chinese Pastor's Library	3.00
Fresh Air Fund	5.00
City Mission Fresh Air Fund	5.00
Postage on box of books for Mission Sunday-school	3.19
Sunday-school Association	5.00
Bible Class Federation	5.00
Clothing for Crippled boy	5.00
Reading Camp Association	5.00
Expenses, printing, etc.	21.00
Cash on Hand	17.08
Total	$766.28

Report of Secretary E. W. Halpenny: (with adaptations from a Canadian Class):

Year ending June 30th, 1913.

The enrollment of the Zwingli Bible Class a year ago was 60.
Present enrollment ..... 107.
Increase 47, being over 75 per cent.

During the year no members have been removed by death, and there is no other way of getting away from our class.

Seventeen have been added to church fellowship.

Eight of our honorary members are doing duty as officers and teachers in our Sunday-school, and eight others are lined up ready, two on each Sunday, to supply vacancies.

Our "Big Brother Fred," though at first reluctant to join us, is now so enthusiastic that he has, with the hearty approval of the organization, created an extension class "by wire" directing the study of the lesson from his office. He has twelve in line on lines. This makes our total membership 119.

In addition to incidental items of business transacted in class, sessions, your executive held nine executive sessions during the year. We were organized rather late to enter into the athletic compact of last winter, but have our full share of engagements for this summer season, and our men are coming to the front and out on top in more ways than one. The report of committees will show the full measure of our activities.

Chairman H. M. Clark of the Membership Committee reported as follows (with slight adaptations from an American men's class):

I beg to report for the Membership Committee an active year's work. Immediately following our opening banquet of the season in October the committee organized for work by putting in vogue the Legion system. Ten men were selected as Legion captains, each being responsible for ten men. At the close of each Sunday's session the secretary hands me a list of those who have been absent two or more weeks. These are in turn given to the Legion men, who report to me later the result of their call or inquiry. The captains have been most faithful in this work.

The membership contest held in February resulted in forty new members being enrolled. Of these fifty per cent. have become permanent members. A social reception for the new members held at the home of our teacher helped to hold those who remained with us.

Our roll showed a year ago 60 names. To-day it is 119.* Our new attendance register board is working satisfactorily to the extent that the members move their cards to register their attendance.

The committee has issued some attractive invitation cards which are given to the members for distribution and also handed out at the church doors at the Sunday services.

Our Old Boys' list, as we term the ex-members, now totals 300. The annual Christmas letter was sent to them together with a copy of our class's newspaper. The Old Boys have contributed $100 toward our class missionary enterprises.

Chairman Fred B. Wallis: The Social Committee is pleased to submit the following as their report of the year:

We have had an active year, with a wide range of events to meet the varied interests of a large class. Of the social gatherings not two are alike. One was held in our class room with the executive as the host. At another we invited as our guests the boys of the Junior classes, and the following month took them to Luzerne and Mount Rigi. Our teacher threw open his home on three occasions. On another we were the guests of a women's Bible Class at a unique function. Recently we were entertained at the home of Mrs. Rieter-Bodmer in Belvoir Park; we shall never forget her kind reception. In suitable weather several tramps have been taken up the sides of the beautiful mountains in this vicinity, and strolls have been taken Sunday-afternoons, at which times we have become better acquainted with one another and especially with new members.

We are able to report that our debating team has won every debate held this season, and our ball teams have made good showings.

Next Sunday we will give you an idea of what we are planning for the coming year.

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*No effort was made to arrive at statistical consistency in the several reports, many of them being adaptations of bona fide reports from actual classes in North America.

Chairman J. W. Brown submitted the annual report of the Missionary-Devotional Committee as follows:

Your Missionary-Devotional committee takes pleasure in reporting a marked advance over previous years, both in interest and in giving. One year ago one of the members issued a challenge that he would give a dollar for every dollar contributed by the members of the class for missionary purposes. As a result our funds have greatly increased. This year we started the season by calling on every member with a pledge card for weekly contributions. The result was more satisfactory. Sixty-five of our members responded, and the receipts for the current year show a corresponding increase as a result.

We support several interests so as to meet different points of view. Our progress includes the maintenance of a native helper in Honan; a cot in a Grenfell Labrador Hospital; a home missionary; the education of two orphan boys in Central India; and a number of smaller donations.

Our Secret Service band of Christian workers has been greatly increased during the year, and bids fair to be a mighty evangelistic agency. Several members have been induced to utter their first prayer in public in this service. In some sense it has been a training school in prayer. Already it has suggested a life of active Christian service to a number of our members who had hitherto only thought of a lucrative position in the industrial world.

During the summer months, led by the pastor, the class has been holding an open air service in front of the city Post Office at four o'clock on fine Sunday afternoons. The class has an orchestra of eight pieces, which has greatly assisted in these services. The pastor gives a short talk, followed by brief testimonies from members of the class.

Our annual missionary day was a great success, bringing out a record attendance. The exhibit of missionary curios was much appreciated.

The President suggested the enlargement of activities by proposing the selection, for the new year, of committees on Evangelism, Mission Study, and Publicity.

The election of officers, due to be held after nominations by a committee previously named for the purpose, was omitted.

Pastor Harris, being called upon, responded with words of commendation, encouragement, and counsel.

In the midst of remarks "for the good of the order" by various members of the class, Mr. Snow rose and said: "Mr. President, the members of the class will remember that it was about a year ago that I returned from a Sunday-school Convention, enthusiastic about a Men's Bible Class. I am sure we are all proud of what we have here to-day. I received so much from the Sunday-school Convention that

I decided to attend again this year. I have only just returned from a county Sunday-school convention. There I heard many things about what our Men's Bible Classes could do for small and weaker Sunday-schools. There was presented to the convention a map of the county, showing the location of all Sunday-schools. Not very many miles from our city in two or three directions are small struggling schools, and the suggestion was made that a delegation from the Zwingli class might visit these Sunday-schools from time to time, carrying cheer and encouragement. Several of our members have automobiles, and it occurred to me that we might make up a load to go to these various schools on Sunday afternoons. They hold their sessions at two o'clock in their school houses, and I know we could be of great help to them by singing, teaching classes, and offering friendly counsel and fraternal cheer. I promised the officers of the county convention that I would bring this matter before the Zwingli class, and felt confident that they could depend on us to give the desired help. I should like to move, Mr. President, that a committee of five be appointed to take charge of this matter and be responsible for a visiting delegation to one of these schools each Sunday afternoon."

Motion was seconded and unanimously carried, and the chair appointed the committee.

Mr. W. Fred Long suggested that only five dollars had been given to the county Sunday-school Association, which he thought was very small return for all the help that the Zwingli class had received from that convention. The class agreed, and upon motion instructed that more generous consideration be hereafter accorded the financial claims of the organized Sunday-school work.

The meeting was not averse to pleasantries. Mr. H. M. Clark called attention to the statement in the Social Committee's report that the class had taken several tramps up the mountain side, and protested, in the interest of the social uplift for which the class professed to stand, that the "tramps" should instead have been served with a bath!

The Class in Weekly Session

The representation of the study session was marked, first, by the preliminaries.

Chairman Lau, at the head of the Reception Committee, demonstrated the importance of dignified cordiality toward all comers. The service opened with the singing of a devotional hymn. Prayer by Vice-President Kindley. Statistical data by the secretary. The offer-

ing, following Treasurer Cassell's explanations as to the object, and brief reports, in most instances announcements, from the several committees. The entire proceeding, including the personal remarks by the president, did not occupy more than ten minutes.

The teaching of the lesson by W. C. Pearce followed. It was a presentation of the International Uniform Lesson for the following Sunday: "Moses Prepared for His Work" (Exodus 2: 11-25; Acts 7 : 17-29; Heb. 11 : 23-27). Happily the entire group of men at this juncture seemed to forget entirely that it was a demonstration. It was a fine illustration of leadership by the teacher and informal coöperation in the study of the theme by the members of the class. The time limit of forty-five minutes was strictly enforced by the president.

They sang a stanza of "Onward, Christian Soldiers," and with significant concluding remarks by the president, and a benedictory prayer, the session was closed.

ADVANTAGES OF CLASS ORGANIZATION

Rev. E. W. Halpenny, B.D., Toronto, Ontario

Some of the results following class organization are:

(a) *It develops workers* to go after "the other fellow."

Work always develops workers. A class cannot maintain the standard recognized as essential for an organized standard Bible class, chartered and registered, unless not only its officers, but also its members work.

(b) *It spreads Bible knowledge* to "the other fellow."

When six men start a Bible class and secure 73 members in sixty days, or when four men secure a class of 83 with average attendance of 60 in eight months, or when 18 women increase their number to 75 in five months, when one lone woman in three months finds 23 youths for a class only one of whom has been in Sunday-school for years, all of which has been accomplished, it means more men and women studying the Word of God, does it not?

(c) *It strengthens the Sunday-school* by "the other fellow."

When a newly-organized class doubles the enrollment of the school or contributes more than all the rest of the school, or by bringing fathers and mothers to the school stops the leaks among boys and girls, or when the building gets small adds a wing, or when a man discovered by a Bible class passes from a member of the class to

president, then federation president, and finally superintendent of the school enrolling over 1,000, all of which classes have done in the last three years, it means a better school, does it not?

(d) *It sanctifies social life* to help "the other fellow."

In a Canadian city a small Bible class forced a ward "dry;" in another city they elected a "clean" alderman. In another the federation of classes prevented the announced appearance of the "Reno Fight Moving Pictures." In a small town the organized class opened the only place, excepting saloons, where a fellow could spend his evenings, all of which is being repeated, and many other things, by *organized classes.*

(e) *It wins the soul* of "the other fellow."

A lonely father died. The Bible class had treated him as a brother. The man's son, a bartender in another place, abandoned his business, returned to the town to join a class of "such men" and soon found their secret. Twenty-eight men were received one day into church fellowship, a result of one class's work. "I asked one woman every time I saw her for a whole year to come to our class," said a teacher, "and now she has not missed a Sunday in nine months. She is one of our best workers." Nothing succeeds like success.

Enrollment and international recognition link you to "the other fellow."

It is not good for man to be alone. The "other fellow" can help him and he can help the "other fellow." This is true of classes as well as individuals. The first International Bible Class certificate was issued to a class in a Presbyterian school in Chicago on September 16, 1907. During 1907-8, 2,978 certificates were issued; during 1909, 6,783; at the close of December, 1910, there were 18,251, and on March 25, 1913, there were 35,815 classes that had raised themselves to the standard and were registered in North America. By so doing these classes—

(a) Have announced to the world that they are up to the standard. This is not known concerning an unregistered class.

(b) Have joined hands with other organized classes in encouraging the movement and extending its borders and influence.

(c) Have opened the way for their members to wear the emblem of the movement (the little red and white button), and to become a factor in the federation of classes in any city or county.

(d) Have made possible such demonstrations as have obtained at past Sunday-school conventions, at Washington world's convention when 7,000 men marched in parade, in Cleveland, Ohio, when 13,100

marched, at San Francisco, when 10,000 men marched, and in Philadelphia, when 27,000 men paraded, thus making impressions that years of regular work could not do.

CLASS OFFICERS AND COMMITTEES

Mr. J. H. Engle, Abilene, Kansas, U. S. A.

The President will preside not only at all business sessions of the class, but likewise in the devotional and Bible study sessions, except as he may deliberately or of temporary necessity yield the position to the vice-president or to some one of his own choosing. He is responsible to observe the time limit and enforce it as to length of sessions or addresses—even when it involves the teacher. The president will make all general announcements or provide for the making of them. He exercises the same executive supervisory interest as is shown by a similar officer in any other organization.

The Vice-president, although ready to take the place of the president in any emergency, is more than a mere substitute. He is a helper, a counsellor, an advocate, a "booster," a friend, accepting cheerfully the assignments of the president and seeking opportunities of usefulness besides.

The Secretary is at once an officer of record and of correspondence, unless additional provision is made for a corresponding secretary. He will keep all records. Individual roll call, except in rare instances and for special reasons, should be avoided. Automatic devices for noting the attendance are being operated without the loss of a moment's time from the lesson period. He will coöperate with the president in reducing business features within the class period absolutely to the minimum. The bulletin board, the daily or weekly press, the announcement columns of the church paper, the printed cards of announcement or invitation or pithy information, all afford him opportunities. The annual and weekly reports will afford opportunities for unlimited ingenuity in exploiting the statistics and the class activities. A complete card record, or its equivalent, of all persons ever enrolled is highly desirable. He will seek to keep in communication with all living former members of the organization annually.

The Treasurer will be in constant search of legitimate means for enlarging the income, and of the most worthy objects upon which to expend it. He will pay out only upon order, and will require frequent auditing of his accounts. The adult class should be training men to business accuracy in handling with conscience and care the

material interests of the whole church. The adult class can do much to discountenance catch-penny schemes for securing church revenues.

The Teacher is the teacher. This is his sole task. Relieved of the executive management, with officers and committees to attend to business routine, to solicit his audience, and to hold up his hands in prayer and active participation, he will regard his office as a sacred post of honor. This distribution of labor will often attract to the position men skilled in the art of teaching, with expansive outlook on life, who otherwise would avoid what to them might appear as the irksome details of class administration.

Committees. One class within my knowledge seemed to prosper handsomely with seventeen committees, and all at work. However, success lies not in the number and variety of standing committees, but in the wisdom and thoroughness and extent of their activities. Whether there be few committees or many, every class member should be assigned to a place upon one or more of them. Sub-committees may be found preferable to the multiplicity of major committees. Those deemed essential are three: Membership, social, and devotional or missionary.

The Committee on Membership will

(1) Secure new members, by systematic solicitation, by printed appeal, by social contact, by cumulative personal invitation, by pulpit and platform announcement, and by every device which Christian discrimination can devise.

(2) Recover and retain former members; by patient, persistent contact, by cordial reception on Sunday, by supporting the policies of the social committee, by vitalizing the class hour, by promoting worthy and congenial class activities.

(3) By cataloging newcomers to the community and cultivating them with courteous persistency.

(4) But it must be remembered that classes attain to size and permanency rather through taking care of those reached than by reaching out for others. Yes, solicit the new, but be sensitive to a fault lest we lose the old. Put fodder in the rack. Stop the leaks. Count the present membership as a sacred trust.

The Social Committee must fail unless it regards the intellectual and the physical appetites and the social instincts, like the spiritual, as being sacred before God. It is impossible to separate the spiritual hunger from the physical, mental and social longings. The social committee must fail if it cannot pray the Father's help and blessing with equal unction upon a social occasion and an evangelistic service.

The Missionary or Devotional Committee has endless opportunities—through private prayer groups, through personal evangelism, through wholesome reading, through the promotion of attendance at the prayer meeting and worship services of the church, through the freer use of Bibles in the class sessions, and through the study, advocacy and financial support of missions.

For immediate use of an adult class a series of pamphlets issued by the International Sunday-school Association (1416 Mallers Building, Chicago) recommended. "Fishin' for Men," by "Timothy Stand-By," treats the fundamentals in a readable, popular form. "The Adult Class," by Pearce, is inexpensive and highly usable.

ADULT CLASS NAMES AND MOTTOES

COMPILED BY F. C. BERGER, D.D., OHIO

NAMES	*MOTTOES*
Armor Bearers	"Put on the whole Armor of God."
Bereans	"Search the Scriptures Daily."
Band of Hope	"Hope, the Anchor of the Soul."
Christian Heroes	"Quit you like Men."
Clover Leaf Club	"Godliness, Brotherly Kindness, Charity."
Church Helpers	"For Christ and the Church."
Emanuel	"God with us."
Gideons	"The Sword of the Spirit, which is the Word of God."
Helping Hands	"Whatsoever thy Hand findeth to do, do it with thy Might."
The Knights of the Red Circle	"Pure through the Blood."
King's Sons	"The King's Business requireth Haste."
Messengers of Peace	"First Pure, then Peaceable."
Onward	"We mean Business."
Pilgrims	"Heaven is our Home."
Rock Builders	"Christ our Rock."
Shining Lights	"Let your Light so Shine."
Soul Winners	"The Other Fellow."
Sunshine Band	"Keep Sweet."
Seed Sowers	"Sowing the Seed of the Kingdom."
Perseverance Band	"Be not weary in well doing."
Willing Hearts	"His Will Abounding."
Willing Workers	"Work While it is Day."
Welcome Band	"A Stranger but Once."
Yoke Fellows	"Equally yoked together."

RESPONSIBILITY FOR SOCIAL LIFE

Rev. Walter A. Snow, Fargo, North Dakota, U. S. A.

When we consider the social life of the adult Bible class, when we see what has been accomplished by the social committee of the class, for men and for women, we find a very much better way of expressing our desire to meet together with our fellow men than the church has hitherto found. In the work of the social committee of the adult Bible class there is the possibility of bringing men together, not simply to eat, not merely for some intellectual feast, but for the expression of the play life which there is in every man.

My own city, just a few days before I left, was thronged with men from all over the country who had come together to play. They dressed themselves up in vari-colored uniforms; they behaved as young lads might; they had a toy cannon which they dragged down the street and shot off whenever they thought they could disturb somebody's peace of mind; they did all sorts of things, merely to express their play life. They spent money like water; they came from long distances; they brought expensive uniforms; they came simply to play together. What makes that Order that was represented that day in the play of those men—bankers, statesmen, laborers and clerks? What is it that brought them together? I do not believe that it was the gaudiness of their uniforms; they came together to play, to have a good time, to secure the social relations which they are looking for.

The church of Jesus Christ will never accomplish the work which it ought to do, will never minister to the people in the way that it was intended to minister, until the men of the church can come together for a play life, if you please, as well as for a life of worship. The social activities of the adult Bible class offer the opportunity for men to come together in this way, and have this which they need and which they desire, under relationships which are good and wholesome and helpful and uplifting, relationships which are religious. We have not yet found the full possibilities of the social committee of the adult Bible class work. We can reach out and touch men here, we can bring them together in a way possible nowhere else in the church.

No other business in the world could succeed if it locked its capital up all but a few hours in the week; it would be bankrupt inside of a year. But the men's Bible class and the women's Bible class can open the doors of the church and find opportunity for drawing in men and women, and giving them that which they need, and giving it to them under wholesome conditions. The responsibility of the adult

Bible class for furnishing social opportunities to the men is not only very great, but the possibilities are also unlimited.

I am anxious to give the last ten minutes of my time to a pastor from my state, North Dakota, who is the teacher of one of the largest Bible classes in the state, the Rev. H. S. Harris. [Mr. Harris' address follows.]

THE CLASS THAT SERVES OTHERS

Rev. H. Styles Harris, North Dakota, U. S. A.

Wherever you have a live organized Bible class, you have springing spontaneously from it a social interest that makes itself felt over the whole community. Where you have a body of such men organized, you have a body of interest that stands for the full life of Christ in the church and in the community.

Referring to what Brother Snow had to say about the lodge: In our city we have almost every lodge that could be mentioned. We find that whenever any of their members get sick the lodge will say, "Brother Powell, Brother Gillies, or Brother Trautman, you go and visit Brother So and So, who is now sick," and they go gladly in the name of the lodge and visit this brother, and report back to their headquarters.

We have every Sunday morning in our Bible class a report from the men who are laid aside by the hand of sickness; and then three men will go on Sunday afternoon and visit them in the name of God and the church, and thus bring in a home that is probably alienated from the church. During the last two winters our men have reported many cases of need, and it has been my pleasure to go with them and give substantial help in the name of God and the church, and make them feel that Christianity is not a mere sentiment, but a vital connection with the brotherhood of Jesus Christ. We have been able to take care of several families; we have kept from the county poor farm three families of hard working men and women who, through prolonged sickness, had their funds exhausted and were at their wits' end. The men's class have been able to do this, and by that means they have built up around themselves a great interest in the community life and in the church.

This last winter we learned of a poor family where there was a large number of children. I was there one night when it was 20 degrees below zero. There were the dying embers of the last piece

of coal in the stove, and the little children were crying because they did not have enough to eat—right in the midst of a wealthy city. We were able to send them coal and groceries, to send for a physician, and later on our men met in a body and put the remains of the little child into its last resting place. Christian men and women, this, to my mind, is practical Christianity, and is the social life that the church needs more than it needs feasting and banqueting.

The men's class will also see to it that you have intellectual feasts, feasts of music appealing to the esthetic sense, feasts by bringing in the best talent for lectures, and so building up the finer senses of life in the right direction.

Lastly, we find that the social responsibility will be spontaneously maintained where you have the interest; and the center of all your interest is Christ and the Word of God. The church has prospered wherever there is a men's class. Some two or three years ago we had but two or three men in the Bible school; they worked until to-day we have a boys' class of thirty-five, and a men's class varying in number. It has meant the building up of the whole force of the church, financial, spiritual and social.

BIBLE STUDY OBJECTIVES

Rev. Frank Johnson, London, England

Devotional. Let us place first the use of the Bible as a Manual of Devotion for the refreshing and guiding of our own religious life.

We may daily read one Psalm, a passage from a Gospel or Epistle, and one from the Old Testament, making the readings consecutive, and using the marginal references to compare Scripture with Scripture.

Or we may take a subject-index and trace out the Scriptural teaching on Sin, Forgiveness, Redemption, Holiness, etc.

If we give ourselves time to think and pray over what we read in this way, we shall get built up in faith.

Dr. Horton's book, "The Open Secret" (National Free Church Council), will give invaluable help in this supreme task of soul culture.

The Informative. A second method closely related to the first combines the informative with the devotional. Such a book as Mrs. Carus Wilson's "Clews to Holy Writ" (Hodder and Stoughton), is an admirable example of the plan. Here the whole Bible is divided into nine portions of 132 chapters each. One chapter a day is studied, and so the whole Bible is traversed in three years. The main divisions are:

1. The days of the Patriarchs.—The Chosen Family.
2. The days of Moses.—The Chosen Nation.
3. The Days of David.—Under One King.
4. The days of Solomon.—The First Temple.
5. The days of the Prophets.—Decline and Fall of the Northern Kingdom.
6. The days of Jeremiah.—The Fall of Judah.
7. The days of Ezra.—The Restoration.
8. The days of The Son of Man.—The Gospel preached to Jews.
9. The days of St. Paul.—The Gospel preached to Gentiles.

The directions given for this study are wise and comprehensive:

Pray ere you read and after you have read mark one striking text in each chapter. Find for each Old Testament chapter a New Testament quotation, allusion, precept, or illustration. Ask daily after each chapter, what does it teach me concerning God, man, Christ. Commit to memory some of the most important passages in each term's reading. Start a note-book for working out subjects as you read.

By Books. A variation of this plan, adopted with great success by expositors like Dr. F. B. Meyer and Dr. G. Campbell Morgan, is Bible study by books rather than by periods. The method has the merit of bringing out in great clearness the supreme message and unity of the Scriptures.

The *Pentateuch* shows how Israel was chosen and disciplined, and made a nation; how she was educated and trained to become the world's religious teacher; how Jehovah taught her he would tolerate no idolatry; and how he revealed himself as not only her God, but the God of the whole earth.

The *Prophets* exhibit Israel's tempering and deepening in exile and suffering, the inception of the Messianic ideal, and the discovery that the ethical and spiritual were of more importance than the ritual elements of Judaism.

The *Synoptic Gospels* picture for us the deeds and teaching of him who realized the Messianic ideal. *John* gives us the mystic soul of Jesus. The *Acts* outlines the process by which Christianity burst the Jewish barriers and became a world religion. The *Epistles* give us the ethical and doctrinal seeds which develop into the creeds of Christendom, and become the substance of the Church's message.

The *Theological* or *Doctrinal* study of the Bible is not often made by laymen a definite objective; but where time can be given to it the profit is great. A little hand book like Moule's "Outlines of Christian Doctrine" is a useful guide.

The Critical and Historical. Another path of study that brings out more clearly the progressive chapter of the revelation is by historical periods.

Here we start with the great prophets of the Eighth Century, Amos, Hosea, Isaiah and Micah, with their challenge to Israel's sin; their prophecies of future trouble; their promises of ultimate pardon and deliverance.

Then come the prophets of the last days of Judah: Nahum, Zephaniah, Habbakuk, Jeremiah and Obadiah, with their warnings and denunciations.

Ezekiel takes us among the exiles in Babylon: Lamentations and Isaiah 40-66 bring us within sight of the Return.

The post-exilic prophets follow: Haggai, Zechariah (I-VIII), Malachi and Joel, in whom we find the Jews in touch with Persia.

In the Greek period (B. C. 332-150) are placed Chronicles, Ezra, Nehemiah, Esther, Jonah, Zechariah (IX-XIV), Daniel and Ecclesiastes.

Closely connected with the Exile are Job, Proverbs, Canticles, Ruth and the Psalms.

Between the Testaments come the pre-Christian Apocrypha: I and II Maccabees, Ecclesiasticus and the Wisdom of Solomon.

We should enter New Testament territory with the Synoptic Gospels (Mark, Matthew and Luke) and the Acts. Following these we should study the Pauline Epistles, then Hebrews, James, I and II Peter, Jude; and last of all the Johannine Literature (John's Gospel, Epistles, Revelation).

The traversing of the Bible along this path opened up by modern scholarship will make many obscure parts bright and give new meaning and force to many perplexing passages. For such a study Bennett's "Primer of the Bible" (Methuen), Houghton's "Hebrew Life and Thought" (Chicago University Press), and Canon Ottley's "History of the Hebrews" and "The Religion of Israel" (both Cambridge University Press) will be found helpful.

The Land and the Book. A fascinating line of study is from the point of view of the "Land and the Book"; and here the briefest holiday spent in Palestine will be an immense gain. The literature and aids are numberless. The classic work on the subject is Thomson's "Land and the Book" (Nelson and Sons), which is of ever-increasing value as Palestine becomes westernized by means of commerce and the railway. For the geography, Professor George Adam Smith's "Historical Geography of the Holy Land" (Hodder and Stoughton)

is indispensable." Other useful books are: Mackie's "Bible Manners and Customs" (A. and C. Black), Neil's "Everyday Life in Palestine" (Cassell), Robinson Lee's "Village Life in Palestine" (Longmans), and Geikie's "Holy Land and the Bible" (Cassell).

Biographical. Yet another path of study is the biographical, tracing the teaching and revelation as it is given through the great personalities of the prophets, poets, teachers and heroes of the faith. For the general background, Professor C. Foster Kent's "The Great Teachers of Judaism" (Eaton and Mains) is excellent. For individuals there is a host of admirable text-books of every kind and price.

Biological. An interesting course of study, with a special interest to some minds, would be found in the plants, animals and astronomy of the Bible. "The Astronomy of the Bible," E. W. Maunder (Hodder).

Archaeological. So also is a survey of the sidelights thrown upon the Bible by modern exploration, as indicated by König's "Bible and Babylon," Milligan's "Greek Papyri" (Cambridge University Press), Deissmann's "New Light on the New Testament" (T. and T. Clark), Oesterley's "Our Bible Text" (Skeffington and Son).

Though lying outside the Bible message itself a very profitable course of study might be planned from Westcott's "History of the English Bible."

The formation of the Canon also, while not strictly a Bible study objective, is an allied topic of great value and interest.

Ethical. The *practical and ethical* study of the Bible, though mentioned late, is of first importance: and the inspired wisdom it contains comes home to men most forcibly in this connection. Dr. Dale's "Laws of Christ for Common Life" will show the range and up-to-dateness of the Christian faith. While Mr. J. St. Loe Strachey's "Practical Wisdom of the Bible" (Pitman and Sons) groups together under suitable heads a host of striking passages, quite modern in their force and application. They show that "even on the ground of practical or secular wisdom the Bible can hold its own with any literature in the world."

Missionary. The last Bible study objective that I will mention is the missionary, which is next in importance only to our devotional use of the Scriptures, for we are saved to witness.

An admirable guide to the study is found in Mrs. Carus-Wilson's "Missionary Clews to the New Testament." (Hodder and Stoughton). The scheme suggested embraces three parts: 1. A Missionary Study of the Four Gospels; 2. St. Paul, Missionary to the Nations; 3. A Study of the Earliest Christian Age.

None can follow this plan without realizing the truth that Christianity is a missionary religion and that the church that ceases to be a witnessing church is a dying church.

In these and other ways that experience will suggest, the Bible will become for us the inspired and inspiring Word of God, through whcih by the aid of the Spirit we are brought into living fellowship with our Lord and Saviour Jesus Christ.

CONFERENCE ON LESSONS AND LITERATURE

Especially in Missionary Fields

The conference was presided over by Principal Elson I. Rexford, M.A., LL.D., of Montreal, Canada, and was in general charge of Professor Ira M. Price, Ph.D., D.D., of Chicago.

The program which had been arranged for this conference (as given elsewhere in the official program of the convention), was followed in the main, and a number of the papers presented are given in the following pages. The conference was most suggestive regarding the kinds of lessons required on mission fields, and the method of preparing helps to their study.

A SURVEY OF THE FIELDS

Latin-America

Rev. H. S. Harris, New York City

There are only two languages in which literature must be prepared in order to meet the needs of Sunday-school work among nine-tenths of the seventy millions of population in the Latin-American countries. The Spanish language has practically no dialects, and is spoken in all the Latin-American countries except Brazil, where seventeen millions of people use the Portuguese, a language closely allied to the Spanish.

In spite of this great advantage, the Sunday-school literature prepared in Spanish and Portuguese is lamentably insufficient to meet either their prospective or their actual needs.

Of the *permanent literature,* such as books on Sunday-school work, teacher-training courses, teachers' manuals for graded lessons, etc., nothing has as yet been published in Portuguese and very little in Spanish. The Westminster (Southern Presbyterian) teacher-training course, for two years of study, has been translated into Portuguese and is being used in a limited way in manuscript form. Oliver's preparation for teaching is now being translated into Portuguese.

Spanish-speaking Sunday-school workers are somewhat better supplied. The books indicated below can be obtained, but these complete the list of books on Sunday-school work available for teachers who read only Spanish:

La Organización de la Escuela Dominical, J. W. Axtell, 30 cents. El Faro, México.

Como se Obtiene Éxito en la Escuela Dominical, A. T. Brewer, 30 cents. Eaton & Mains, New York.

Pláticas con los Maestros de la Escuela Dominical, Margaret Slattery, 30 cents. Eaton & Mains, New York.

Problemas y Métodos de la Escuela Dominical, Chas. Roads, D.D., 30 cents. Eaton & Mains, New York.

La Legión de Honor, Lecciones Bíblicas y Pedagógicas, H. M. Hamill, D.D., 25 cents. Smith & Lamar, Nashville, Tenn.

Manual Normal, para los Obreros de la Escuela Dominical, Spilman, Leavell and Moore, 80 cents. Templo Bautista, Havana, Cuba.

Moninger's Training for Service, a splendid one year's teacher-training course, is now being translated into Spanish in Argentina and should be printed for wide circulation as soon as completed. Several years of graded lessons for the elementary classes, with appropriate helps, have been published in Mexico (Tip. "El Faro," Sta de los Heroes No. 83, Mexico, D.F.).

In addition to the above a series of leaflets, of from four to six pages each, has been issued by the World's Sunday-school Association in both Spanish and Portuguese. The subjects in Spanish are as follows: 1. La Organización de la Escuela Dominical. 2. La Dirección de la Escuela Dominical. 3. La Sesión de la Escuela Dominical. 4. Oficiales de la Escuela Dominical. 5. El Maestro de la Escuela Dominical. 6. Preparación de la Lección. 7. El Departamento del Hogar. 8. Preguntas para la Mesa Redonda. 9. El Departamento de Cuna.

There has also been published in Spanish an eight-page leaflet on Sunday-school conventions, institutes and conferences, with simple directions for holding successful gatherings of this kind. Any of the above-mentioned leaflets may be obtained free of charge from the American office of the World's Sunday-school Association (1416 Mallers Building, Chicago, Illinois).

Of *periodical literature* there is a much greater supply and better variety in both languages. Practically all Sunday-schools in Latin-America are or can be supplied with helps on the International Uniform Lessons prepared both for adult and primary classes, yet these

do not by any means meet all the needs of the schools. More literature is needed suited to the very little children; more and better literature for the adolescent boy and girl, including not only lesson papers but also attractive story papers.

Another need, expressed by many, is that the denominational periodicals, of which there are twenty or more in South America alone, with probably as many more in Mexico, Central America and the Spanish West Indies, do not give sufficient space to the interests of the Sunday-school, either in comments on the lessons or in treating the general problems of Sunday-school work. Many of the papers publish no lesson comments at all. The two teacher-training courses mentioned above are being published serially in denominational papers, and undoubtedly a majority of the editors would gladly give space in their columns to those who would translate or prepare helpful articles tending to stir up the local churches to more intelligent and aggressive effort in behalf of the religious education of their children.

In a few years' time the younger generation of Latin-Americans is to control the destinies of twenty independent republics, which contain two-fifths of the population of the western hemisphere. The knowledge of these facts should stimulate the publication houses of the various churches, as well as the mission boards and the workers on the field, to provide in abundant measure that which is so sadly lacking and so greatly needed in order to promote the work they represent.

North Africa

Rev. Percy Smith, B.D., North Africa

The North Africa field must be divided into two distinct sections.

(1) The European section. There are over a million Europeans in the Barbary States. Whatever literature fit for Sunday-school use exists in French, Italian or Spanish, is available for this European section.

(2) With regard to the Moslem section, hardly any Sunday-school literature that can be utilized exists. The literature prepared in Egypt for the use of children who frequent the mission day schools is of very little use for the children we reach in the Barbary States.

Our first great need is to have the Scriptures in modern speech. In Morocco the Gospels of Matthew, Luke, John, the Acts, and the Epistle to the Romans have been published. In Algeria, the Gospels of Luke and John, with the Acts are in press, and the Psalms

and some Pauline epistles are in preparation. In Tunisia, the Gospel of Luke. It is hoped that at least Algeria and Tunisia may be linked together so as to have one uniform version in modern vernacular Arabic. We have also a hymn-book and a simple Scripture catechism (first part) ready for the press. Beyond this, everything—as far as the vernacular is concerned—has to be prepared. We are making a determined effort to meet this need, and we hope a decided advance will be reported at the next Sunday-school convention.

THE PRESENT NEEDS

India

Rev. Richard Burges, Jubbulpore, India

Sunday-school literature in India, chiefly on the basis of the International Uniform Lessons, is produced in 20 languages and 50 weekly editions. Nearly all of it is heavily subsidized financially. India feels the need of graded lessons, and eventually must have them. But as efforts at grading are only now passing through the experimental stages in the West, it seems best to wait until some finality has been reached. There are, in the speaker's judgment, insuperable difficulties confronting those who would prepare a graded series in India and for India. It seems regrettable that the International Lesson Committee has divided on this subject into British and American sections; and the speaker would enter a plea for that committee as a whole to build and issue an international graded system of lessons for the whole world.

Turkey

Rev. J. P. McNaughton, Ismid, Turkey in Asia

There is hardly any need so pressing at present as that of suitable lesson helps and a permanent Sunday-school literature.

In Turkey, our publication department issues every year notes in some of the languages of the country, chiefly in Turkish and Armenian. These have proved helpful, but not at all satisfactory. The chief criticism has been that no graded system is followed. We greatly lack the attractive, bright notes prepared for the infant and primary grades.

The splendid work done by the denominational boards at home is not available, for it comes out too late to be made use of.

I believe that the solution of this very serious and complicated

question lies in the hands of the World's Sunday-school Association. As this great organization now covers the world, it might well supply a good system of graded lesson helps that might be used throughout the world. This would help to unify this great organization and keep it in vital touch with the constituency it attempts to reach.

You can command the services of the most efficient Sunday-school experts in the world; you can issue a series of graded lesson helps that are as near perfection as possible. These helps would, of course, have to be undenominational, but each mission in translating could add what it pleased to emphasize its denominational doctrines, and as nearly all, if not all, the translators of our literature are natives, they could add the national color and atmosphere which would be needed.

I see no other satisfactory solution to this problem until we pass over our literary work to native direction and control.

Bulgaria

Rev. T. T. Holway, Samakov, Bulgaria

To begin at the beginning, we in Bulgaria need more large picture rolls and lesson picture cards. We cannot furnish them free to many Sunday-schools which are not yet able to pay for them. Still, their value to the scholars and to the community is very great, and that not only in teaching the lesson. In many a home in Bulgaria and Macedonia they have formed almost the only decoration. I have seen the large pictures also in many a shop, and also on the walls of a saloon (public house). Even when the texts are in English, the picture tells the story. How much more effectively it would preach if the Golden Text were in the native language! We have found that the pupils often value the Scripture verse in the vernacular even more than the picture. If the large pictures and also still larger maps were prepared without any lettering, as the small cards now are, leaving the texts and names to be filled in in the native language, their efficiency would be doubled in non-English-speaking lands.

Then as to lesson leaflets and Bibles. In mission fields non-Protestant parents are as ignorant of the Bible as are their children. Therefore the lesson cannot be taught at home. And since in most of these homes no Bible is found, the children cannot even read the lesson before coming to Sunday-school. We therefore need lesson leaflets for home study and Bibles for use in the class.

Again we greatly need reading for the pupils in the form either of a Sunday-school paper, or of library books, or of both. Some of our

teachers need a vision of the grand possibilities offered by their classes, that they may feel this added work to be, not an irksome duty, but a blessed privilege. Others, realizing the opportunity, need help to attain greater success. The majority of our teachers are too isolated to make teachers' classes possible; therefore we should be able to put into every teacher's hands at small cost inspiring articles and helpful hints as to the purpose, control and organization of the class, and as to best methods of teaching. Such lesson helps as we have in Bulgaria are mainly adapted to adults. We need helps in teaching primary and junior grades. In many places we have no primary class, because we have no one competent to teach young children. In other places English helps could be utilized, if the teacher was able to procure them. But salaries on the mission field are pitifully small. Will not some of you who wish to help to evangelize Bulgaria supply such teachers with primary and junior quarterlies in English. And is there not many a class which would send The Sunday School Times for a year to some needy preacher or teacher in mission fields, and be greatly blessed in doing it. Whoever will undertake this, please give me your name and address, and I will send the name of a worker to whom such help will be invaluable.

Again, when some of you wide-awake Sunday-school superintendents and teachers read a helpful book on Sunday-school work, do not keep it to ornament your book-shelf, but send it to your missionary and he will know how to keep it at work.

In conclusion, I urge the World's Sunday-school Association to make a generous grant to Bulgaria for maps, pictures, cards, helps for the teachers, leaflets and Bibles for the pupils—all in their native tongue. Now when the Bulgarian heart is melted by the generous sympathy and aid given her from America and Europe, and her head is bowed in bitter woe, let us go to her bearing in our hands "the leaves of the tree for the healing of the nations," in the form of more and better Bible schools for her children!

GRADED OR UNIFORM LESSONS IN JAPAN

Hiromichi Kozaki, Japan

In such a country as Japan I should answer decidedly that graded lessons are best adapted to it.

In the first place, graded lessons are more in accord with pedagogical principles. To adapt our teaching to the nature of the child in his development we must grade our lessons to it.

In the next place, to be in accord with the new spirit of Japan, we need graded lessons. Japan's people want everything modern. They are trying to get the newest results of science and art from the civilized countries. They are paying great attention to psychology, child-study and pedagogics. We have a monthly magazine for child-study, and for general pedagogics and psychology we have many. And we have two societies for child-study. One is composed mostly of psychologists, physiologists, medical doctors and some prominent educationalists. And the other is composed mostly of kindergarten teachers and nurses. Unless Sunday-school teaching is in accord with the recognized principles of pedagogics we cannot get the confidence of our people. There is a vague impression among some classes of our people that all religion, even Christianity, is in conflict with the scientific teaching of modern times, and that missionaries and Christian teachers are all behind the times. It is of great importance to repudiate such an impression by adopting modern methods of teaching in our Sunday-schools.

Third, graded lessons are more in accord with our national system of education. Our kindergarten is a two years' course, and our common school is six years. The middle school is of either four or five years. And so we have arranged our graded lessons to correspond to this system. We have a two years' course for the primary department; three years each for the junior, intermediate and senior departments.

Finally, the larger part of children in our Sunday-schools come from non-Christian homes, where nothing about the Bible or Christianity is known. Our children are entirely different from those of Christian countries, and so we need different kinds of lessons to adapt to them.

WHAT CAN MISSION BOARDS AND SUNDAY-SCHOOL AGENCIES DO?

C. E. Wilbur, Ph.D., D.D., Pittsburgh, Pennsylvania

I have just been examining the magnificent display of Sunday-school material that forms a part of this convention. There are those who think it is not, as a part of this convention, inferior in educational power to the program itself. But in that display there is an immense amount of duplication and multiplication. A dozen great denominational and non-denominational publishing houses show their great number of publications, all covering practically the same ground.

All these are produced and presented to perpetuate a name, a history, a sentiment, maybe a principle. But on the missionary fields these divisions are not a necessity.

On all the mission fields there are already in existence agencies through which a literature can be created that will avoid this divisive multiplication. In China there is the Sunday-School Union, in Japan there is the Japanese Sunday-school Association, and in other mission countries there are, or soon will be, similar agencies. These will be glad to take up this work; they are indescribably anxious to take it up. They are already doing it, as far as their limited time and means will allow.

What can be done to help them do this work? Four things:

1. Let the mission boards or other agencies put in their hands means by which they can procure editors and translators to reproduce the best things of the homeland in their various languages, and to print them.

2. Let publishing houses put them on their exchange lists, and so furnish copies of all the best things that are being produced, removing all copyright restrictions and giving them a free hand.

3. Let publishers donate to them plates and pictures that they may have used and will not use again, but that will be new on the mission fields. And in sending these out, let them not forget to pay the cost of transportation.

4. Let the mission boards put into the hands of the individual mission stations means by which they may pay for the literature so produced by these agencies.

DAVID S. WARNER, D.D., CHICAGO, ILLINOIS

The Sunday-schools in heathen lands need not only the Bible in their native languages, but a literature to illuminate and emphasize it. Who is to provide this literature? No one knows so well as does the experienced missionary what his particular field demands. In spite of the excessive labors that devolve upon him, he must prepare the Sunday-school lessons for his people.

In a South African mission field a committee is appointed, from among the missionaries working in that region, whose duty it is to prepare lesson leaves or quarterlies in the Zulu language. They have a small printing outfit and are able to supply their needs in this direction. I have seen some of their quarterlies, and they are well printed and creditable.

In many fields, however, facilities are lacking for printing the les-

sons, and the missionaries must prepare the lessons from week to week. They seem to find a way to overcome the greatest difficulties, yet, if possible, some means should be employed to relieve them of this labor.

What can be done to strengthen this department of God's work?

1. The missionary boards need to make a more careful study of the condition and demands of each field under their control in the matter of Sunday-school interests.

2. The missionary boards can appoint workers on their various fields to be the editors of the necessary Sunday-school literature.

3. The missionary boards can stand back of these missionary editors, as they stand back of all other missionaries, considering that it is fully as necessary to provide literature to carry on Sunday-school work as to sustain preachers and teachers.

4. The editors of Sunday-school literature in the homeland can prepare lessons and have them published far enough in advance to give the missionary editors material with which to work.

Rev. H. C. Tucker, Rio de Janeiro, Brazil

It appears that scarcely any one of the boards or agencies is able to set apart the men and furnish sufficient money to prepare and publish the variety and quality of literature and lesson helps so urgently needed. Yet it repeatedly happens that different boards at work in the same field are each endeavoring to prepare helps on the Uniform Lesson text; each is expending a considerable sum of money for a very small output of literature.

In view of this it would appear that some plan of coöperation is most desirable as a matter of economy in money, time and effort. If the amounts being appropriated could be combined, the very best talent for this purpose on the field be set apart for the task of preparing the comments, and all the churches and Sunday-schools unite in plans to increase the circulation in the largest possible measure, the results might often surpass expectation; there would be a larger degree of efficiency and variety in the literature than can possibly be secured under the present plans. Men and women designated for the work of preparing the literature could, under the plan of coöperation, do their very best; the money provided would enable the printers to do the best printing possible; and there would be a fresh inspiration in the thought that all would be laboring to give wide circulation to the literature prepared and printed with care. This united plan of coöperation in the preparation and circulation of Sunday-school litera-

ture in the mission field would be a potent agency in creating the spirit of unity and fellowship.

I would propose that this World's Seventh Sunday-school Convention address a communication to all the mission boards, setting forth the representations that have come up from the mission fields of the world on this subject; and pointing out the desirability and advantages of coöperation in plans to meet the great and growing needs.

CONFERENCE ON TEMPERANCE AND CHRISTIAN CITIZENSHIP

Miss Marie C. Brehm, Pittsburgh, Pennsylvania

The conference was presided over by the Hon. Justice J. J. Maclaren, D.C.L., of Toronto, Canada.

Professor F. S. Goodrich, of Michigan, discussed the general topic of "Education," showing in an illuminating and convincing way the great benefits that come from the banishment of the liquor business.

Herr Ernst Sigg, speaking in German, gave an interesting review of the temperance work in Switzerland since 1877. Speaking of the eight institutions in Switzerland for the care and cure of inebriates, he said that all temperance organizations were uniting in an effort to secure legislation to compel inebriates to go to these institutions, as a protection to society. He gave also an account of the influence of the International Temperance Bureau in Switzerland.

Dr. Wilbur F. Crafts, secretary of the International Reform Bureau, of Washington, D. C., gave concrete examples of the power of the organized manhood of men's Bible classes and church members in bringing about righteous municipal conditions.

Mr. Arthur T. Arnold, general secretary of the State Sunday-school Association of West Virginia, U. S. A., told how the work of the Sunday-school in matters of temperance and Christian citizenship made possible the great victory for prohibition in West Virginia.

Other addresses of the conference, with related material, are given in the following pages.

TEMPERANCE NEEDS AND GAINS

Miss Amanda Landes, Millersville, Pennsylvania

Dr. Benjamin Ward Richardson, of England, saw the truth when he said that instead of being called *aqua vitae*, the water of life, alcohol should more truly have been called *aqua mortis*, the water of death.

In the case of alcohol as a medicine we find tradition and prejudice a strong wall of defense for the brandy bottle on the medicine shelf. It is not hard to understand why the uninstructed hold the tradition that a spoonful of brandy is necessary in a fainting fit, or extreme pain, because we know that the first and temporary effect of the drug would seem to carry out the lie. But it is hard to see why physicians are so slow to accept the unmistakable evidence of experiments, repeated again and again, that alcohol instead of being a stimulant is a narcotic poison and a depressant, and that instead of nourishing it depletes vitality. I asked an up-to-date doctor why this is so. He answered that in many cases old and valuable medical works had not been revised on this subject; and much of our scientific knowledge of alcohol was of quite recent date. So much faith have most people in their family physician that this battleground is where some of our hardest fighting must be done.

On the same ground we find the patent medicine fraud. We have now in the United States a law which compels the manufacturer to put on the label the composition of his nostrum; so that people no longer can have the excuse of erring blindly. We thank God for such doctors as Benjamin Ward Richardson and Sir Victor Horsley in England, and Drs. Noah Davis, Matthew Woods and Alexander When doctors no longer prescribe beer and porter for weak invalids, nursing mothers, and fever convalescents, there will be less self-prescribing of alcohol, and one of the bubbles of tradition concerning McNichol in America, and pray that their tribe may rapidly increase. alcohol will be exploded.

Thank God, also, for the noble few, high in the social and political scale, who by setting their faces absolutely against the drinking customs of society, are helping to turn the tide which so long and so strongly has run in the one direction. I am thinking of Kaiser Wilhelm's address to the naval cadets of Germany, in which he says: "I know very well that the pleasure of drinking is an old heritage of the Germans. We must henceforth, however, through self-discipline free ourselves from this evil in every respect. I expect of you, that even now at the naval academy and on board ship, with all comradeship and friendliness in no way disturbed, among yourselves you will take heed thereto, and provide that the indulgence in alcohol be not counted as belonging to your privileges. When you spread these principles my people will be morally uplifted. This is a work in which I bid you do your share."

I am thinking of our own noble President, Woodrow Wilson, who,

with his wife, are declared total abstainers. Of our Vice-President and his wife, who are the same. I am thinking of the diplomatic dinner given by our Secretary of State, Mr. Bryan, in which he and his wife dared to violate all precedent by serving only unfermented grape juice; and his magnetic personality, in commenting on this departure from the unwritten law, won the applause of guests who might have been expected to jeer.

I do not know how it is in Europe, but in America, business has already made the application to its affairs. One of the greatest impulses the temperance reform has received has come through economic considerations. Our banking establishments are almost a unit in requiring abstinence from their employes. Ninety per cent. of our railroads require total abstinence while on or off duty. A large number of our great corporations announce that the drinking men will be the last to be taken on, and the first to be laid off. The great army of traveling salesmen have changed entirely from the boozing rowdy type, to the sober, alert business gentleman. The business men who frequent the cafes and restaurants in down-town business parts are no longer seen taking wine or beer as part of the noon refreshment. Nearly the whole of the south-land of the United States has gone dry as a matter of business wisdom. As one man put it, "When we had liquor the cotton was in the fields, and the negroes in jail; now the negroes are in the fields, and we use the jails to store the cotton."

When we succeeded in bringing about scientific temperance instruction in our public schools we rejoiced as though the victory were won. We said, "Let us teach the children the true nature and effect of alcohol, and when they are grown they will avoid it and abolish the traffic." And without doubt this instruction has done much, for temperance has made great progress since the time such instruction was inaugurated. But we find that young people who know everything that is taught about the nature and effect of alcohol and tobacco still are often among those whose lives are marred or ruined by these things. Temperance teaching must proceed from intellectual facts to *life principles;* it needs the heart instruction more than head learning. And so it is the earnest Sunday-school teacher, who works for love and not for pay—for love of God and of the children—who can do most effective work for temperance.

We have found by experience that there is no better work than to set an organized men's class to work at clearing their town of the liquor traffic. Their interest leads them to total abstinence, and their work removes temptation from themselves and from others. We

know by experience that in our Sunday-schools we can train up boys and girls into such ardent temperance advocates that they never know the temptation to drink; and when the opportunity comes they will be ready to cast the white ballots of prohibition so freely that soon the last saloon and the last drunkard's grave shall be snowed under completely.

TEMPERANCE TOOLS AND HOW TO USE THEM

To-day there is a wealth of literature that can practically be had for the asking. Leaflets on every phase of the question are published by the temperance committees of the various denominations. Books valuable to teachers and leaders ought to have a place in every Sunday-school library. The National Inter-Church Temperance Federeration recommends the following list of books:

These sets of books may be had of H. S. Warner, 156 West Washington street, Chicago, Illinois, U. S. A.

The Five-dollar Library.

1. Alcohol and the Human Body—Horsley. 2. Social Welfare and the Liquor Traffic—Warner. 3. World Book of Temperance—Crafts. 4. Prohibition Year Book. 5. A Century of Drink Reform—Felhandt. 6. The Bible and Wine—Fenton. 7. The King and His Wonderful Castle—Brown. 8. An Uncrowned Queen—Babcock.

The Ten-dollar Library.

1. Alcohol and the Human Body—Horsley. 2. The World Book of Temperance—Crafts. 3. Social Welfare and the Liquor Traffic—Warner. 4. A Century of Drink Reform in the United States—Felhandt. 5. The Legalized Outlaw—Artman. 6. The Federal Government and the Liquor Traffic—Johnson. 7. Alcohol an Unnecessary and Dangerous Medicine—Allen. 8. Intoxicants and Opium—Crafts. 9. The American Prohibition Year Book. 10. The Anti-Saloon League Year Book. 11. The Bible and Wine—Fenton. 12. The Breakdown of the Gothenburg System—Gordon. 13. The Uncrowned Queen—Babcock. 14. Alcohol-Effects on Individual and Race—Williams. 15. The King and His Wonderful Castle—Brown.

Enlist your Sunday-school in a temperance reading campaign, giving prizes to those who secure the largest number of readers of selected leaflets. No one will refuse to read a tract for a child. The boys and girls engaged in the work memorize the tract from hearing

it read many times, so that very soon they are able to read to people who cannot read English but understand it. Give a prize to the boy and girl who secures the largest number of readers. Give out the tracts on Sunday and tell them that a week from that hour the roll will be called, and each one is expected to report the number of people who have read the tract and bring the signatures of all the readers on a sheet of paper.

For prizes, give a new hymnal with notes, or a good book suitable for boys and girls (The King and His Wonderful Castle, 35 cents).

Organize a leaflet study club. Have the meeting on some week night. One dollar will procure enough leaflets for eight meetings with fifty members, so that every day one may have the address or chapter in convenient form. Distribute leaflets one week ahead, so that each one has a week to study it and can take part in the discussion. Have the rule that only the topic of the leaflet is to be brought into the discussion.

Have a pledge-signing crusade follow your reading campaign, not only for the members of your Sunday-school, but for the community. Every church ought to have a temperance pledge book to register on one page (say the left-hand page as the book lies open) the names of all the church members who sign, and also of the Sunday-school, the other page for the names of those who are not members of the church or Sunday-school. This is an excellent method to secure a list of the temperance people in the community, and is ready for mailing purposes at any time that the question comes up as a local issue.

Occasionally organize a public debate on the question. Let neither side be a "whiskey side," but "Which is better—total abstinence or moderation?" "Is alcohol necessary to successful medication," "How deal with the traffic: by local option, county option, or prohibition, state or national?" "How the saloon pays the taxes (does or does not)." "More people are made criminals by using alcoholic beverages than are made insane by them."

Use the windows of vacant store rooms for temperance exhibits, or hire a window for a week in some popular store. Have a large bulletin board on the church grounds. Put something new on at least once a week. Every church and Sunday-school ought to have the temperance resolution adopted by its general assembly, conference, or association, or whatever the name the highest ecclesiastical council is called, published as a large placard and posted up where it will meet the eye of every one coming into the church door.

TEMPERANCE AND CHRISTIAN CITIZENSHIP

Miss Marie C. Brehm, Pittsburgh, Pennsylvania

We, who are met in this World's Sunday-school Convention stand for the ideals of Christ in the civilization of to-day. It is inconceivable that the liquor traffic, with its attendant evils of intemperance and impurity, shall continue its deadly work in a civilization that is Christian in fact as well as in name.

More and more the scientist and sociologist are emphasizing what God's Word teaches concerning the dangers of indulgence in strong drink. The scientist tells us that alcohol is not a food, nor a medicine, but poison. At a world's congress devoted to a critical study and discussion of the alcohol question, held in London, England, in 1909, the names of one thousand physicians, surgeons and scientists were signed to this statement: "Exact laboratory, clinical and pathological research and experimentation have demonstrated that alcohol is a dehydrating, protoplasmic poison, and hence its use as a beverage is destructive and degenerating to the human organism. Its effect upon the cells and tissues of the body is depressive, narcotic and anæsthetic. Hence therapeutically it should be used with the same care and restriction as any other poisonous drug."

The sociologist is discovering that the indulgence in alcoholic liquors lies at the base of most of our social problems. A large per cent. of the idiotic, imbecile, epileptic and insane which burden society are the result of deterioration through alcoholic indulgence.

The philanthropist who makes a careful diagnosis of conditions enlisting his sympathy and generosity, finds this "taproot of evil" makes much of his effort necessary. Money now spent for beer, might buy milk and ice to save the lives of helpless babies. Money spent for alcoholic liquors would pay rent for better housing, more sanitary and attractive surroundings, which in turn spell better home conditions and less of discontent, as well as more of happiness in families.

The student of economics finds that the enormous amount of money now spent for alcoholic liquors, tobacco, and other vices, not only represents an enormous waste, considered as direct expenditure of money, but in turn wastes that which is more precious than money—the lives of men, women and children. Economic burdens which are appalling in their enormity are thus imposed upon society.

The solution of the problem is possible to those who lead and instruct the youth of to-day; for *in*formation is always better than *re*formation, especially when that information is made dynamic with

the power of God's Holy Spirit, whose work is *trans*formation. "But you cannot teach what you do not know, and you cannot lead where you do not go."

In this century we meet in world's conventions and speak, sing and pray in world terms; and certainly we ought to plan and labor for world-wide conquests over ancient wrongs. The lesson all must learn is that whatever is physiologically wrong cannot be morally right, and that what is morally wrong cannot be politically right; and it follows that whatever is physiologically, morally and politically wrong cannot be economically profitable to the individual, the community, the nation, or the race.

TEACHER-TRAINING CONFERENCE

The conference was presided over by Professor Martin G. Brumbaugh, Ph.D., LL.D., Superintendent of Public Schools in Philadelphia, Pennsylvania.

"The Preparation of Teachers" was discussed by the Rev. C. E. Wilbur, D.D., of Pennsylvania, who showed that we must train the man and then make a teacher of him, rather than the reverse. In teaching, preparation in advance is of prime importance. Spiritual consecration is paramount.

Mr. C. W. Shinn, of Ohio, described the excellent plan evolved in Cleveland, and now in use in at least eleven cities—that of a central city training-school under expert teachers, in an interdenominational organization, training for greater service in the Sunday-school.

Principal Ritchie's valuable paper on the "Training of Workers through the Universities and Colleges" is given, in condensed form, in the following pages.

The unique School of Methods conducted by the State University of West Virginia was described by Professor Purinton, a condensation of whose paper is given in the following pages.

Professor John R. Sampey, D.D., LL.D., of Louisville, Kentucky, gave a graphic and eloquent description of work done in the Southern Baptist Theological Seminary at Louisville. His testimony demonstrated that, next to the study of the English Bible, the study of Sunday-school pedagogy is the most popular course in his seminary. He advocated a chair of Sunday-school pedagogy in every seminary. At Louisville the work is given full credit, and is essential to the highest degree of the institution. Dr. Sampey urged that the pastor be the pastor of the Sunday-school.

The Open Conference was led by Mr. J. Charles Storey, of Hull, England, in the absence of Mr. Arthur Black, who was detained at the meeting of the World's Executive Committee. The discussion was participated in freely by thirty or forty persons, eager to aid in establishing teacher-training on a practical and adequate basis for every Sunday-school.

It was agreed to ask the World's Sunday-School Association to petition formally all colleges and universities throughout the world to establish chairs of Sunday-school pedagogy, to the end that trained leaders may be sent out with vision, sound learning and true piety to train teachers for the childhood of the world.

TEACHER TRAINING THROUGH THE UNIVERSITIES

Rev. Principal D. L. Ritchie, Nottingham, England

Only Christian teachers can teach Christianity. The first things, therefore, needful for Sunday-school work are a vision of the face of Jesus Christ, a love for children, and a clear recognition of the truth that of such is the Kingdom of Heaven. But in this work Christian character must express itself in capacity to teach and train. Character and capacity, there we have the needful things. Only the taught can teach: and even the best teachers can give only of their fullness, indeed, only of their overflow. The nature of the case, and the needs of the times, call, therefore, for teacher-training.

It is becoming increasingly clear that, if Sunday-schools are to be effective, pastors must become teachers of teachers. Of course, the difficulty here is found in the fact that until recently theological colleges have had little or no place for the Sunday-school in their curriculum. One rejoices that theological colleges are awakening to the fact that it is their business to train leaders of churches and teachers of teachers. In this matter, different countries will have to do the best they can, as opportunity presents itself. In some colleges in the United States of America, for example, they have begun with what many will doubtless consider the more excellent way in establishing pedagogical schools in connection with the theological colleges, with professors set apart for that special work. In Great Britain, that, as yet, has not been found to be possible, but in nearly all the theological colleges, and certainly in the colleges of the Free Churches, the work of the Sunday-school is getting an increasingly important place. It is usually taken as a part of pastoral theology.

In towns where theological colleges are grouped round about and associated with universities, as in Manchester, the opportunity of sending students to special classes and lectures by the professor of education is used. In some colleges, child psychology and the pedagogical methods that naturally follow are subjects of study.

The second very hopeful feature in Sunday-school work in Great Britain has been the establishment of a special college at Westhill, Bourneville, for child study and the training of teachers. The pioneer work there was done by our far-seeing brethren of the Society of Friends under the leadership of Mr. G. Hamilton Archibald. The movement has already borne excellent fruits, and is so rich in promise that a special committee, representative of the Free churches, has been formed to carry the work forward to still greater fruitfulness. Money is being collected for college buildings. Plans have been prepared and a start made. We hope to see in the near future a finely equipped college right in the heart of England for the training of Sunday-school leaders, who in their turn will be able to go to all parts of the country to train others for this great service.

Nor must the work that has been done by Sunday-school unions in various parts of the country be overlooked. In towns and cities they have established normal schools for the training of teachers; they have carried on special classes for the preparation of the weekly lesson, and have thus contributed greatly to the efficiency of the present day Sunday-school teacher.

But everywhere it has been felt that more is needed, and so an effort has been made to get the universities to lend their powerful aid in the work of teacher-training. To the Liverpool Sunday-school Union and the university there, belongs the honor of being the pioneers of this hopeful movement. The Sunday-school leaders in that great city got the university to make teacher-training a part of its university extension scheme. Willingly did the university respond to the appeal. A three years course on university lines was prepared. Examinations are held and university certificates given. It is high class work that has been attempted, and in many cases with conspicuous success. Other universities were not slow to follow. Special courses for the training of teachers have been given at Manchester, Birmingham, Nottingham and Sheffield, and it is hoped that next winter Leeds and Durham will follow, so that all over the country work will be going on. The subjects that have usually been studied are child psychology, pedagogy and Biblical studies.

The procedure is simple. The executive committee of the various

Sunday-school organizations form a lectures committee, get into touch with the university and raise the money necessary, although in some cases the movement has been practically self-supporting. Lecturers who must be acceptable to the university authorities are then appointed, syllabuses of lectures are prepared and the coöperation of pastors, churches and schools solicited. And note that these classes are held in the evenings, when Sunday-school teachers can attend.

But it may be said that this applies only to cities and districts where universities are located. What can be done for small towns and country districts where oftentimes the need is greatest? Sunday-school unions and churches must awake to the fact that under the University Extension Scheme the university and its benefits can be carried into the country. That has been done with subjects like literature, history, and political economy, why should it not be done with child psychology, pedagogy, and Biblical studies? Useful work has been done in other ways in the past, and, now that our colleges and universities are awaking to the importance of Sunday-school work, teacher-training should soon be within the reach of all.

THE SCHOOL OF METHODS

Prof. D. B. Purinton, LL.D., West Virginia, U. S. A.

There are many Schools of Methods for Sunday-school teachers in America, but I shall speak specially of the school in West Virginia, because of its unique character; it is conducted by the State University, and no other State university in America conducts such a school. Organized in 1904, it was born out of a conviction of the president of the University and the general secretary of the State Sunday-school Association that something must be done for the training of the Sunday-school workers of the State. The University and the Sunday-school Association have collaborated in the work from the beginning.

We rely largely upon lectures and addresses from able and inspiring leaders. Class-teaching and sectional conferences have been found specially helpful. It is this aspect of the work that makes it really a school and not merely a lecture platform. The following are samples of the subjects brought forward and are illustrative of the work done, not only at this one school, but at many similar schools in America:

(1) Bible Study, including Literature of the Bible, Book of Job, Psalm of faith, John's Revelation as literature, the study hour, the Bible and education.

(2) Conferences on Sunday-school management, city and country problems, Sunday-school organization and equipment, primary, junior, intermediate and senior work, men's classes, home department, training classes, graded lessons, Sunday-school officers and pastors, adult department, manual work, temperance, missions.

(3) Historical work on the synagogue, world of Abraham and earlier, wisdom of Egyptians in time of Moses, the New Testament world, the sacred year, main lines of Sunday-school progress.

(4) Lectures on ethical and civic significance of Sunday-school, work, the higher values, that big boy and how to deal with him, the art of illustration, the old Book and the new man, law of the superintendent, essentials of teaching, matter, motive, method, coöperative work, the world-wide Sunday-school movement, preparation and teaching of the lesson, personality in Sunday-school work, the Sunday-school and missions, knotty Sunday-school problems.

(5) Music: musical recitals, Sunday-school music, the musical program in the Sunday-school.

(6) Object lessons: blackboard, chalk talks, clay modeling, manual work.

(7) Observation work: model Sunday-school, individual classes of various grades, criticism of work.

(8) Psychology: including child development, child study, child language, laws of child growth, psychological basis of grading a school, psychological foundation of religious and moral training, psychology of teaching, adolescence.

(9) Teaching: the process, the objective, originality in teaching, the recitation, lesson helps, graded supplemental work, teaching a science, lesson preview.

(10) The Teacher: the original teacher, the spiritual teacher, Christ as teacher, the teacher's preparation, the teacher teaching, teacher vs. lecturer, law of the teacher, the teacher a student, mistakes of the teacher.

INTERNATIONAL BIBLE READING ASSOCIATION CONFERENCE

At the sectional conference of the International Bible Reading Association in St. Anna Chapel, the Chairman of the I. B. R. A. Committee, Mr. R. L. Stuart, presided, and welcomed the friends in a speech full of encouragement. Mr. G. R. Adams read the Scriptures and offered prayer.

Representatives of the
International Bible Reading Association

The Rev. J. S. Porter, of Prague, reported that twenty years ago he saw the adaptability of the I. B. R. A. and decided to use it. Now a total of 3,500 cards were used in the Reformed Free and Baptist Churches of Bohemia, and in Russia, Hungary and America. The booklet is the only Sunday-school help published in the Bohemian language either in Prague or in America. It has helped forward the cause of Bible study and Sunday-schools not a little. He also instanced some very remarkable results from the reading of the Daily Portion.

Rev. G. Franklyn Smith reported upon the work in Barcelona, stating that in his school there were some 350 scholars who were pledged to read the Daily Portion and offer prayer for their fellow-members. Some parents insist on having daily Bible reading in their homes.

Mr. Jalla, from Italy, and Rev. T. N. Gaarde, of Denmark, also detailed the operations of the I. B. R. A. in their countries.

Mr. Alex. Radström, of Sweden, gave an interesting account of the progress of the Swedish section. It counts to-day between 500 and 600 branches, the total number of members being 25,000. Four-fifths of these are teachers or pupils in Sunday-schools. In order to encourage and further rouse the secretaries to gain more regular Bible readers for our Association, they have begun to insert in their paper, *Solskenet,* what is called a "barometer of members." It shows that during the first quarter of this year the number of members of 22 branches increased 100 per cent. and more, and 62 branches from 20 to 80 per cent. During the second quarter the number of members of 16 branches increased 100 per cent. and more, 67 branches increasing 20 to 80 per cent.

In one Sunday-school class where the teacher had spoken of the Bible-reading, but afterwards forgotten the whole thing, he was time after time reminded of the matter by the boys themselves, until the cards were procured.

THE WORLD MESSAGE OF THE I. B. R. A.

Mr. Stephen C. Bailey, London, England

The Rev. F. B. Meyer said last October that "God's answer to the destructive criticism of the attack on the Bible in 1879 was his appointing a man who should set hundreds of thousands of people to read the Bible for themselves, and in their own homes, and that man was Charles Waters."

The vision revealed to Mr. Waters was that of the world brought

to the foot of the cross through the reading of the Bible. He therefore responded by originating a simple and exceedingly interesting and instructive method of Bible study, which has now become world-wide, and is known as the International Bible Reading Association.

Commencing in 1882 with a membership of 11,000, the association very rapidly grew, and in five years it could record 110,000 members. Another five and it had become 350,000; in 1901 it was 740,000, and in 1908 it was 956,000; while in the first six months of the present year nearly 900,000 cards have been issued.

To other countries than its own it quickly traveled, and it has gone into Argentina, Australia, Brazil, Bermuda, Canada, Ceylon, Dominica, Dutch Guiana, Madagascar, Mauritius, Panama, Portugal, Rhodesia, Russia, Spain, Sweden, the Transvaal, Turkey, and still others. Its world-wide character may be judged by the fact that there are 809,000 members in the United Kingdom; 48,000 in Australia; 33,000 in America; 16,000 in the West Indies; 13,000 in Africa, and 5,000 in India using English cards. The I. B. R. A. has carried its system of daily Bible reading into no fewer than 90 countries; and to-day there are nearly a million persons studying the same passage of Scripture and remembering each other at the throne of grace.

Already its card of readings is printed in more than 40 languages. Here are some of them: Bohemian, Bengali, Chinese, Danish, Dutch, Esthonian, Finnish, French, German, Sesuto, Malagasy, Spanish, Norwegian, Swedish and Welsh, to say nothing of some of the many Indian vernaculars. The total number of those using these cards (apart from the English ones) is over 135,000, an increase in 1912 of over 10,000.

From Vancouver there comes the word that "A class of eleven lads, aged 15 to 16 years, decided recently for Christ, and I trace this to the influence of the daily readings they were induced to take up early in the year."

The United States of America (the largest branch in which is that attached to the Moody school, and has 1,200 members) circulates, amongst other languages, an American-Swedish card, and the secretary says: "A young man, an infidel, accepted a card of the readings and promised to read the Scriptures accordingly. He was converted within the year, and is now a ministerial student in one of our large universities."

At the last world's convention you decided to organize China for Sunday-school work, and appointed a secretary for that purpose, but the I. B. R. A. has been working in that land of promise for years

past, and Dr. Hallack, our district secretary, says: "The I. B. R. A. has done much to prepare the minds of the Chinese for the Sabbath-school. Missionaries and Chinese all over the empire write encouraging letters testifying to the great good the I. B. R. A. has done in teaching Chinese Christians the great importance of Bible study and prayer. It would do your heart good to see how many bright places in the empire are made so as a result of I. B. R. A." Responding to the call for a man to devote his whole time to the cultivation of the habit of daily Bible reading among the Chinese children, the association has agreed to defray the cost, and is now seeking to make the appointment.

The I. B. R. A. members, deriving spiritual blessings through the system of Bible study, have contributed over £500 per annum for the past 23 years for the support of the missionary to the children of India, first Dr. Phillips, and for the last 17 years the Rev. Richard Burges.

Shall we not redouble our efforts to extend this system of Bible study by hearty advocacy and strenuous support? For to help develop the habit of daily Bible reading in the home is to enable the Sunday-school to participate to an ever increasing degree in the carrying out of the Great Commission, until the knowledge of the Lord shall cover the earth as the waters cover the sea.

THE I. B. R. A. IN GERMANY

J. G. Lehmann, Kassel, Germany

In our country the I. B. R. A. can chiefly look for members only in churches where the International Sunday-school Lessons have been accepted, and these are the Free Churches. Only in a few other circles branches have been formed. But from Germany the blessing of the I. B. R. A. has spread to Austria, Bohemia, Hungary, Bosnia, Roumania, Bulgaria and different parts of Russia.

In Germany the work of the I. B. R. A. has been developed in a peculiar way in connection with three different publications: 1. The International Bible Reading Almanac, distributed every year in many of our Sunday-schools. 2. Hints, with membership cards, by which we have an organized membership of 6,000. 3. A Block Almanac with daily readings, which is used in more than 30,000 families, all of which are connected with the I. B. R. A.

So we may say that about 80,000 persons in Germany alone are under the influence of the I. B. R. A. And we rejoice in the thought that we have in this respect a noble example in our beloved emperor.

IN BEHALF OF THE SAMARITANS

Few of those who read the parable of the Good Samaritan to-day realize that the Samaritans themselves are now like the wounded man lying by the roadside, and that they have been lying there these nineteen centuries. The needs of the Samaritans were first presented to the convention at the Friday morning session in the Tonhalle, by Mr. E. K. Warren, of Three Oaks, Michigan, speaking on the subject of "An Unfulfilled Prophecy." The Gospel narrative of the parable of the Good Samaritan, and the healing of the ten lepers, of whom only one, a Samaritan, returned to give thanks to the Lord, were read by Mr. Lawrance, after which Mr. Warren gave the incident of the Samaritan woman and our Lord at Jacob's Well. Mr. Warren drew an impressive picture of the need of these people; and a remarkable letter from the present Samaritan high priest was read, commissioning Mr. Warren to act as the representative of the Samaritans at the Zurich convention.

All delegates and others who were interested in knowing more about the subject were invited to meet on Sunday afternoon in one of the smaller rooms of the Tonhalle, when there would be an opportunity for those present to take such action as seemed best, but not as representing in any official way the World's Sunday-school Convention.

The special meeting of Sunday afternoon was attended by about three hundred, eighty of whom had visited Palestine, forty of them during the past season. After an opening prayer by Principal E. I. Rexford, of Montreal, a member of the International Lesson Committee, Mr. Warren spoke, in part, as follows:

Mr. E. K. Warren's Address

Principal Rexford and Professor F. S. Goodrich, of Albion, Michigan, with a company of twenty-eight or thirty delegates, have just come through Palestine, and they stopped for a while at Nablus, so they have a great deal of information concerning the Samaritans. As soon as I realized that they were to come from Jerusalem through Palestine on horseback I had a letter meet them at Jerusalem, giving them an introduction to the Samaritan high priest and his people, asking the latter to give the delegates all the information they could in regard to their ancient religion and history and all that pertains to them.

Jacob, Son of Aaron, High Priest of the Samaritans

His letter commissioning Mr. Warren to act as special representative of the Samaritans at the Zurich Convention is given on another page.

Mr. Warren's Commission from the Samaritans

Signed by Jacob, Son of Aaron, High Priest of the Samaritans, and other chief men of the congregation. The letter came to Mr. Warren on a large double sheet which includes the English translation given on the page facing page 606.

It is twelve years since I first became acquainted with the Samaritans, coming through Nablus with my family. We had only two hours there then, but I became acquainted with the high priest, and the matter rather grew on me. Many things have happened since then, one of the most important being the attendance of the high priest, his two sons and two or three members of the Samaritan congregation at the World's Sunday-school Convention at Jerusalem in 1904. The high priest appeared in his robes to welcome us, which he did in the Hebrew tongue, and afterwards he handed his manuscript to us. The man who received it said: "The high priest has an address of welcome to the Christians of the world, written in the Hebrew tongue, and I who now have the great privilege of interpreting it to you am a converted Jew." You will remember that in that wonderful conversation between our Saviour and the woman of Samaria at Jacob's Well she said, "The Jews have no dealings with the Samaritans." That continued to be the case through the 1900 years until that Jew and the Samaritan high priest met on that platform; so that certainly was a historic religious occasion. Since that time I have become more and more interested in the Samaritans, and feeling that you would be interested in these people, who are helpless and poor and who need help, this meeting has been called.

They need, among other things, a school for their young people. All the library and literature they have are really the first six books of the Old Testament.

I thought you would like to have a message from these people, so I got into correspondence with the high priest, and finally, on behalf of the committee, I invited him to come to this convention. But there were difficulties; among other things it is the time of the Passover, and he is seventy-five years of age, so it was too much for him, but here is his message:

NABLUS, Feb. 6, 1913.

TO OUR DEAR FRIEND MR. WARREN.

I sent you a letter before this in which, according to your kind request, I explained to you plainly the needs of our Samaritan congregation. I have lately received from your friend, Mr. Jacob, in Jerusalem, a letter in which he says that you have asked him to let me know that my presence in the Sunday-school convention with some of our congregation will better serve our interests; and to ask me whether our religion allows us to travel. In reply to your kind invitation I am sorry to say that the time of the meeting of the convention will be the time of the celebration of our Passover. To leave its celebration is a break of God's covenant. Neither can we celebrate it in any other

place than Mt. Gerizim. Another thing is that my old age does not help me to travel; and those of my congregation who are very much attached to their sacred religion do not agree to leaving my office.

As you are the first to offer to help our congregation, which is waiting with hard patience on your kindness for help to enable her to improve her wretched condition, therefore they offer up their intense prayers for you. And the congregation, one and all, put the matter into your hand and ask you to be their representative in the coming convention and to set forth our impediment and excuse for not being able to be present. We hope that you will avail yourself of a good opportunity during the meeting of the convention and set before the whole members the pitiful state of our congregation with its poverty and misery —things which break the heart.

I and my congregation thank you very much. We have sent you this letter and petition signed by the chief men of our congregation who unite in supplication for your safety and well being.

With kindest regards and respect,

We are yours truly,

[Signatures and seals.]

If you are going to help these people the first thing is to know about them, and think about them, and pray about them. I am in touch with a missionary that has lived in Nazareth for six years. As a missionary he is confined to teaching religious matters by his church, I do not know what church it is; they are Christians, that is enough for me, and I have this letter from him. (The letter in part follows):

NABLUS, 5-2-13.

DEAR MR. WARREN.

The Samaritan Priest Isaac has shown me your letter to him dated January 11, 1913, and has asked me to write you and state the case of the Samaritans as I know it.

I have been six years in Nablus and eleven altogether in Palestine, working as a missionary of the C. M. S., so have got to know the people fairly well. I know Jacob better than Isaac, as he is constantly here getting me to write or to translate letters for him. You will remember when you were in Jerusalem he was fairly feeble, and now he is a very old man for these parts, *i. e.*, 76 years. The last time he went to Jerusalem the carriage drive was too much for him. In his own words "he died three times on the journey," so I am sure he could not travel to Switzerland. Another thing, he has told me several times that it was impossible for him to take a journey away from the land for many reasons, *e. g.*, traveling on the Sabbath, food would be unclean, also plates and cooking vessels, etc., etc.

The poverty and need of the Samaritans is distressing, and it looks as if what Isaac says is likely to come true; unless something is done for them "their days are numbered." One of their number was here only two days ago to beg me to buy his Torah. I asked him if it was

not a shame to sell the only Torah he had. His answer was, "we have no bread in the house." There are at least six families out of this very small community in the same condition.

I can't help thinking with Isaac that about their greatest need is a good school for their children; but they won't thank you for a missionary school, such as we have here. We can't help them in the way they want helping, as we are a missionary society and not simply a philanthropic society; but if anyone would like to help them I would advise opening a boarding school for them.

I should like to make it clear that I am in no way writing as a C. U. S. missionary, for the C. U. S. will do no more for the Samaritans than they are doing, *i. e.*, purely evangelistic work by means of a simple day school and hospital. I simply write as a private individual who, having seen your letters, am under the impression that you would like to do some good to the Samaritans.

With kind regards,

Yours very sincerely,

S. C. Webb.

You have heard mention of the old Samaritan Pentateuch. How old it is the best Bible scholars do not know. This is the Samaritans' greatest treasure. The high priest mentioned this afternoon made a copy of that Pentateuch with his own hands, which we have purchased and brought here; a facsimile copy.

Professor F. S. Goodrich's Address

This nation we are thinking of is a people stranded on the sands of time, facing towards the past. It seemed to me a most significant thing that the high priest and his friends met our party at Jacob's Well, where the Gospel message was first given to the Samaritans. They met us there because Mr. Warren had written that we were coming and given us a letter of introduction to them, and from there they took us to the synagogue and showed us this manuscript. There the high priest made an address to us, in the Samaritan dialect, afterwards translated, and I have written copies of both. The substance of it was that they are very poor, very needy, an appeal which I think should sound into the heart of every one here this afternoon. In personal conversation one of them expressed their condition to us in these words: "Our condition is such that no one of us knows where the next meal is coming from."

From the synagogue my son and myself went with three Samaritans to the summit of Mount Gerizim, 2848 feet above sea level. There they pointed out the twelve stones which they believe were set up by Joshua, and they showed the place of their altar and their sacrifice.

It seems to me that this nation appeals to us with a force beyond the power of language to express. I believe that one of the very finest things this convention could do would be to form some sort of commission to investigate their condition and see what could be done to help this nation in which our Saviour was so profoundly interested. So, if it be in order, I would like to make a motion that a Samaritan committee be appointed, with Mr. E. K. Warren as chairman, and that steps be taken as rapidly as possible to care for the needs of this ancient people.

The motion was seconded and carried unanimously.

Mr. Warren: We cannot make beggars of the Samaritans, or hand money to them, but this committee can take counsel together and, with such men as this missionary, can make arrangements to open a school in Nablus at a cost of about two thousand dollars a year, as it was outlined to me. Ever since the Jerusalem convention of 1904 we have been helping them to get some of their literature copied and printed in English, and booklets have been for sale. Now I suggest something like this:

"I am interested in the history of the Samaritans; I will read, think and pray about them, and I desire to become a member of a society that will be a 'neighbor' to them. I will pay to the treasurer of the society the sum set opposite my name."

If you will sign a slip of paper, with your address, that is what it will mean. My idea would be that you do not pay anything now or do anything but join the society, but express your desire first to know more about them, and then perhaps pledge a dollar a year payable during 1913; and then we will write you and tell what we are doing.

Upon motion, Professor Goodrich was elected Secretary and Treasurer.

Mr. Warren: Whatever happens we will proceed cautiously; whatever is done in the way of education should be done at once; my thought is to do them good in the ways most needed, be a "neighbor" to them, and then let the Lord in his own way by the Holy Spirit interpret the spirit of our action. I will ask Principal Rexford to speak to you.

Principal Rexford: I have little to add. We received at the hands of the high priest and his associates attentions and privileges quite out of the ordinary, in consequence of our chairman's letter, and having also Professor Goodrich with us, who could speak their language, brought us into very close touch with their circumstances and con-

Nablus

Feb. 6. 1913

To our dear friend Mr Warren

I sent you a letter before this in which according to your kind request I explained to you plainly the needs of our Samaritan congregation. I have lately received from your friend Mr Jacob in Jerusalem a letter in which he says that you have asked him to let me know that my presence in the Sunday School Convention with some of our congregation will better serve our interests and to ask me whether our religion allows us to travel. In reply to your kind invitation I am sorry to say that the time of the meeting of the Convention will be the time of the celebration of our Passover. To leave its celebration is a break of God's covenant. Neither can we celebrate it in any other place than Mt Gerizim. Another thing is that my old age does not help me to travel, and those of my congregation who are very much attached to their sacred religion do not agree to leaving my office.

As you are the first to offer to help our congregation which is waiting with hard patience on your kindness for help to enable her to improve her wretched condition - therefore they offer up their intense prayers for you. And the congregation one and all put the matter into your hand and ask you to be their representative in the coming Convention and to set forth our impediment and excuse for not being able to be present. We hope that you will avail yourself of a good opportunity during the meeting of the Convention and set before the whole members the pitiful state of our congregation with its poverty and misery - things which break the heart.

I and my congregation thank you very much. We have sent you this letter and petition signed by the chiefmen of our congregation who unite in supplication for your safety and welfare.

With kindest regards and respect

We are yours truly

Translation of the Samaritan Commission

Where Our Lord Talked with the Samaritan Woman

Ruins of a Crusader Church, from Jacob's Well

ditions. The heart of the high priest was evidently very wide open to us. As to the remark of Dr. Fox in regard to the superior personal character of these men, the face of that high priest was really a picture—a face that spoke of trial and discouragement, but quite above the average. We met in the synagogue; I was greatly disheartened at first by the indications everywhere of the great poverty of the people; but we were received with the greatest courtesy. One of their greatest desires is to have matters so arranged that they can worship without interference from the Arabs on their holy mount Gerizim; they are badly treated by their Mohammedan neighbors.

Before the meeting adjourned slips of paper were signed by those present who desired to do so, expressing their interest in the Samaritans, thereby joining the association thus created (which, however, is not a part of the World's Sunday-school Association), and pledging specified contributions to the work, promising also to think and pray about the matter.*

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*Further information may be secured by addressing Mr. E. K. Warren, Three Oaks, Michigan, Chairman of the Samaritan Committee.

REPORT OF THE COMMITTEE ON RESOLUTIONS

Chairman, Rev. Frank Johnson
Mr. James W. Kinnear
Rev. F. B. Meyer
Rev. Richard Burges

1. We, the World's Seventh Sunday-school Convention, assembled in Zurich from sixty different nations and countries, and representing 300,000 Sunday-schools with thirty millions of officers, teachers and scholars, desire first to express our thanks to Almighty God, the Father of all men, for the innumerable blessings of our fellowship; for the journeying mercies which have encompassed our delegates; for the harmony, gladness, and spiritual power of our sessions; for the wider vision of the Saviour's Kingdom we have seen in prayer and Bible study and in the testimonies of many witnesses; for the reports of generous gifts and quiet sacrifices that have stirred the heart; for the augmented *Hope* of the ultimate world-triumph of the gospel; for the strengthened *Faith* in the power of the child, the Bible, and the Christ; and for the *Love* which has drawn us nearer to our Divine Lord, and to each other.

2. We desire to express to the Chairman and Officers of the World's Executive and Organizing Committees our deep appreciation of the arrangements which have made the convention so great a success.

We recognize gratefully the devotion, forethought, and generous services of our beloved and honored comrades, Dr. G. W. Bailey, Mr. E. K. Warren, and Mr. W. N. Hartshorn (to whom our hearts go out in the sorrow that has darkened his home); of Mr. H. J. Heinz, the new Chairman of the Executive Committee, of our loved Secretaries, Marion Lawrance and Carey Bonner, and of Bishop Burt, to whom the choice of Zurich as our meeting place is largely due. We also desire to place on record our gratitude to God for having allowed the venerable and beloved Bishop Vincent to be the guest of the convention; for the presence and messages of Dr. F. B. Meyer we are also grateful. To these and others, whom we should like to name, we owe under God the success of this memorable convention.

Special mention should also be made of those who, coöperating with Mr. Hugh Cork and Mr. J. Whiting, have built up one of the most complete and valuable exhibits of Sunday-school literature and apparatus which our conventions have hitherto produced.

3. Further, we tender our cordial thanks to the officers and members of the local Committee of the Zurich Churches (to their Chair-

man, Pastor Arnold Ruegg) for the thoughtful kindness with which they have welcomed us; to the generous homes in Zurich which have extended hospitality to so many of our delegates; and to the press of this city.

We have also in grateful remembrance the reception given us at the home of Mrs. Rieter Bodmer, the eloquent and friendly greeting of his Worship, the Mayor of Zurich (Hon. Robert Billeter), and the honor done us by the presence and speeches of the United States Consul General (Hon. Robert E. Mansfield), and the British Vice-Consul (Mr. J. C. Milligan).

The convention also records its high appreciation of the services of our musical director, Dr. A. J. Bucher, and to the many talented helpers whom he has called to his assistance (including the choir and our organist, Miss Emma G. Esslinger); of the unique services of our gifted interpreter, Dr. H. L. E. Luering; of the valuable services of the official stenographer of the convention, Mr. George H. Playle, of British Columbia, who has given them freely to the great cause; and of the untiring courtesy of the gentlemen who have acted as ushers.

4. Our thanks would not be complete without a special recognition of the valuable reports furnished by the World Commissions, who by personal travel and laborious correspondence, have collected such a valuable body of facts and statistics; and of the gentlemen who, by their gifts, made the commissions possible.

5. We believe that the reports of these commissions will prove to be a landmark in the history of the Sunday-school work of the Church throughout the world.

We would respectfully urge that all missionary boards take them under serious consideration, with a view to laying increased emphasis on the Sunday-school as an evangelizing and educational agency, and we assure them of our willing coöperation in every possible way.

We have seen with profound pleasure the establishment in many theological seminaries of Sunday-school chairs and of lectures to Sunday-school teachers, thus recognizing the claims of the Sunday-school to a larger place in the training of students for the Christian ministry.

6. We recognize that throughout the world a new spirit is abroad demanding a share in the great upward movement of the time, and we express our conviction that all such movements can only realize their highest aims when founded upon the person and work of Christ and the Holy Scriptures.

In this connection we would reaffirm our unconquerable resolve not to cease our efforts until intemperance, gambling, impurity, militarism,

and every other evil, including child labor and the infamous white slave traffic, inimical to young life, have been finally abolished.

7. We also cordially commend to our constituency throughout the world every movement which safeguards and purifies the domestic and social conditions in which child life is being nurtured. Among these we include:

A stricter observance of the Lord's Day as one of rest and worship.

The systematic study and exposition of the Holy Scriptures—the foundation of Christian civilization—and the use of daily Bible readings in the home, and where possible, in the day schools.

The maintenance and extension of the practice of family worship.

The bringing of children into the worshipping sessions of the church.

The training of teachers and Sunday-school leaders.

The extension of adult Bible classes, Y. M. C. A.'s, and institutes, and all work with men and boys designed to make them truly Christian citizens, and to bring them into vital union with the Christian church.

The diffusion of knowledge concerning home and foreign missions and their regular support.

The definite teaching of the wisdom of total abstinence from alcoholic liquors, and for young people, of total abstinence from tobacco in all its forms.

The teaching of the principles of good citizenship and of peace.

8. The convention would respectfully urge the authorities organizing the Panama Exposition scheduled to meet in San Francisco in 1915 to honor the Lord's Day by closing its gates on Sunday, by prohibiting the sale of intoxicating liquors in the Exposition grounds, and requests that a copy of this resolution be sent to His Honor, Governor Johnson, of California, and to the President and Secretaries of the Board of Directors of the Panama Exposition.

9. Further, inasmuch as the Egyptian Government continues its nonobservance of the Christian Sabbath as a day of rest, practically compelling all employees, many of whom are Christians, to engage in secular work and thus hindering the progress of Sunday-schools in the country, this convention respectfully calls the attention of the Egyptian Premier to the gravity of the situation, with a view to the removal of this grievance.

10. We desire to reaffirm our belief that righteousness and justice are mightier than the sword, that peace is the world's greatest interest, and that all difficulties hereafter between nations should be settled by reference to the Hague Court or by arbitration.

11. In the light of these considerations this convention is of the opinion that the Sunday-school needs to be more highly rated by the church, more adequately supported, and better equipped with institutions for training leaders, and for still further developing its missionary spirit and operations.

12. We realize more than ever that the chief work of this association must be the study of world conditions, and the effort to develop a Sunday-school interest on the mission fields, and a missionary interest in the Sunday-school.

In view of these vast responsibilities, we humbly invoke a fresh outpouring of the Divine Spirit, beneath whose power our young men shall see visions, our daughters shall be as corner-stones hewn after the fashion of a palace, and all our children shall be taught of the Lord.

Address to Mission Boards

Resolved, by the World's Seventh Sunday-school Convention, in session at Zurich, Switzerland, July 15, 1913:

1. That the following official communication be sent to the Mission Boards of Protestant Churches throughout the World:

Dear Brethren:—In contemplating the world-outreach of the work which has brought us together, our thoughts turn again to you. We rejoice in our sense of fellowship with you. We are moved to a deep gladness and gratitude as we think of the work which your many organizations represent, of its long, patient continuance, and the greatness of the blessing which God has bestowed upon it.

We recognize, as you do, the thrilling appeal of present conditions in mission lands. These conditions seem to offer to the work of Christian missions virtually a new era of unbounded opportunity. To our own special work the situation brings a call so clear and appealing that with deeper earnestness than at any former time we bespeak for its promotion your strongest coöperation. In all its more distinctive phases the new era seems to us to accentuate the importance of the largest possible utilization of the work of the Sunday-school in these spiritually awakening lands.

For Christian churches in these lands the new era must be one of enlargement in Christian knowledge, of development of strong Christian character, of acceptance of Christian responsibilities. For assuring these results, so indispensable if the results open to the new era are to be realized, surely the work of the Sunday-school is of immeasurable value. It is through the study of the Word of God that "the man of God" may be "furnished completely for every good work." In this formative period, while ideals are shaping, a great familiarity with the teachings of the Word is earnestly to be coveted.

Is it not true, too, that the Sunday-school affords to Christian disciples a natural introduction to personal Christian work? It is one

of the marked advantages of the Sunday-school relation that it brings the teacher into contact with a group of scholars whose interests he may, and if faithful must bear personally upon his heart, to whom he may make the appeal of intimate friendship, and for whose individual welfare he may plan. In its opportunity for winning to discipleship, and for following with a loving Christian influence, this work offers to the members of the churches direct and immediate opportunity for entering into a noble Christian service. In the new quest for effective methods of evangelism and the new emphasis upon the importance of effort for the individual by the individual, it would seem impossible to exaggerate the value of this work which combines, in so unique a way, the demand for personal study and growth, and opportunity for personal outreach in Christian influence.

Once more we would remind you of the peculiar claim of this agency because of its unique relation to youth. In this there is presented an appeal to the transcendent force of which Christian hearts can never be indifferent. You will not suppose that we are without a deep concern for those in more advanced life. The Sunday-school seeks to associate all ages and classes in study of the Word of God, but the work of the Sunday-school will always be conspicuously for the young, and it will be true always and in all lands that childhood is the time of unrivalled opportunity. In mission lands it offers Christian influence the most unpreoccupied soil, and the peculiar urgency of its appeal in one respect is intensified in mission lands. Those reached in youth by Christian influences are at an advantage unspeakably great and appealing, in that they are saved from the lasting influence of false conceptions and evil habits which for those won in mature years must remain as an entail from their earlier life. One of the saddest features of past conditions in these lands is suggested in the thought of the moral and spiritual atmosphere—oppressive, corrupting, blighting—into which, without choice of their own, successive generations of new-born children have been introduced. It is the mission of the Sunday-school to create for the on-coming generations a different atmosphere. It will bring to the young life pure conceptions and noble ideals; it will store the mind with gracious words of scripture and song. Christian effort should make haste to secure for the youth of these lands this new and blessed environment.

Our desire for extension of the work of the Sunday-school grows very intense as we think of the educational changes now characteristic of the great lands of the East. Great systems of popular education are established. Vast numbers are in attendance upon the public schools. It will be unspeakably regrettable if, while the mind is developing, the spiritual nature is allowed to be stunted or debased. In our home countries the need of supplementing through the Sunday-school the work of the public schools is recognized as imperative. How acute then this need in these Eastern lands! In them the work of the public schools in a more extreme sense is secular, if not positively antagonistic to sound religious ideas. In the home countries moral and Christian convictions are a common inheritance and by these, to a certain extent, the secular work of the public school is supplemented, but this work of reinforcement is lacking in mission

lands. The inadequacy of public school instruction, the importance of finding a moral basis for the development of youthful character is increasingly emphasized by thoughtful men in non-Christian countries. So powerful is the call for the service which it is the high privilege of the Sunday-school to offer.

On one other ground we would at this time urge your continued coöperation in the work in which we are enlisted—that presented in the relation of the Sunday-school work to a prompt and wide extension of the work of Christian churches in mission lands. If the possibilities of this new era are to be realized it must be for these churches a time of out-reaching in evangelistic influence. Their cords are to be lengthened; their range of influence extended. The domain of the church should become more and more commensurate with that of the community. Does not the Sunday-school agency at this juncture offer facilities almost unparalleled for meeting wisely the opportunity? In the new era of increasing friendliness and favor toward Christianity the young will be peculiarly accessible. Many hindrances, such as personal habit and the lack of religious interest, may with adults delay attendance upon Christian worship, but the consent of parents for the instruction of children by friendly teachers will not be refused. In all lands the work of the Sunday-school rightly improved should prove a powerful agency in this widening of the work of Christian churches. We recognize, indeed, that in mission lands possibilities in this special form of service may for a time be very contracted because of a popular attitude unfriendly toward the Christian faith. For a time, of necessity, the Sunday-school may be constituted mainly of members of the churches and their children. The readiness of parents, as for example, in Japan and Korea, to allow their children to come under Christian instruction is a marked testimony to the success reached in missionary work in these countries, but with friendly conditions secured it would be a deplorable misimprovement of opportunity if the Sunday-school in mission churches were to fail of continually enlarging membership and influence. Through its work for childhood new circles should be reached, new households entered, and the constant widening and strengthening of Christian influence be secured.

We come to you, then, Christian brethren, bearing this great interest upon our hearts. We are deeply concerned that in this fateful era the agency with which our work is identified may not fail of the influence belonging to its character and its possibilities. For this work we bespeak confidently your sympathy and your strong coöperation. We recognize that your relation to the churches in mission lands is very close. Under the influence of your representatives they are gaining their ideals and shaping their forms of organization. We would seek from all your representatives such recognition and thought for this work that in all fields it may in the fullest degree enlist the respect of Christian and non-Christian people, and be prosecuted with vigor and with the highest wisdom. We would ask that the attention of those preparing for service as missionaries may be directed to the opportunities open to this work, and that through study of the wisest methods for its conduct and extension, and by personal demonstration of its possibilities in participation in Sunday-school work, they may be pre-

pared in their coming to the mission fields to bring to its promotion a large personal reinforcement.

In confidence of your fullest sympathy with the convictions and aims which we have indicated, rejoicing in the interrelations of our work, and seeking with you a mutual fellowship of prayer that the great ends presented in this day of opportunity may not fail of realization, we bring to you our cordial greeting and our earnest appeal.

A PRESENTATION OF PORTRAITS

Two handsome oil paintings, being portraits of Sir Francis Flint Belsey and Bishop John H. Vincent, were presented at Zurich by Mr. H. J. Heinz to the World's Sunday-school Association. An address in connection with the presentation and receiving of the portrait of Sir Francis was made by Dr. George W. Bailey, and of the portrait of Bishop Vincent by the Rev. F. B. Meyer.

It has been in Mr. Heinz's thought that it is the duty of the workers of the present day to keep green the memory of the Sunday-school leaders of the past; and that the most effective and attractive way in which to do this is by means of their portraits, to be presented at conventions and later hung on the walls of the headquarters of the Association. When World's Conventions are held in America it is the plan to send such portraits to the convention, thus reminding the delegates of the men who have done so much for the work during the years of their active connection with it. There is a committee that decides from time to time what persons shall thus be honored. Five portraits have now been presented to the World's or the International Association, and provision has been made to continue this feature. The portraits thus far presented are of Mr. B. F. Jacobs, Mr. William Reynolds, Dr. John Potts, Sir Francis Flint Belsey and Bishop John H. Vincent.

THE EXHIBIT OF LITERATURE

Mr. Hugh Cork, of Chicago, was asked to gather together as much Sunday-school material as possible, such as maps, charts, lesson courses, quarterlies, books, appliances, etc., from all over the world. Most of this material was sent to Chicago and there prepared for exhibition at Zurich.

It was set up in a large hall on the ground floor of the Tonhalle at Zurich, the same size as the auditorium in which the convention was held.

The Literature Exhibit at Zurich—Front View

Here was an opportunity to look over, in one place, samples of the best Sunday-school literature of the whole world.

The Literature Exhibit at Zurich—Side View

It was estimated that nearly 20,000 pieces of material in the field of Bible study and Sunday-school work were brought together here.

There were nearly twenty thousand pieces of material, among which was a fine display of the various lesson courses, not the least of which was the display from Japan and China.

Such materials as leaflets, quarterlies and booklets were mounted on heavy cards, 22x28 inches, using both sides, the cards being hinged at one side and swung in frames holding 24 of these cards.

The exhibit was classified as follows:

Lesson Courses Department.
Uniform and Graded.

Cradle Roll Department.
Books, Leaflets and Sample Rolls.

Beginners' Department.
Pictures, Cards, Books, etc.

Primary Department.
Books, Leaflets, Handwork, etc.

Junior Department.
Books, Leaflets, Handwork, etc.

Intermediate Department.
Books, Lesson Material, Home Work, etc.

Senior Department.
Books, Class Pictures, Lesson Material.

Adult Department.
Books, Lesson Courses, Certificates, etc.

Teacher-Training Department.
Courses, Examinations, Diplomas, etc.

Home Visitation.
Leaflets, Forms, Books, etc.

Temperance Department.
Books, Leaflets, Pledges, Charts, etc.

Purity Department.
Books, Leaflets, Charts, etc.

Officers' Departments.
Everything for Sunday-school management.

Missionary Department.
Books, Leaflets, Charts, etc.

Music Department.
Books of many kinds.

Lantern Slide Department.
Sunday-school slides.

Bibles.
In many languages.

Display Department.
Flags, Maps, Charts for Advertising.

The exhibit was visited by many people from all over the world, and was suggestive of new ideas which it is hoped have taken shape since the delegates' return home.

CABLEGRAMS AND OTHER MESSAGES

The convention was enriched by the interchange of many greetings between Zurich and near and distant parts of the globe. Formal motions authorized the sending of messages to King George of England, the President of the United States of America, the Viceroy of India, "who has shown much interest in our work;" the President of the Swiss Republic, the Emperor of Germany, and the President of France. A cabled reply to the message received from the British Ambassador was also authorized.

Some of the cablegrams and letters were as follows:

From King George: "The King thanks the delegates for their kind message of greetings and good wishes.—*Private Secretary.*"

The statistical report distributed at the convention contained the following message from King George, which came in response to an address sent to the King from the Council of the (British) Sunday-school Union, His Majesty graciously replying through the Right Hon. Lord Knollys:

"I have had the honor of submitting to the King the address which I have received from the Officers and Council of The Sunday-school Union, and I am directed in reply to thank them cordially for their memorial and their loyal sentiments.

"I am further desired by the King to express His Majesty's earnest hope that continued success may attend the labors both of The Sunday-school Union and the International Bible Reading Association in their useful and beneficent work, which cannot fail to add to the increase of Christianity throughout the world."

A Cablegram from the President of the United States of America: "Please express to the delegates my sincerest appreciation of their kind message, and express to them my warm interest in their work.—*Woodrow Wilson, President of the United States of America.*"

The statistical report contained also the following message from the President of the United States of America:

"To the Sunday-school Workers of the World:

"No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Sunday-school. It certainly is one of the greatest factors in our lives in the building of character and the development of moral fibre, for its influence begins almost as soon as the child is able to talk, and continues throughout life. The Sunday-school lesson of to-day is the code of morals of to-morrow. Too much attention cannot be paid the work which the Sunday-school is doing.—*Woodrow Wilson.*"

From the Consul-General of France at Zurich, M. Steenackers, came a letter acknowledging in behalf of the President of the French Republic the telegram of greeting from the 2,500 delegates assembled at Zurich, and conveying assurance of appreciation.

Cablegram from the Viceroy of India: "My warm thanks for your kind telegram. I send my best wishes to your convention. —*Viceroy.*'

A letter from the National Sunday-school Association of Japan read as follows:

"To the World's Sunday-school Convention of 1913, *Zurich, Switzerland:*

"The National Sunday-school Association of Japan sends its most hearty greetings to the World's Sunday-school Convention of 1913, through its regularly appointed delegates: Rev. H. Kozaki, President of the National Sunday-school Association of Japan, and Dr. Kajinosuke Ibuka, President of the Federation of Japanese churches.

"The National Sunday-school Association of Japan desires to extend a most cordial and hearty invitation to the World's Sunday-school Association to hold the next Triennial World's Convention of 1916 in the city of Tokyo.

"We are authorized to say that this invitation is endorsed by Count Shigenobu Okuma, Baron Eiichi Shibusawa, Baron Yoshiro Sakatani, Mayor of Tokyo; and Mr. Buei Nakano, President of the Tokyo Chamber of Commerce; and other leading business men and prominent Japanese citizens. It is also heartily concurred in by the Executive of the Federation of Japanese Churches, and the Executive of the Conference of Federated Missions.

Yours for the Kingdom of God in the World,
O. Ukoi,
Chairman of Board of Directors.
Y. Kumano,
Member of Board of Directors."

A cablegram from Tokyo read as follows: "Heartily endorse invitation sent.—*Okuma, Shibusawa, Sakatani, Nakano.*"

In answer to this cablegram the Zurich Convention replied by cable:

"Okuma, Shibusawa, Sakatana, Nakano, Tokyo: Invitation unanimously accepted. *Bailey, President.*"

From the beloved Sunday-school worker in America, Mr. John Wanamaker, of Philadelphia, came a letter addressed to his close friend and co-worker, Dr. George W. Bailey, as follows:

"My Dear Mr. Bailey:

"This letter, which I write with regret, goes to you only because I find it impossible to come in person, as expected, to the great Congress of Sunday-school officers and teachers meeting at Zurich. This is an unspeakable disappointment to me, inasmuch as almost every year for many years it has been my privilege to be in Europe and on the Continent during the early summer months.

"A continuous attendance in the Sunday-school since the 17th of July, 1848, exactly sixty-five years from the date of this Convention, and having been superintendent of one school for fifty-five years, and being confident that the Church of God has no other arm of service so potential in extending the Kingdom of our Lord and Saviour Jesus Christ as the Sunday-school as to-day organized in America, with its large Adult Bible Classes, its Graded Lessons for youth and children all the way down to the Cradle Roll,—I gladly put myself on record as a business man, that the service that I have given in Sunday-school work, compelling me to study the Word of God in order to teach it, and to train myself in executive qualifications that I might be better able to do religious work, has never been a detriment or loss to me for the time and labor taken from my business.

"I say this for the benefit of men who fear that God will forget His promise, that 'no good thing will be withhold from them that walk uprightly.'

"In the great convention at Zurich there will be many hundreds who have prophesied in past years as to the future of the Sunday-school. I congratulate them that their prophecies have been fulfilled, and I believe that there must be many hundreds among the prophets, priests and kings composing the World's Convention who will say with me that, if they had their lives to go over again, they would be willing to devote more time and labor to promoting the teaching of the Word of God and the watching over young converts to lodge them in the church and guide them in developing Christian lives.

"I send affectionate brotherly greetings to each of the officers and delegates. Yours in continuation,

John Wanamaker."

From Pennsylvania came also the following letter of greeting:

"Dearly Beloved:

"I am commissioned by the Board of Directors of the Pennsylvania Sabbath School Association to convey to you our most cordial greet-

ings. We are happy in the thought that Pennsylvania will be represented in your convention by the largest number of delegates from any one state or province on the American Continent.

"We are much gratified also that in the good providence of our Divine Master we shall be especially represented by our State President, Mr. H. J. Heinz; the Rev. Alexander Henry, D.D., Secretary of our Board of Directors; Mr. W. G. Landes, our State General Secretary; and J. W. Kinnear, Esq., Chairman of the Finance Committee of our Board.

"We most cordially and affectionately unite, severally and as a Board of Directors of the Pennsylvania State Sabbath School Association, in seeking for you, in all your deliberations and plans for advancement along Sunday-school lines, the divine presence and help, to the end that world-wide Sunday-school efforts may be strengthened and largely developed. May the blessed promise of Acts 1:8 be richly fulfilled in you: 'Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witness both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth.'

"In behalf of the Board of Directors,

Fraternally yours,

C. R. Blackall,

Chairman Administration Committee."

Other cablegrams were received, reading:

"Oporto school workers send greetings. Philippians 4:19." ("My God shall supply all your need according to his riches in glory by Christ Jesus.")

"Australia joins spirit of Great Commission and Zurich Convention. *Hancock.*" (Mr. H. Lipson Hancock is superintendent of the Moonta Mines Sunday-school [Methodist] at Adelaide, Australia, being one of the leading Sunday-school workers of Australia, and a member of the World's Sunday-school Executive Committee.)

"Fifty South African towns send Christian greetings to World's Seventh Sunday-school Convention. World's Sunday-school Day being observed in all beyond expectation.—*Fairbrass.*" (Secretary of the Johannesburg South Africa Sunday-school Union.)

"Greetings Independence Boulevard Christian Sunday-school Kansas City, Missouri. Mark 16:15. ('And he said unto them, Go ye unto all the world, and preach the gospel to every creature') Blest be the tie that binds.—*H. F. Branstetter, Superintendent.*"

"Manchester, (England), sends greetings and every blessing on your labors.—*Nicholson.*" (Mr. W. H. Nicholson is Secretary of the Manchester Sunday-school Union.)

Letters were received from pastors, superintendents and Sunday-school teachers in Lisbon, Portugal and Oporto, Portugal, carried by Mr. Rudolph Horner, General Secretary of the Young Men's Christian Association in Lisbon, a delegate to Zurich, sending hearty and fraternal greetings to the convention.

OFFICERS

TERM 1913-1916

(For Officers of the term 1910-1913, see page 16.)

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Rev. S. A. MOFFETT, D.D., Pyeng Yang, Korea.
Bishop J. L. NUELSEN, D.D., Zurich, Switzerland.
Rev. R. J. REES, Aberystwith, Wales.
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Rev. ARNOLD RUEGG, Zurich, Switzerland.
Rev. T. UKAI, Tokyo, Japan.
Hon. JOHN WANAMAKER, Philadelphia, Pennsylvania, U. S. A.
Pastor Dr. P. ZAULECK, Bremen, Germany.

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Mr. Marion Lawrance, Chicago, Illinois, U. S. A.

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Mr. Fred A. Wells, Chicago, Illinois, U. S. A.
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Statistical Secretaries

Mr. Hugh Cork, Chicago, Illinois, U. S. A.
Mr. George Shipway, J. P., Birmingham, England.

Superintendents of the Department for Utilizing Waste Material

Miss Gertrude Edwards, 56 Old Bailey, London E. C., England.
Rev. Samuel D. Price, 1416 Mallers Building, Chicago, Ill., U. S. A.

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Rev. J. W. Butcher, London, England.
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Rev. E. G. Tewksbury, Shanghai, China.
Rev. Floyd Tomkins, D.D., Philadelphia, Pennsylvania, U. S. A.
Rev. H. C. Tucker, Rio de Janeiro, Brazil.
Frank Woodbury, D.D.S., Halifax, Nova Scotia.
Prof. T. H. Yun, Songdo, Korea.
Rev. S. M. Zwemer, D.D., Cairo, Egypt.

Representatives from:

New Zealand, Italy, Russia, Wales, yet to be named.

Central Committee

American Section: Mr. E. K. Warren, Three Oaks, Michigan, Chairman.
British Section: Sir Robert Laidlaw, London, England, Chairman.

PARTICIPANTS IN THE PROGRAM

Albertyn, Rev. P. K., The Transvaal, Africa, Secretary Dutch Reformed Synodical Sunday-school Commission.

Alexander, Mr. Charles, Birmingham, England, Singing Evangelist.

Alexander, Mr. John L., Illinois, U. S. A., Superintendent Secondary Division, International Sunday-school Association.

Alford, Rev. J. A., Montana, U. S. A., State General Secretary.

Annand, Rev. J., D.D., Missionary in the New Hebrides.

Anet, Rev. Dr. Henri, Minister in Belgium.

Annex, Rev. Henri.

Archibald, Mr. G. Hamilton, Birmingham, England, Extension Lecturer of the Sunday-school Union, and Director West Hill Training Institute for Sunday-school Workers.

Archibald, Miss Ethel, England, West Hill Training Institute for Sunday-school Workers.

Arnold, Mr. Arthur T., West Virginia, U. S. A., State General Secretary.

Austin, Rev. C. E., Cuzco, Peru, Missionary.

Baez, Rev. V. D., Mexico, Missionary.

Bailey, Miss Bertha E., Pennsylvania, U. S. A., Teacher of Elocution.

Bailey, Dr. George W., Pennsylvania, U. S. A., President World's Sunday-school Association.

Bailey, Miss Mabel, Wisconsin, U. S. A., State Elementary Superintendent.

Bailey, Mr. Stephen C., London, England, Honorary Secretary International Bible Reading Association. Member Committee Sunday-school Union Council.

Bailly, Rev. Gerard A., Caracas, Venezuela, Missionary.

Baird, Mr. R. Glasgow, Chairman of the Scottish National Sabbath School Union.

Batchelder, Miss Myra, Alabama, U. S. A., State Elementary Superintendent.

Beard, Miss Harriet E., Missouri, U. S. A., State Elementary Superintendent.

Belsey, Sir Francis Flint, J.P., London, England, Past President World's Sunday-school Association. Chairman Sunday-school Union.

Berger, Rev. F. C., D.D., Ohio, U. S. A., General Secretary, Young People's Alliance of the Evangelical Association.

Bickerstaph, Rev. G. L., Brazil, South America, Missionary.

Bieler, Rev. Charles, Montreal, Canada.

Bieler, Mrs. Charles, Montreal, Canada.

Billeter, Hon. Robert, Zurich, Switzerland, Mayor of Zurich.

Black, Mr. Arthur, Liverpool, England, Secretary Liverpool Sunday-school Union. Member Executive Committee, World's Sunday-school Association.

Bonner, Rev. Carey, London, England, General Secretary World's Sunday-school Association. Secretary London Sunday-school Union.

Bonner, Mrs. Carey, London, England.

Bowman, Mr. Herman, Missouri, U. S. A., State General Secretary.

Brehm, Miss Marie C., Pennsylvania, U. S. A., Scientific Lecturer, Presbyterian Temperance Board.

Bridel, Rev. Eug., Lausanne.

Brigham, Rev. F. H., Wisconsin, U. S. A., State General Secretary.

Brockway, Miss Meme, California, U. S. A., State Elementary Superintendent.

Brown, Mr. Frank L., New York, U. S. A., Associate General Secretary World's Sunday-school Association. Member Executive Committee, World's Sunday-school Association.

Brown, Rev. J. W., Nova Scotia, Canada, Provincial General Secretary.

Brown, Miss Margaret E., Nebraska, U. S. A., State General Secretary.

Brown, Rev. Wm. A., Illinois, U. S. A., Superintendent Missionary Department, International Sunday-school Association.

Brumbaugh, Prof. Martin G., Ph.D., LL.D., Pennsylvania, U. S. A.. Superintendent Public Schools.

Bryner, Mrs. Mary Foster, Illinois, U. S. A., Elementary Superintendent, International Sunday-school Association.

Bucher, Dr. A. J., Ohio, U. S. A., Editor "Haus und Herd," German Sunday-school Publications, Methodist Episcopal Church: Musical Director, Zurich Convention.

Burges, Rev. Richard, Jubbulpore, India, General Secretary India Sunday-school Union. Member Executive Committee, World's Sunday-school Association.

Burhans, Mrs. J. A., Illinois, U. S. A., Primary Worker.

Butcher, Rev. J. Williams, London, England, Secretary Wesleyan Methodist Sunday-school Union. Member International Lesson Committee.

Cable, Rev. E. M., Korea, Missionary.

Calhoun, Dean Hall Laurie, Ph.D., Kentucky, U. S. A., Member International Lesson Committee. Professor Bible College.

Clark, Rev. Joseph, D.D., New York, U. S. A., State General Secretary.

Clift, Mr. J. Wesley, Wellington, England, Member Council of the Sunday-school Union, and Wesleyan Methodist Sunday-school Department.

Coffin, Rev. F. J., D.D., San Fernando, Trinidad, President Presbyterian College.

Combs, Miss Emma B., Argentina, South America, Missionary.

Connell, Rev. I. H., D.D., Japan Missionary.

Cook, Rev. Jean Paul, Algeria, North Africa, Missionary to the Kabyles.

Coover, Professor Melancthon, D.D., Pennsylvania, U .S. A., Member International Lesson Committee. Professor Theological Seminary.

Cork, Mr. Hugh, Illinois, U. S. A., State General Secretary. Statistical Secretary World's Sunday-school Association.

Cotelingam, Prin R., Bellary, India.

Crafts, Rev. Wilbur F., D.D., Washington, D. C., U. S. A., Secretary International Reform Bureau.

Crafts, Mrs. Wilbur F., Washington, D. C., U. S. A., Lesson Writer.

Crowther, Mr. Jas. S., London, England, Member of the World's Sunday-school Association, and Honorary Secretary of the Sunday-school Union, London.

Cunningham, Mr. J., Glasgow, Director Scottish National Sabbath School Union.

Davidson, Mr. John, Glasgow, Scotland, Lecturer Scottish National Sabbath School Union.

Davis, Mr. George T. B., Birmingham, England, Secretary Pocket Testament League.

Dendy, Rev. F. Y., D.D., South Carolina, U. S. A., Chairman Executive Committee, South Carolina Colored Sunday-school Association.

Diez, Rev. Francisco, Chile, Missionary.

Dipper, Rev., Inspector Basle Missions, Basle.

Dowling, Rev. H. A., California, U. S. A., State General Secretary.

Drees, Rev. Charles W., D.D., Argentina, South America, Missionary Methodist Episcopal Church.

Drees, Mrs. Charles W., Argentina, South America, Missionary Methodist Episcopal Church.

Duncan, W. A., Ph.D., New York, U. S. A., Founder of the Home Department.

Durfee, Rev. H. A., Fermont, U. S. A., State General Secretary.

Earle, Rev. J. R., B.A., China, Canadian Methodist Mission.

Eiselen, Prof. F. C., Ph.D., D.D., Evanston, U. S. A., Professor Garrett Bible Institute. Member International Lesson Committee.

Engle, Mr. J. H., Kansas, U. S. A., State General Secretary.

Entzminger, Rev. W. E., Brazil, South America, Missionary.
Erickson, Rev. C. Telford, Missionary in Albania.
Esslinger, Miss Emma G., Zurich, Switzerland, Convention Organist.
Esslinger, Rev. William, B.A., M.A., Zurich, Switzerland, Pastor Methodist Episcopal Church. Secretary Local Committee.
Fankhauser, G., Editor, Berne, Switzerland.
Fisher, Mr. Charles R., California, U. S. A., State General Secretary.
Fisher, Rev. R. Gibson, Essequibo, British Guiana, South America, Missionary.
Frease, Rev. E. F., D.D., Algeria, North Africa, Superintendent Mission of the Methodist Episcopal Church in North Africa.
Frick, Dr. E., Reutlingen, Germany.
Fulcher, Rev. John G., Quebec, Canada, Provincial General Secretary.
Gaarde, Rev. S. N., Veile, Denmark.
Gammon, Rev. S. R., D.D., Brazil, South America, Missionary.
Gampert, Rev., Geneva, Switzerland.
Garvie, Rev. Prin. A. E., M.A., D.D., London, England, Principal New College. Member International Lesson Committee.
Gautrey, Rev. R. Moffat, Wesleyan Minister, London, England.
Gebauer, Rev. T. C., Minister, Kentucky, America.
Giffen, Rev. John, Cairo, Egypt, Missionary.
Good, Rev. James I., D.D., Pennsylvania, U. S. A., Pastor Reformed Presbyterian Church.
Goodrich, Prof. F. S., Michigan, U. S. A., State General Secretary. Professor Albion College.
Graham, Miss Martha V., West Virginia, U. S. A., State Elementary Superintendent.
Gray, Rev. W., Secretary Presbyterian S. S. Committee, Queensland.
Grob, Mr. L. A., Zurich, Switzerland, Official Printer. Assistant Secretary Local Committee.
Grob, Rev. Dr. R. E., Berne, Switzerland, Superintendent Methodist Episcopal Church. Chairman of Press Committee.
Guttery, Rev. A. T., Liverpool, England, Primitive Methodist Minister. Late Secretary P. M. Missionary Society.
Hanna, Rev. R. K., B.A., Belfast, Ireland, Irish Presbyterian Sabbath School Society.
Hansteen, Venerable Archdeacon, Bergen, Norway.
Halpenny, Rev. E. W., Ontario, Canada, Provincial General Secretary.
Harris, Rev. Herbert S., New York, U. S. A., Corresponding Secretary for South America, World's Sunday-school Association.

Hartzell, Bishop J. C., D.D., LL.D., Madeira Islands, Bishop for Africa, Methodist Episcopal Church. Vice-President World's Sunday-school Association.

Haskell, Rev. Horace B., Jerusalem, Palestine, Principal Newman's Biblical Institute.

Hayter, Rev. James, Guatemala, Central America, Agent American Bible Society.

Heinz, Mr. H. J., Pennsylvania, U. S. A., Member Executive Committee World's Sunday-school Association. Member Board of Trustees, International Sunday-school Association.

Henderlite, Rev. George E., Brazil, South America, Missionary.

Hendrick, Mrs. Nellie T., New Hampshire, U. S. A., State General Secretary.

Hercod, Prof. Robert, Lausanne, Switzerland, Connected with International Temperance Bureau.

Hillman, Rev. John, London, England, Member of the S. S. U. Council.

Holmes, Miss Ada C., Hamadan, Persia, Missionary.

Holway, Rev. Theodore Samakov, Bulgaria, Missionary, American Board of Commissioners for Foreign Missions.

Horner, Mr. Rudolf, Secretary of the Y. M. C. A., Lisbon.

Hubbell, Rev. Chas. H., D.D., Adrian, Michigan, General Secretary Board of Sunday-school and Young People's Work, Methodist Protestant Church.

Hunter, Dr. J. A., Chelsea.

Huntley, Miss Emily, London, England, Lecturer Sunday-school Union.

Ibuka, Rev. Kajinosuke, D.D., President, The Meiji Gakuin. President of Federation of the Japanese Churches.

Jackson, Mr. John, London, England, Secretary Mission to the Lepers.

Jansson, Rev. K. A., D.D., Stockholm, Sweden, President Methodist Episcopal Theological Seminary.

Jarvis, Miss Anna M., Pennsylvania, U. S. A., Founder of Mothers' Day.

Johnson, Rev. Frank, London, England, Editor Sunday-school Chronicle; Member International Lesson Committee; Member Executive Committee, World's Sunday-school Association. Publication Secretary S. S. U.

Joplin, Rev. George A., Kentucky, U. S. A., State General Secretary.

Kindley, Rev. B. W., Maryland, U. S. A., State General Secretary.

Kirk, Sir John, London, England, Vice-President World's Sunday-school Association. Director Ragged School Union.

Koch, Dr. P. D., Copenhagen.

Kozaki, Rev. Hiromichi, Pastor Reinanzaka Church. President National Sunday-school Association of Japan.

Kurzit, Pastor T., President of the Lettish S. S. Union in Russia.

Laidlaw, Sir Robert, London, England, Treasurer and Vice-President, World's Sunday-school Association.

Larsson, Rev. Fritz, Missionary in Finland.

Landes, W. G., Philadelphia, State General Secretary.

Landes, Miss Amanda, Member Faculty State Normal School. Millersburg, Pennsylvania.

Laroche, Pastor Jean, Paris, France, Secretary Societe des Ecoles due Dimanche de France. Member Executive Committee, World's Sunday-school Association.

Lawrance, Mr. Marion, Chicago, U. S. A., General Secretary World's Sunday-school Association. General Secretary International Sunday-school Association.

Lehmann, Herr J. G., Kassel, Germany, Editor Baptist Sunday-school Literature. Member Executive Committee, World's Sunday-school Association.

Leinbach, C. H., Member Publishing and Sunday-school Board, Reformed Church.

LeHuray, Miss Eleanor, Argentina, South America, Missionary.

Lewis, Mr. W. T., Australia, Educational Lecturer, Victoria S. S. U.

Locker, Prof. A. M., Minnesota, U. S. A., State General Secretary.

Long, Rev. J. Walter, North Carolina, U. S. A., State General Secretary.

Long, Rev. W. F., Mississippi State General Secretary.

Luering, Prof. H. L. E., Ph.D., Frankfort-on-the-Main, Germany, Official Interpreter for the Convention. Professor Theological Seminary.

Lyman, Rev. Homer C., New York, U. S. A., Superintendent Work Among the Negroes, International Sunday-school Association.

Mackenzie, Dr. Ewen, Missionary in New Hebrides.

Maclaren, Justice J. J., D.C.L., Vice-President World's Sunday-school Association. Member International Lesson Committee.

Maconachie, Rev. D. H., B.A., B.D., Convener S. S. Committee, Sabbath School Society for Ireland.

Mansfield, Hon. Robert E., C.C., Zurich, Switzerland, United States Consul.

Marquardt, Rev. G. A., Basle, Switzerland.

Marks, Sir G. Croydon, M.P., President for 1913 of the S. S. Union.

Mateu, Senor D. Vicente, Valencia, Spain, Secretary Spanish Sunday-school Union.

McLaughlin, Rev. J. L., Manila, Philippine Islands, Agent American Bible Society. General Secretary Philippine Islands Sunday-school Union.

McNairn, Rev. A. Stuart, London, Secretary Evangelical Union of South America.

McNaughton, Rev. J. P., Bakjedjik, Ismid, Turkey in Asia, Missionary, American Board of Commissioners for Foreign Missions. Member Executive Committee, World's Sunday-school Association.

Meyer, Rev. F. B., B.A., London, England, Pastor Regent Park Chapel. Past President World's Sunday-school Association. Chairman British Section W. S. S. A. Executive.

Milligan, Hon. Mr., J.C., H.B.M.V.C., Zurich, Switzerland, British Consul.

Moncrieff, Rev. Hope, Shoko, Formosa, Missionary.

Muirhead, Rev. H. H., Brazil, South America, Missionary.

Nichols, Mr. E. H., Illinois, U. S. A., Member Executive Committee, World's Sunday-school Association.

Nuelsen, John L., D.D., LL.D., Zurich, Switzerland, Bishop Methodist Episcopal Church for Europe.

Palmer, Rev. M. B., Bangkok, Siam, Missionary.

Patterson, Rev. R. J., Belfast, Ireland.

Pearce, Mr. W. C., Illinois, U. S. A., Associate General Secretary, International Sunday-school Association. Superintendent Adult Bible Class Division.

Pearce, Mrs. W. C., Chicago, Secretary Women's Algerian Band.

Peter, Mr. Ernest, Seville.

Pelton, Miss Mary, Secretary Nat. Com. Primary Work S. S. U.

Piersig, Rev. Joh., Bremen.

Phipps, Rev. Charles A., Oregon, U. S. A., State General Secretary.

Porter, Rev. J. S., A.B.C.F.M., Missionary in Prague.

Price, Prof. Ira M., Ph.D., LL.D., Illinois, U. S. A., Secretary International Lesson Committee. Professor Semitic Languages, University of Chicago.

Price, Rev. S. D., New Jersey, U. S. A., Superintendent of Department for Utilizing Waste Material, World's Sunday-school Association. Pastor Presbyterian Church.

Purinton, Prof. D. B., LL.D., West Virginia, U. S. A., Professor State University. Member Executive Committee, International Sunday-school Association.

Radström, Mr. Axel I.B.R.A. Secretary, Stockholm.

Reekie, Rev. A. B., Cochabamba, Bolivia, Missionary.

Reid, Rev. David, B.D., Leith, Scotland, Member of India Sunday-school Commission.

Reis, Rev. Alvaro, Brazil, South America, Missionary.

Rexford, Principal Elson I., M.A., LL.D., Montreal, Canada, Professor Episcopal Theological Seminary. Member International Lesson Committee.

Ritchie, Principal D. L., Nottingham, England, Principal Congregational Institute.

Robertson, Rev. J. C., D.D., Toronto, Canada, General Secretary Sunday-school and Young People's Societies, Presbyterian Church in Canada.

Romberg, Pastor Wilhelm, Pommern, Germany, Pastor State Church. Member Executive Committee, World's Sunday-school Association.

Ross, Mrs. J. M., Montana, U. S. A., State Elementary Superintendent.

Ross, Rev. Wm. A., New Brunswick, Canada, Provincial General Secretary.

Ruegg, Rev. Arnold, Zurich, Switzerland, Pastor State Church. Lecturer at University of Zurich; President Local Committee.

Salmans, Dr. Levi B., Guanajuato, Mexico, Missionary.

Sampey, Professor John R., D.D., LL.D., Louisville, U. S. A., Professor Southern Baptist Theological Seminary. Member International Lesson Committee.

Schaffner, Pastor Aug., Vice-President of the S. S. Committee, France.

Scheele, Bishop D. Dr. von, Stockholm, Sweden, Bishop of Gottland.

Scheve, Rev. A., Gelsenkirchen, Germany.

Schlatter, Rev. Joh., Zurich.

Schulthess-Rechberg, Prof. Gustav von, D.D., Zurich, Switzerland, Professor University of Zurich.

Schouwenburg, Mr. H. J. de Jong, Amsterdam, Secretary Netherlands Sunday-school Union.

Schweingruber, Rev. K., Zurich.

Selton, Miss M. O., Secretary National Committee on Primary Work of the Sunday-school Union.

Shepherd, Rev. R. P., Ph.D., Missouri, U. S. A., Editor Sunday-school Literature, Disciples of Christ.

Shawe, Rev. C. Jackson, Moravian Minister, Oldham. President Lancashire Federation of Sunday-school Unions.

Shipway, Mr. George, J.P., Birmingham, England, Statistical Secretary, World's Sunday-school Association.

Shinn, Mr. C. W., Ohio, U. S. A., State General Secretary.
Sim, Mr., Korea.
Simons, Rev. G. A., D.D., St. Petersburg, Russia, Missionary, Methodist Episcopal Church.
Smith, Mr. Fred B., New York, U. S. A., Secretary, International Young Men's Christian Association.
Smith, Rev. Franklyn G., Barcelona, President Spanish S. S. Union.
Snow, Rev. Walter A., North Dakota, U. S. A., State General Secretary.
Snow, Mrs. Walter A., North Dakota, U. S. A., State Elementary Superintendent.
Spedding, Rev. W., Leeds, England, Secretary Primitive Meth. S. S. U. Member of International Lesson Committee.
Stanes, Mr. W. H., India, Hon. Missionary Sunday-school Union of India.
Stibitz, Dr. Geo., Editor, Publication and Sunday-school Board Reformed Church.
Stoll, Mr. C. C., Kentucky, U. S. A., Member Executive Committee, International Sunday-school Association.
Stooker, Miss Wilhelmina, Connecticut, U. S. A., State Elementary Superintendent.
Storey, Mr. J. Charles, Hull, England, Member Councils S. S. U. and Wesleyan Methodist S. S. Dept.
Stuart, Mr. R. L., J.P., L.C.C., Chairman I. B. R. A. Committee. Member Council the Sunday-school Union.
Sutherland, Mr. Allan, Philadelphia.
Swift, Rev. Albert, London, England, late Associate Pastor with Dr. G. Campbell Morgan and Dr. Len Broughton.
Tewksbury, Rev. E. G., Shanghai, China, General Secretary Chinese Sunday-school Union.
Thomas, Rev. Frank, Geneva, Switzerland, Pastor French Church. Vice-President World's Sunday-school Association.
Thomson, Rev. Henry C., D.D., Puerto Rico, West Indies, Missionary.
Thoumaian, Rev. Professor.
Tipple, Rev. B. M., D.D., Rome, Italy, Pastor Methodist Episcopal Church.
Tomkins, Rev. Floyd W. S.T.D., Pennsylvania, U. S. A., Rector Holy Trinity Episcopal Church.
Trotter, Miss I. Lilias, Algiers, Algeria, Member Women's Algerian Mission Band.
Trumbull, Mr. Charles G., Pennsylvania, U. S. A., Editor, Sunday-school Times.

Tsao, Mr. S. K., Shanghai, China, Chinese Secretary, Chinese Young Men's Christian Association.

Tucker, Rev. H. C., Rio de Janeiro, South America, Secretary American Bible Society. President Brazilian Sunday-school Association.

Vandiver, Miss Grace, South Carolina, U. S. A., State Gen. Sec.

Victor, Herr J., Budapest, Hungary.

Vincent, John H., D.D., LL.D., Illinois, U. S. A., Bishop Methodist Episcopal Church.

Völkner, Rev. W., Wiesbaden.

Von Scheele, D., Bishop.

Vorwerk, Pastor Dietrich, Germany.

Walker, Mrs. J. A., Colorado, U. S. A., State Elementary Superintendent.

Walker, Rev. R. L., Auckland, Presbyterian Church, New Zealand.

Warner, Rev. David S., D.D., Illinois, U. S. A., Editor Sunday-school Literature, Free Methodist Church.

Warren, Mr. E. K., Michigan, U. S. A., Chairman Executive Committee, Program Committee, and Control Committee, World's Sunday-school Association. Chairman Board of Trustees, International Sunday-school Association.

Weir, Mr. Wesley, General Secretary, Maine S. S. Association.

Wells, Mr. Fred A., Illinois, U. S. A., Treasurer World's Sunday-school Association. Chairman Executive Committee, International Sunday-school Association.

Wells, Mrs. Fred. A., Chicago, Chairman Women's Algerian Band.

Werry, Mr. F. E., Alberta, Canada, Provincial General Secretary.

Wiedant, Mr. A., Missionary from Roumania.

Wilbur, Rev. C. E., D.D., Pennsylvania, U. S. A., Editor Methodist Protestant Sunday-school Literature.

Wing, Rev. D. H., Saskatchewan, Canada, Provincial Gen. Sec.

Williams, Miss Annie L., Alabama, U. S. A., Elementary Superintendent, Southern Baptist Church.

Williams, Rev. H. Barrow, Wales.

Williamson, Rev. I. W., British Columbia, Canada, Provincial Gen. Sec.

Woodin, Mr. Wallace I., Connecticut, U. S. A., State Gen. Sec.

Woodruff, Rev. Henry C., New York, U. S. A., President Foreign Sunday-school Association.

Zauleck, Pastor Dr. D., Bremen, Germany, Pastor State Church.

Zwemer, Rev. S. M., D.D., Cairo, Egypt, Missionary to the Mohammedans for the Reformed Church. Editor and Author.

Zwemer, Mrs. S. M., Cairo, Egypt, Missionary.

LIST OF RECORDED DELEGATES TO THE CONVENTION

Interesting Facts of the Enrollment

The World's Sunday-school Association is primarily a missionary organization. It works through the missionaries. No small encouragement was brought to the officers of the association, therefore, when the final count showed that 221 missionaries were present at the Zurich convention, from fifty-eight different countries. This is a gain of twenty-six per cent. over the highest previous missionary delegation, and is more than double the number of countries represented three years ago.

The enrollment at Zurich was 2,609. The following classification is of interest:

Missionaries	221
Pastors	447
Superintendents	315
Other officers	286
Teachers	983
Scholars	356

The number of denominations represented is estimated at about seventy-five.

Noticeable is the fact that the number of teachers more than doubles any other list. Christ was the model teacher. When almost a thousand Sunday-school teachers come from near and far to confer together for eight days, with the goal before them of drawing closer to the Model Teacher, then we know that they are going back into their respective fields of labor better equipped to win souls for the kingdom.

AFRICA

North Africa

Algeria

Buhajar, Miss, Algiers.
Cook, Rev. Jean Paul, Oran.
Cook, Maurice, Oran.
Cox, Eliza Jane, Algiers.
Cuendet, E., Algiers.
Frease, Rev. Edwin F., Algiers.
Frease, Mrs. Edwin F., Algiers.
Freeman, Miss, Relizane.
Grantoff, Mabel D., Algiers.
Haworth, Miss, Algiers.
Lowther, Dr. W. E., Oran.
Lowther, Mrs. W. E., Oran.
Perkin, Miss Sascha, Algiers.
Ridley, Miss E. K. M., Algiers.
Roche, Millicent H., Algiers.
Smith, Rev. Percy, Constantine.
Smith, Kate Sabinas, Mekla par Tizi-Ouzon.
Trotter, I. Lilias, Algiers.

Egypt

Barnes, Ella M., Cairo.
Bell, Margaret A., Mansura.
Crone, K. von der, Cairo.
French, Elsie M., Zagazig.
Giffen, John, Cairo.
Hickman, Dr. W. W., Assiut.
Hickman, Mrs. W. W., Assiut.

Kerr, Mary F., Cairo.
Krindemier, Rev. Jeremiah, Cairo.
Paden, Marion A., Beni Suef.
Zwemer, Rev. S. M., Cairo.
Zwemer, Mrs. S. M., Cairo.

Madeira

Correia, M. P., Funchal.
Figueira, Alvaro Christovano, Funchal.
Hartzell, Bishop Joseph C., Funchal.

Tunis

Besson, Madame, Tunis.
Case, Alice M., Tunis.
Hammon, Annie, Tunis.
Purdon, Rev. J. H. C., Tunis.
Purdon, Mrs. J. H. C., Tunis.

SOUTH AFRICA

de Villiers, I. F. A., Worcester.
de Villiers, Mrs. I. F. A., Worcester.
Maxwell, Rev. C. H., Natal.
Maxwell, Mrs. C. H., Natal.
Sprecher, Ursina, Cape Town Gardens.

WEST AFRICA

Burgi, E., Togo.
Burgi, Frau, Togo.
Dougherty, Rev. Raymond P., Sierra Leone.
Dougherty, Mrs. Raymond P., Sierra Leone.
Evans, Rev. Rowland Hill, Kamerun.
Fraser, Rev. Melvin, Kamerun.
Graf, Hedwig, Angola.
Haessvy, George, Kamerun.
Heard, Bishop William, Sierra Leone.
Mabie, Catherine L., Conge Belge.
Musselman, Rev. J. F., Sierra Leone.
Musselman, Mrs. J. F., Sierra Leone.
Odle, R. Etta, Sierra Leone.

Unclassified — Workers in Africa on Furlough—Fields not designated

Poole, Gladys, Truman, Minnesota.
Staub, Miss G., Thalerstr, Switzerland.
Staub, Mrs. L. Thalerstr, Switzerland.
Watson, Bessie, Welcome, Minnesota.

ASIA

Bokhara

von Mayer, Jenny (Address not given).

China

Baugh, Mrs. T. Evelyn, Peking.
Earle, Rev. James R., Jenshow, Syrchuan.
Eyestone, Rev. James Bruce, Foochow.
Eyestone, Mrs. James Bruce, Foochow.
Garney, Dr. M. Emily, West Gate, Shanghai.
Glover, Ella Eliza, Changli.
Goodchild, E. Lucy, Ching Chou Fu, Shantung.
Houlding, Ernest William, Tai Ming-fu.
Keeler, Mrs. J. L., Changli.
Lewis, Dr. Charles, Paotingfu.
Maag, Edward, Twinyun, Chekiang Prov.
McKillican, Janet, Peking.
McLennan, Miss E., Wei Havei, Honan.
Mo, Dr. Yu Say, Canton.
Newton, Grace, Paotingfu.
Ora, Dr. Poore Chi, Canton.
Seidlmann, Paula, Sisu-you.
Tewksbury, Rev. Elwood G., Shanghai.
Tewksbury, Donald George, Nanking.
Todd, Dr. Paul J., Canton.
Todd, Mrs. Paul J., Canton.
Zimmerman, Dora I., Ningpo.
Zwemer, Nellie, Amoy.

India

Burges, Rev. Richard, Jubbulpore, C. P.
Burges, Mrs. Richard, Jubbulpore, C. P.
Lutze, Herr, Zurich, Switzerland (on furlough).
Lutze, Frau, Zurich, Switzerland (on furlough).
Martin, Fannie C., Sialkot.
Miller, Rev. J., Basel, Switzerland (on furlough.)
Peter, Clara, Cannavove, Malabar.
Peter, Rev. Gustav, Malabar.
Pittinger, J. M., Daugs.
Powell, Josephine, Vuda Thana Dist.
Reid, Rev. David, Scotland (on furlough).
Ross, Rev. A. W., Vyara, Surat.
Sanford, Annie E., Guntur, Madras.
Schafer, Rev. K., Zurich, Switzerland.
Stanes, W. H., Dubbulpora.
Tucker, Rev. A., Zurich, Switzerland (furlough).

Japan

Bouldin, Rev. G. W., Tokyo.
Bouldin, Mrs. G. W., Tokyo.
Buchanan, Rev. Walter McS., Kobe.
Buchanan, May E., Kobe.
Connell, Miss H., Samsui, Formosa.
Dunlop, Louise H., Kanazawa.
Ferguson, Mrs. J. Y., Taihohu, Formosa.
Ibuka, Kajinosuke, Tokyo.
Kozaki, Hiromichi, Tokyo.

Moncrieff, Rev. Hope, Shoka, Formosa.
Pierson, Rev. George Peck, Asahigawa Hokkardo.
Pierson, Mrs. George Peck, Asahigawa Hokkardo.
Spencer, Rev. David S., Tokyo.
Spencer, Mrs. David S., Tokyo.
Tetlow, Miss H. L., Kanazawa-Kaga.
Van Petter, Mrs. Caroline, Yokahama.

Korea

Cooper, Kate, Wonsan.
Cordell, Alice, Mokpo.
Cynn, Hugh, Heung-wo, Seoul.
Frey, Lulu E., Seoul.
Hirst, Mrs. J. N., Seoul.
Hirst, Jesse W., M.D., Seoul.
Johnstone, Mary Frances, Songdo.
Kagin, Edwin, Chungju.
Peerman, Rev. E. L., Gensau.
Peerman, Mrs. E. L., Gensau.

Philippines

Colman, George Tilden, Dumaguete, Negros.
Housley, Rev. E. L., San Fernando, Pampanga.
Housley, Mrs. E. L., San Fernando, Pampanga.
McLaughlin, Rev. J. L., Manila.

Siam

McClusky, William, Nan.
Palmer, Rev. M. B., Nan.
Palmer, Mrs. M. B., Nan.
Wachter, W. L., Nakon Sri, Tamarat.

Turkey

Bowmem, Anna R., Everek Develon.
Dewey, Diantha Laura, Mardin.
Dewey, Mrs. Seraphina S., Mardin.
Dunn, Lucie E., Jerusalem, Palestine.
Kingsbury, John H., Bardezag, Ismidt.
Koundakjian, Dikrau H., Kessab, Syria.
Laughlin, Sceva B., Ramallah, Jerusalem.
McNaughton, Rev. J. P., Baghchejik.
McNaughton, Rebecca G., Bardezag, Ismidt.
McNaughton, Janet S., Brousa.
McNaughton, Eva L., Bardezag, Ismidt.
Newnham, Sophia, Bardezag, Ismidt.
Nilson, Paul E., Tarsus.
Peck, G. Louise, Adana.

Missionaries on Furlough—Country not designated

Genaler, Rev. I. Barmen, Germany.
Gregersen, C., Kofred, Puilly, Lausanne, Switzerland.
Howe, Almeda J., Chicago, Ill.
Trissel, Maude V., Waukee, Iowa.

AUSTRALIA

Arthur, Rev. G. T., East Adelaide.
Balderstone, Elizabeth, Melbourne, Victoria.
Balderstone, May A., Melbourne, Victoria.
Beattie, Eliza Jane, Coomera, Queensland.
Cooper, Mrs. G. W., North Adelaide.
Cooper, Gladys Mary, North Adelaide.
Gray, Rev. W., South Australia.
Gray, William M., Perth.
Lewis, Annie Elizabeth, Melbourne.
Lewis, Jean G., Melbourne.
Lewis, Marion, Melbourne.
Lewis, William T., Melbourne.
McKeeper, Irene V., Melbourne.
Paltray, Miss M., Queensland.
Rees, Gwendoline E., Melbourne.
Whittier, Rev. Scott, Wagga Wagga, New South Wales.

Borneo

Hoover, Rev. J. M., Sibu Sarawak.
Hoover, Mrs. J. M., Sibu Sarawak.

Java

Baughman, Rev. B. J., Batavia.
Baughman, Mrs. B. J., Batavia.

New Hebrides

Annand, Rev. J.
Annand, Mrs. J.

New Zealand

Bond, Sarah, Otahuhis, Auckland.
Inkster, James Arthur, Wauganni.
Inkster, Annie, Wauganni.
McGregor, Miss Janet, Masterton.
McGregor, Lois, Masterton.
Musgrove, Grace A., Christchurch.
Walker, Rev. R. L., Auckland.
Watkinson, Joseph, Auckland.
Watkinson, Mrs. Joseph, Auckland.
Watson, John, Auckland.

CONTINENTAL EUROPE

Albania

Kennedy, Rev. P. B.
Kennedy, Mrs. P. B.

Austria-Hungary

Betiak, J.
Botte, Theodore.
Gillar, Alois.
Kilenyi, Jolan.
Kovacs, Miss S.
Kovats, Rev. J. Stephen, B.D., LL.D., P.L.D.

Mehner, Rev. Alfred.
Nagy, Paul.
Nicke, Vinc.
Oechsle, Georg.
Patay, Rev. Paul.
Pfeiffer, W.
Pfeiffer, Mrs. W.
Rohaiek, Johann.
Schweizer, E.
Sebestyin, T.
Staubli, Luise.
Strabadi, M.
Szabadi, Aranka.
Szabadi, Olga.
Takaro, Rev. Geza.
Takaro, Mrs.
Victor, Herr John.

Bavaria

Beckh, W.
Wens, F.

Belgium

Anet, Pastor.
Lecomte, Olga.

Bohemia

Benes, Rev. J.
Bubla, Mrs. V.
Cech, Rev.
Dvorak, A.
Hofman, Luise.
Kolator, Mrs. L.
Marck, Rev.
Porter, Rev. J. S.
Simek, Mrs. B.
Vancura, Rev. V.

Bulgaria

Count, Rev. E. E.
Demchevsky, Mrs. Spaska.
Douglas, Miss Edith L.
Furnajieff, Mrs.
Georgieff, Rev. A.
Holway, Rev. T. T.
Holway, Mrs.
Mishkoff, Rev. Paul.
Mishkoff, Anna P.
Terziera, Rev. C. J.
Tsretanora, Miss L.

Denmark

Benzon, Catherine.
Bloomberg, P.
Bojesen, Sister Mary.
Filtenborg, Miss M.
Gaarde, Rev. S. N.
Hansen, C. F.
Hansen, Martha.
Jacobs, E. A.
Knudsen, Miss F.
Koch, P. D.
Koch, Miss Gudrun.
Koell, Olivia.
Krogsback, Rev. J.
Larsen, P.
Larsen, Mrs. Anna.
Madsen, Mrs. Marie.
Munch, J.
Munch, Anna.
Munch, Elisabeth.
Nissen, Pastor Sigfred.
Pedersen, Miss M.
Pedersen, Olga E. M. C.
Pedin, Paul.
Pedin, Mrs. Claudine.
Petersen, Rev. J. Vibe.
Rassmussen, Miss Chr.
Rohde, Miss M.
Rohde, Miss L.
Svane, Sister Anna.
Taagerup, Miss Fritze.
Westh, Anna.

Finland

Gyllden, Sofie.
Hermansson, Miss B.
Hurtig, Rev. Karl.
Kallio, Rev. K.
Kivekas, Rev. K. J.
Kivekas, Mrs.
Koski, Miss.
Kunsisto, Rev. A. W.
Larson, Rev. Fritz.
Pakarainen, Rev. O. H.
Pakarainen, Mrs.
Soderman, Rev. John.
Wallinheimo, Rev. John W.

France

Babut, Pasteur H.
Bysshe, Ernest W.
Bysshe, Mrs. Ernest W.
Courtois, Gasten.
d'Aubigne, Mlle. Merle.
Delord, Madame S.
Foulquier, Pasteur R.
Foulquier, O.
Gallienne, Pasteur G.
Laroche, Pasteur Jean.
Malan, A.
Proy, Pasteur R.
Rey, Jean S.
Rey, Mrs. J. S.
Roux, Pasteur Th.
Roux, Margaret E.
Thonney, Charles.
Yaulmes, Charles.

Germany

Adeloff, Karl.
Arndt, Carol.
Arnold, D. R. L.
Backhaur, E.
Backhaur, R.
Bader, G. W.
Bader, S. R.
Balzn, F.
Bar, Gustav.
Bareselgeh, Ruth.
Baresel, N.
Basedow, A.
Baner, Eugen.
Berker, E.

Beerli, T.
Bek, Emilie.
Bek, E. G.
Benjamann, G.
Bieber, Georg.
Borntrager, Th.
Brüssing, F.
Bublitz, B.
Buhler, Rudolph.
Burbulla, Carl.
Burk, F.
Burkhardt, C. H.
Cordier, Dr. Leopold.
Degenfeld, Grafin F.
Dehlinger, Th.
Dorn, Philipp.
Dreibholz, Otto.
Ducker, Walther.
Eilers, Friedrick.
Eilers, Sophie.
Eisenkoff, Stadt.
Erhardt, Georg.
Fehr, Gottl.
Firl, W.
Fleiseher, Carl.
Flügge, C. A.
Forn, W.
Frick, Dr. Eugene.
Frick, Maria.
Frick, A.
Fruke, Johanno.
Gamen, Charles L.
Gamen, Mrs. M.
Gaumeiler, P.
Geiger, Horace.
Geigerhoff, W.
Genahr, Rev. I.
Gerloff, Joseph.
Göbel, Rev. Alexander.
Goebel, Henri.
Goers, Iva.
Gollinger, Carl.
Gotthard, Ludwig.
Graeber, D. H.
Grafsle, Albert.
Grimms, W.
Grofs, F. G.
Grofs, K.
Grofsmann, Heinrich.
Gutterman, Wilhelmine.
Gutbrod, Joh.
Habermann, A.
Hagenloh, R.
Haigis, W.
Hammann, Georg.
Hammann, Frieda.
Hardmeur, Ernst.
Hermes, W.
Herter, Johanes.
Hartmann, Emma.
Hartmann, C. F.
Herwig, Frl. E.
Hoffmann.
Hofmeister, Albert.
Hofmeister, Lina.
Humbel, R.
Hurdt, F.
Kabold, A.
Kaesgen, Auguest.
Kahl, Ameli.
Kaiser, F.
Kempl, Martha.
Kempl, W.
Kiefer, Wilhelm.
Kilbing, Gottfried.
Kirrmann, Rev. E.
Klein, Maria.
Klenert, Jakob.
Knappe, Otto.
Koch, Julia.
Koch, Heinrich.
Kratt, M.
Kramer, M.
Kubler, Ernst.
Kupsch, Heinrich.
Leger, Richard.
Lehmann, J. G.
Lehmann, Mrs. M.
Lehmann, May.
Lengefield, Lydia.
Lengefield, Marie.
Len, Hans.
Luck, Charlotte.
Luering, E.
Luering, Elisabeth.
Lutz, Karl.
Macreki, S. L.
Maier, Martin.
Mann, Hanna.
Mann, Mr.
Mann, Prof. Phil.
Mascher, Karl.
Meissen, Friedrich.
Meister, H.
Meyer, Julia.
Müller, Mrs. Eula Phipps.
Mobius, ——.
Muller, Friedrick.
Naf, H.
Natt, P.
Neumann, Otto.
Neuschafer, Karl.
Oppermann, Emma.
Otte, Helene.
Plander, N. Maria.
Pfisber, Bertha.
Piersig, J.
Quark, W.
Queissner, T.
Rath, Joh.
Reicho, L.
Rehr, Johannes.
Relbert, Mrs. G.
Richter, Rudolf.
Rieker, Rev. Heinrich.
Rodemann, C.
Rosch, Friedrich.
Rudel, Kurt.
Saths, Arthur.
Schneider, Maria.
Scheve, Alfred.
Schmidt, E.
Schmidt, B.
Schmidt, Marie.
Schmidt, Paul.
Scheuermann, L.

Schmitthammer, Ludwig.
Schonlin, Helene.
Schreibeis, Chas.
Schroder, Martin.
Schroter, Willy.
Schwab, Ludwig.
Schneck, Gottfr.
Schwarz, H.
Schulz, Paul.
Schuster, Ludwig.
Sievers, Adolf.
Singer, Guss.
Sohneider, D.
Spormann, G.
Stange, Hans.
Stehli, Karl.
Staab, K. G.
Stucker, Otto.
Streissguth.
Suss, Paul.
Tacke, Dr. Phil.
Titus, Frau A.
Titus, Albert.
Ulrich, Karl.
Ultzhoffer, A.
Urech, Jakob.
Veitelmann, ——.
Victhammer, Adolf.
Volkner, W.
Vorwerk, I.
Weber, F.
Wiegerd, B. C.
Wohlhuter, Theo.
Wedewardt, A.
Wedewardt, E.
Weischedel, Wilhelm.
Wilgert, K.
Zager, Robert.
Zaester, E.
Zaulick, D. D. P.
Zimmermann, Bernh.
Zutavern, Miss Maria.

Greece

Kalopothakes, Daphne.

Holland

Schouwenberg, H. J.

Italy

Ceroi, Rev. G.
Chiminell, P.
Clark, Rev. W.
Garron, Pastor H.
Gay, Gaio.
Gill, E., Th.D., D.D.
Greenman, Rev. A. W.
Greenman, Mrs. A. W.
Jalla, Rev. Odoardo.
Loporfids, L.
Nith, V. C.
Palermo, Rev. Gaetano.
Prisinzano, F.
Renzi, Rev. L.
Roberts, S. T.
Roberts, Theodora A.
Santi, Rev. R.
Taglialatela, F. F.
Tipple, Rev. B. M.
Tipple, Mrs. B. M.

Netherlands

Barger, Dr. E., D.D.
Bueren, Dr. Lammerts van.
de Zwart, H.
de Zwart, Mrs. H.
Elout, Mlle. A.
Fruyt, S. P.
Hoogenraad, Pastor J.
Marang, Pastor G. P.
Mersch, Miss J. Vonder.
Mulder, Pastor C. J.
Noort, Pastor Van.
Schaick, S. H. Van.

Norway

Berner, Elisabeth.
Bjornstad, Pauline.
Danielsen, Augusta.
Danielsen, Lydia.
Flood, Marie.
Hansteen, Carsten.
Hvoslef, Mrs. Petrea.
Iveteraas, R.
Lund, Elsie.
Matland, Betsy.
Severied, B.

Portugal

Horner, R.

Russia and Russian Poland

Barchet, R.
Baumgarten, Catherine von.
Doepp, George.
Eklund, Deaconess Anna.
Ferrein, Miss.
Gotze, Pastor.
Grigorjeff, Eugen.
Hanisch, Joh.
Heinrich, Leo.
Keyserlingh, Grafin.
Kurzit, T.
Lucas, Adelbert.
Lankisas, H.
Pawlenko, Pastor.
Peisti, Nicolai.
Schweiger, Mr.
Schweiger, Miss
Silver, G.
Simons, Miss O. A.
Simons, Dr. G. A.
Thomson, Alice.
Witt, Mr.
Witt, Mrs.
Witt, Miss.

Spain

Albricias, Rev. D. Francisco.
Arrou, Srta Josephine.
Arrou, Srta Carmen.
Barroso, Rev. Miguel.
Cabrera, Rev. Fernando.
Larrandga, F.

Mateu, Sr. D. Vicente.
Smith, Rev. D. Franklyn.

Sweden

Anderson, Axel.
Anderson, Ester M.
Bank, W. C.
Bostrom, Ruth.
Carlson, Wilhelm.
Crakor, F. A.
Gauffin, B.
Gauffin, Anna.
Haglund, A.
Jansson, Rev. K. A., D.D.
Jansson, Mrs.
Jansön, Carl E.
Johansson, Esther.
Johnansson, I. S.
Johnson, Sven.
Johnson, Frau Sven.
Kristoffersson, Mrs. Inga.
Laman, K. E.
Larsson, Gust.
Lellky, Rev. Nils.
Lellky, Anne.
Lindgren, G. O. W.
Montelius, Pastor K. L.
Pettersson, Mrs. Linda.
Pettersson, Ina.
Radstrom, Axel.
Sandstedt, Myra.
Stangenberg, Rev. G. B. A.
Stromberg, Rev. Hjalmar.
Telander, T.
Wahlby, Miss M.

SWITZERLAND

District of Zurich

Alder, Mrs. Amélie.
Alder, G.
Alder, Hanne.
Alder, Karl.
Allenbach, H.
Altweg, Lehrer.
Angst, Robt.
Asmis. J.
Antler, S.
Bachmann, Karl.
Bachofner, Rev.
Bader, Clara.
Basser, M.
Banninger, T.
Barnes, Miss Irene.
Bannan. E.
Basler, Lina.
Basel, E.
Bauer. Du. Profd. Thrologne.
Baumann, P. T.
Berchthald, Frl.
Berchtold, L.
Bereuter, Olga.
Billeter, Lina.
Bischolf, Wanda.
Blum, Mathilde.
Bohlen, Franz.
Bolt, Mertha.
Bolt, N.
Bonanomi, Paul A.
Bossard, L.
Bootschi, Elise.
Bremi, David.
Bremi, G.
Bremi, Jacob.
Bridel, Eugene.
Brunnschiveiles, Fau.
Buhru, M.
Buckhardt, Herr.
Ceiner, F. F.
Christ, E.
Contesse, Fred.
Cunier, A.
Davicky, G. M.
Drein, Hanna.
Dürst, W. Blenler.
Egli, Karl J.
Egli, Emma.
Ehrensperger, R.
Emil, David.
Eudress. G.
Eudress, Hermine.
Ernst, M.
Epprecht, F.
Esslinger, Rev. Wm.
Ettlin, Marie.
Fanck, T.
Fischer, Erich.
Fischer, W.
Fontana, Dalta.
Fankhauser, G.
Fici, Gottfried.
Francesio, Rev.
Friederich, Karl.
Friederich, Lydia.
Frohlich, Miss Dora.
Frohlich, Hans.
Gampert, Aug.
Geissbühler, Johann.
Gerder, Germine.
Gesellschaft, E.
Girsberger, H.
Girshardt, G.
Gister, G.
Gloor, Fritz.
Gocizy, L.
Graf, F. B.
Greminger, F.
Grob, L. A.
Gsell, Alfred.
Gut, H. A.
Guvhury, P.
Guter, Robert.
Hafner, Emilie.
Hagnaner, Mathilde.
Hansen, E.
Hardman, Mrs.
Harnung. K.
Haslet, Ernst.
Hassencamp, Dr. A.
Hedurg, Miss.
Hilfiker, R.
Hirb, Luise.
Hofer, Heinrich.
Hofer, T.
Hofer, Marie.

Höhn, T.
Honegger, Alfred.
Hornung, F.
Hornung, C.
Howorth, F.
Hüber, Mrs.
Hüber, Anna.
Hurlimann, Paul B.
Jentau, Albert.
Jensen, K.
Kaspar, ——.
Keller, Alfred.
Kellenberger, Berta.
Keller, Adolf.
Keller, Rosina.
Kinep, Helen.
Kieser, Mina.
Klein, Friedrich.
Knoll, Christian G.
Kober, Dr. Alfred.
Kraft, Miss.
Krayenbuhl, E.
Krig, E.
Kurtz, Rev. H.
Kurz, T. H.
Kuster, Martha.
Kulter, Mrs. F.
Laemmel, Henri.
Lambucy, Louis.
Larerinde, Laura N.
Latzsch, Alfred.
Leaub, A.
Leinhard, Ernst.
Leopold, Georg.
Liechte, Paul.
Lihumacher, Joh.
Limmler, Martha.
Locher, M.
Locher, H.
Lombard, Pasteur.
Mahler, Lilly.
Mann, Lydia.
Mansfield, Mrs. Robert E.
Margstahla, Ida.
Masshias, F.
May, Frida.
Meier, Albert.
Meister, J. G.
Mende, Emma.
Mende, D.
Metli, C.
Milligan, G. C.
Moos, Marie.
Mousson, Pharrer.
Mousson, Rev. A.
Mühlemann, Jakob.
Muller, Adolf.
Muller, Jakob.
Muller, Rev. J.
Muller, Lina.
Malermeister, M. R.
Naf, F. P.
Narquardy, Gustav.
Neiville, Madame.
Nuelsen, Bishop John L.
Nuelsen, Mrs. John L.
Nüesch. A.
Nohn, Alfred.
Nussberger, Marta.
Oberhalzer, Miss.
Oechlin, Marie.
Onienhoux, A.
Olsen, O.
Pestalozzi, Richard.
Pfister, F.
Peiringer, I.
Preigwerk, E.
Rappard, Miss Maria.
Ratter, W.
Reupewits, E.
Revel, Stefano.
Rist, Lina.
Rivier, Edward.
Rodt, Henry de.
Ruff, Paul Richard.
Ruegg, Arnold.
Santschi, Eugen.
Schaeth, Edward.
Scharer, Ida.
Scharer, Karl.
Scherren, E.
Schirle, P.
Schlatter, Joh.
Schlumff, Martha.
Schmid, Marie.
Schmusiger, Louis.
Schnegg, P.
Schroder, M.
Sckulthess, D. V.
Sduiltless, Dr.
Tenny, Fritz.
Zwicky, M.
Zwingli, Konrad.

Other Parts of Switzerland

Bleuber, Frau Marie Wyder.
Burchenhornet, F.
Buss, M.
Datmy, Fritz.
Zehe, H.
Ebinger, Auguste.
Fraber. H.
Fricker, G. H.
Gailloud.
Gozenbach, Aug.
Gunther, Wilhelm.
Hagnauer, Marie.
Hermann, Henrich.
Hoch, Wilh.
Hofer, Gottfried.
Honeyyer, The Rev.
Hug, Edouard.
Jahrmann, Marie.
Jenny, Fritz.
Joerin, Arthur E.
Junett, August.
Kaufmann.
Keller, A.
Keller, Jacob.
Knabenhans.
Kreis, Berta.
Kummer, J.
Leidecker, Ch.
Levin, A.
Lost, Ernst.

Mayer, Madame.
Mottu, Henry.
Notzli, T. A.
Panza, Franco.
Pfayder, Maria.
Pfeminger, A.
Pfisterer, Rudolf.
Reiner, H.
Spinner, Rev.
Rohr, Alb.
Rosenberger, Julius.
Schaeppi, Gertrud.
Schmid, Trangott.
Schmidt.
Schuitt, E.
Schulthess, Professor von.
Schulthess, Frau Professor von.
Schulthess, Frau von.
Schultess, Fil. L.
Schumacher, J.
Schumperli, Julie.
Schupisser, Wild.
Schupjusse, V. H. Burkharde.
Schurer von Waldheim, Florence.
Schwanebach, Elisabeth von.
Schweingruber, Karl.
Schweingruber.
Siebenthal, V.
Signer, J.
Smith, Emily.
Smith, William.
Smith, Winnie.
Sporn, J. Gott.
Sporn, Theophil.
Sphuler. Marie.
Staerkle, Bertha.
Stanz, Anna.
Stanz, Pauline.
Stearn, Siegg V.
Stokar, H.
Strubi, Anna.
Stuckelberger, K.
Sulzer, Ernst H.
Sys, Elizabeth.
Thomas, Frank.
Thoumaian, Prof. G.
Thourann, M.
Tillmann, Chr.
Tosrice, O.
Trendigca, Elise.
Trumpler, Frau.
Tschudi, Heinrich.
Veiel, Fredrich Rappard.
Vetterli, Frieda.
Voimel, J. H.
Wegmann, Neher.
Weiss, Maria.
Winkler, J. C.
Wintergerst, Hans.
Wurstenberger, Helen de.
Wurz, F.
Zehe, H.
Zeller.
Zeller, H.
Zimmermann, Th.
Zollinger, Daniel.
Zurcher, G.

Turkey in Europe

Burges, A. M.
Chapman, M. E.
Gibbons, Rev. Prof. Herbert A.
Holeman, Jessie

GREAT BRITAIN

England

Bedford

Whiting, J., Bedford.

Birmingham

Archibald, G. H., Birmingham.
Archibald, Mrs., Birmingham.
Archibald, Ethel, Birmingham.
Fregilgas, F. J., Birmingham.
Lines, A. B., Birmingham.
Lines, S., Birmingham.
Nock, H. W., Birmingham.
Nock, Mrs., Birmingham.
Shipway, G., Birmingham.

Blackburn

Mann, H., Blackburn.

Brighton

Collier, A. W., Brighton.
Gillett, W., Brighton.
Gillett, Mrs. W., Brighton.

Burslem

Johnson, A., Burslem.

Cambridge

Sheldrick, J. A., Cambridge.

Carlisle

Booth, Rev. Edward, Carlisle.

Carmarthen

Phillips, J., Carmarthen.

Clevedon

Aitchison, Miss K. R., Clevedon.

Coventry

Matthews, W., Coventry.
Matthews, Mrs. L., Coventry.

Croydon

Gautrey, Rev. W. Moffat, Croydon.
Gautrey, Mrs., Croydon.
Pelton, May, Croydon.

Derby

Fytcher, Rev. W., Derby.

Dover

Atkins, W. D., Dover.
Atkins, Mrs., Dover.
Scott, J., Dover.
Scott, Mrs., Dover.

Harrogate
Fenton, Miss F. L., Harrogate.

Hull
Cochrane, Andrew, Hull.
Storey, J. Chas., Hull.

Ipswich
Cocksedge, A. C., Ipswich.
Warner, A. W., Ipswich.
Warner, Mrs., Ipswich.
Warner, Miss H. M., Ipswich.

Lancashire
Latimer, G. W., Lancashire.

Leeds
Bradley, H., Leeds.
Spedding, Rev. W., Leeds.

Leicester
Black, Miss P., Leicester.
Ranger, H., Leicester.

Leigh
Wright, Rev. J. J., Leigh.

Lincoln
Coomber, Mrs. F., Lincoln.

Littlehampton
Swift, Rev. Albert, Littlehampton.

Liverpool
Black, A., Liverpool.
Black, Mrs., Liverpool.
Coleborn, Ida, Liverpool.
Edwards, J. P., Liverpool.
Heughes, A., Liverpool.
Rogers, J., Liverpool.
Rogers, Mrs. J., Liverpool.

London
Adams, G. R., London.
Adams, Mrs., London.
Adams, Miss E., London.
Atkinson, Miss F. R., London.
Bailey, S. C., London.
Bailey, Mrs., London.
Balkwill, Kate, London.
Belsey, Sir F. F., London.
Belsey, Pauline, London.
Belshaw, E., London.
Benns, Miss E., London.
Bonner, Rev. Carey, London.
Bonner, Mrs., London.
Butcher, Rev. J. Williams, London.
Campiom, Miss, London.
Carman, Russell J., London.
Carman, Miss L. E., London.
Carryer, Miss M. E., London.
Crowther, Jas. S., London.
Crowther, Mrs., London.
Crowther, Ida M., London.
Davis, G. T. B., London.
Davis, Mrs. E. A. R., London.
Donaldson, Alice, London.
Erickson, Rev. C. Telford, London.
Freeman, W. F., London.
Garstin, Miss I., London.
Graham, Miss M., London.
Guttery, Rev. A. T., London.
Hafner, G., London.
Hames, Miss C. M., London.
Hames, Miss W. G., London.
Hillman, Rev. John, London.
Hillman, Mrs., London.
Huntley, Miss E., London.
Jackson, J., London.
Jackson, Miss M., London.
Johnson, Rev. Frank, London.
Kirk, Sir John, London.
Kirk, Lady, London.
Laidlaw, Sir Robert, London.
Marks, Sir G. Croydon, London.
Marks, Lady, London.
Meyer, Rev. F. B., London.
Meyer, Mrs., London.
Pritchard, Ion, London.
Smith, F. B., London.
Smith, S. Henderson, London.
Stevens, Douglas, London.
Stevens, J. R., London.
Stuart, R. L., London.
Towers, Miss A. E., London.
Witchell, E. J., London.
Witchell, Mrs., London.

Middlesboro
Bonsall, Mrs. Julia B., Middlesboro.

Morpeth
Oliver, J. D., Morpeth.
Oliver, Mrs. J. D., Morpeth.

Newport
Bryant, A., Newport.
Wilson, W. H., Newport.

Nottingham
Richards, A., Nottingham.
Richards, Mrs., Nottingham.
Ritchie, Principal, Nottingham.

Oldham
Shaw, Rev. C. Jackson, Oldham.
Shaw, Mrs. Jackson, Oldham.

Ossett
Patterson, Mr., Ossett.
Patterson, Mrs. L., Ossett.

Oxfordshire
Shrimpton, Miss E., Oxfordshire.

Plymouth
Hurrell, H., Plymouth.
Hurrell, Mrs., Plymouth.
Phillips, H. O., Plymouth.
Searle, Mrs. A. B., Plymouth.

Portsmouth
Dye, Councillor, Portsmouth.

Preston
Garrett, Mrs., Preston.
Harkness, Miss A., Preston.
Jamieson, Mrs., Preston.

Reading
Pratt, Miss A. M., Reading.

Richmond
Hall, Miss M., Richmond.

Rushden
Clark, J., Rushden.
Clark, Mrs., Rushden.

St. Albans
Christian, T. Harris, St. Albans.

Sheffield
Longbottom, Miss M. H., Sheffield.

Southampton
Wyeth, F. J., Southampton.

Southsea
Maurer, W., Southsea.

Stockport
Connell, F., Stockport.
Hammond, Mrs. S., Stockport.
Hurst, H., Stockport.
Hurst, Mrs., Stockport.

Stoke-under-Ham
Southcombe, R. N., Stoke-under-Ham.

Swindon
Webb, Miss E. A., Swindon.

Torquay
Marnham, Miss E., Torquay.

Tunbridge Wells
Edwards, Miss E. S., Tunbridge Wells.
Edwards, Gertrude, Tunbridge Wells.

Wallington
Shaw, Angus B., Wallington.
Shaw, Mrs. Wallington.

Wellington
Clift, J. Wesley, Wellington.
Clift, Miss, Wellington.

Wigan
Marsden, Miss B., Wigan.

Winchester
Andrews, F. E., Winchester.

Wymondham
Stubbings, Miss B. I., Wymondham.

York
Paxton, Rev. Thos., York.

IRELAND

Crawford, Miss, Ireland.
Hanna, Rev. R. K., Ireland.
Hanna, Mrs., Ireland.
Hanna, Hilda, Ireland.
Lynn, John, Belfast.
Maconachie, Rev. D. H., Ireland.
Maconachie, Mrs., Ireland.
McDowell, Miss M. E., Ireland.
McLarnon, Rev. W. K., Ireland.
Shannon, Miss K. M., Ireland.

SCOTLAND

Aitken, Miss P., Scotland.
Baird, R., Scotland.
Baird, Mrs., Scotland.
Baird, Bella, Scotland.
Ballantyre, Miss M., Scotland.
Ballantyre, D., Scotland.
Bignold, W. H., Scotland.
Bignold, Mrs., Scotland.
Brash, J., Scotland.
Brash, Mrs., Scotland.
Brown, Miss, Scotland.
Brownlie, Miss, Scotland.
Calder, Miss M., Scotland.
Campbell, John, Scotland.
Clark, A., Scotland.
Clark, Mrs., Scotland.
Clark, Master M., Scotland.
Clark, Mrs. John, Scotland.
Coats, Rob, Scotland.
Cunningham, Jas., Scotland.
Cunningham, Mrs., Scotland.
Cunningham, Miss, Scotland.
Davidson, J., Scotland.
Deaconess, Mrs. Cæsar, Scotland.
Dougall, Mrs., Scotland.
Dickson, Agnes, Scotland.
Dow, W. R., Scotland.
Dow, Agnes, Scotland.
Dow, Dora, Scotland.
Downie, Miss J., Scotland.
Edgar, Johnston, Scotland.
Ferrier, D., Scotland.
Forrest, Miss L. M., Scotland.
Forrester, Miss M., Scotland.
Forsyth, Miss M., Scotland.
Fulton, Miss M., Scotland.
Gibson, Rev. W., Scotland.
Gilchrist, J., Scotland.
Gilchrist, Mrs., Scotland.
Gow, Gordon, Scotland.
Gray, J., Scotland.
Hannah, John, Scotland.
Henderson, Miss, Scotland.
Henderson, Miss A., Scotland.
Henderson, Miss J. Y., Scotland.
Howe, Miss, Scotland.
Jobson, Miss M., Scotland.
Keay, C., Scotland.
Keay, Mrs. C., Scotland.
Kennaway, Jeannie, Scotland.
Kirk, G. G., Scotland.
Lamont, Miss, Scotland.
Logan, Miss E. T., Scotland.
Macfarlane, Marjory, Scotland.
Maclean, R. D., Scotland.
Maclean, Mrs., Scotland.
Maclean, Hector, Scotland.
MacColl, Miss J. W., Scotland.
MacGill, Mrs., Scotland.
Mackellar, Miss, Scotland.

Mackintosh, Hugh, Scotland.
Maconochie, J., Scotland.
Mallis, Miss, Scotland.
Mallis, Miss K. E., Scotland.
Manson, J. G., Scotland.
McClymont, Miss, Scotland.
McColl, Miss J., Scotland.
McColl, Miss H., Scotland.
McColl, Miss J. W., Scotland.
McGhie, Miss, Scotland.
McGuire, Miss J. L., Scotland.
McQueen, Miss, Scotland.
McQueen, Maggie, Scotland.
Meikle, Agnes, Scotland.
Meikle, Jeannie, Scotland.
Melville, Miss, Scotland.
Parlane, Miss, Scotland.
Proudfoot, Miss B., Scotland.
Ritchie, Miss J., Scotland.
Shaw, Miss L., Scotland.
Small, W., Scotland.
Smith, A., Scotland.
Stevenson, T. Russell, Scotland.
Watson, Miss M., Scotland.
Wooding, Rev. H. B., Scotland.
Wooding, Mrs., Scotland.
Wooding, Miss, Scotland.
Young, Miss, Scotland.

WALES

Aitchison, Miss I. C. V., Carnavon, Wales.
Davies, Miss E., Wales.
Evans, Catherine, Wales.
Evans, J. R., Wales.
Evans, Mrs. J. R., Wales.
Evans, Miss M. J., Wales.
Evans, Miss M. A., Wales.
Evans, Rev. Towy, Wales.
Fisher, S., Wales.
Fisher, A. J., Wales.
Gratton, Marion, Wales.
Harris, J., Wales.
Hughes, J., Wales.
Hughes, J. P., Wales.
Jones, Miss A. M., Wales.
Jones, J. H., Wales.
Jones, Miss M., Wales.
Jones, Miss M. A., Wales.
Jones, Miss M. Hughes, Wales.
Jones, Rev. Morgan Hugh, Wales.
Jones, T. Lloyd, Wales.
Lewis, J., Wales.
Lewis, W. Collins, Wales.
Owen, Rev. W. R., Wales.
Parry, Mrs. John, Wales.
Passey, Miss E. J., Wales.
Price, D. J., Wales.
Price, Miss J., Wales.
Roberts, Miss R., Wales.
Roberts, Miss K. E., Wales.
Roderick, Rev. T., LL., Wales.
Stephens, Mrs. J. J., Wales.
Williams, Rev H. Barrow, Wales.
Williams, Mrs. H. Barrow, Wales.
Williams, Rev. W., Wales.
Williams, Winifred, Wales.

NORTH AMERICA

CANADA

Alberta

Marwood, Frederick G.
Marwood, Mrs. Katie R.
Paterson, J. B.
Paterson, Mrs. James B.
Robb, Dr. H. G.
Scott, Stanley.
Wilkinson, R. H. E.

British Columbia

Cantelon, Jean M.
Cartmell, M. J.
Cartmell, James.
Churchill, Nathaniel.
Cowan, E. Mabel.
Cowan, Susie J.
Hunter, Minnie E.
Playle, Geo. H.
Sutherland, Adelaide.
Thompson, William Charles.
Thompson, Mrs. William Charles.
Thorpe, Roland Alfred.
Thorpe, Mrs. Roland Alfred.
Williamson, Rev. I. W.
Williamson, Mrs. I. W.

New Brunswick

Archer, Rev. Harvey C.
Lockhart, Mrs. B. DeLong.
Peacock, Henry Chapman.
Plint, Rev. Reginald.
Plummer, Mrs. A.
Ross, Rev. Wm. Alexander.
Ross, Mrs. Wm. Alexander.

Nova Scotia

Brown, Rev. J. W.
Brown, Mrs. J. W.
Fullerton, Emma.
Gregg, Rev. Merritt Lodge.
Gregg, Mrs. Merritt Lodge.
Logan, Rev. G. A.
King, Edwin D.
King, Helen M.
Ormiston, Andrew.
Smith, Alice.
Smith, Edna E.
Smith, Jennie.
Sutherland, Alex.
Wigle, Rev. Hamilton.
Wigle, Mrs. Hamilton.

Ontario

Arnott, Mrs. H. G.
Barnby, Rev. R. H.
Baty, Margaret.
Baty, Thomas.
Biggar, E. B.
Bowes, Ella D.
Bowes, Joseph.
Brydin, Jessie.

Campbell, A. W.
Campbell, Mrs. C. A.
Campbell, Miss I. M.
Chapman, Hattie.
Cranston, Isabel.
Davidson, William A.
Davidson, Elma E.
Douglas, W. H.
Douglas, Mrs. W. H.
Evans, J. J.
Evans, Mrs. J. J.
Fox, Frank A.
Fox, Mrs. R.
Falna, Geraldine.
German, Charles Edward.
German, Mrs. Charles Edward.
German, Clara E.
Glassford, Rev. R. J. M.
Glassford, Mrs. R. J. M.
Halpenny, Rev. E. W.
Halpenny, Mrs E. W.
Hanley, Minnie.
Harrison, T. F.
Hern, Mary.
Hord, Isaac.
Hord, Mrs. Isaac.
Isaac, John.
Isbroter, Mrs. Isabella M.
Jackes, Ada E.
Jackson, Isabella.
James, David.
James, Mrs. David.
Jamison, Josephine.
Jamison, Marie B.
Jamison, R. Jane.
Kappele, Eleanor.
Kuse, John Clark.
Lainson, John Wm.
Lainson, Mrs. John Wm.
Liddy, Rev. James J.
Liddy, Mrs. James J.
Loosley, Kate M.
Lord, Miriam.
Ludwig, Floyd E.
Macdonald, Rev. Dr. I. H.
Macgillwray, Mrs. A. H.
Maclaren, Hon. Justice J. J.
Maclaren, Miss E. G.
Maclaren, Miss G. W.
Magee, Josephine.
Merner, Emanuel.
McLachlan, Jeanie S.,
Mills, Alexander.
Mills, Ruby E.
Moore, Mrs. J. Leslie.
Moyer, I. W.
Murray, Jessie.
Paterson, John A.
Pike, May G.
Ratz, Adelyn Y.
Rieder, Peter.
Robertson, Rev. J. C.
Robertson, Rev. W.
Ross, Dr. Annie.
Shuter, Mrs. S.
Steadman, Rev. T. A.
Sutherland, Dollena J.
Taylor, Jessie Love.
Taylor, Samuel Lucas.
Terryberry, Rev. A. I.
Terryberry, Mrs. A. I.
Terryberry, Douglas.
Terryberry, Laureen.
Walton, Miss E. S.
White, Alexander.
White, Mrs. Alexander.
Wright, Jennie M.

Prince Edward Island

Weeks, Rev. Ernest S.

Quebec

Bazin, Mary Irene.
Bieler, Prof. Charles, D.D.
Bieler, Mrs. Charles.
Copland, J. P.
Fulcher, Rev. John G.
Halpenny, Rev. T. A.
Knox, J. W.
Knox, Mrs. J. W.
Lowden, James R.
Moodie, Thomas.
Moodie, Mrs. Thomas.
Rexford, Elson I.
Rosevear, W. H.
Rosevear, Mrs. W. H.

Saskatchewan

Barr, George H.
Morrison, Rev. Wesley R.
Rothwell, Rev. Warren.
Wildfong, Rev. James D.

MEXICO

Baez, Rev. V. D.
Baez, Mrs. V. D.
Dunmore, Effa M.
Herrera, Mrs. Natalie.
Salmans, Clara.
Salmans, Rev. Levi B.
Turner, A. E.
Turner, Dell E.

PUERTO RICO

Thomson, Rev. Henry C., D.D.
Thomson, Mrs. Henry C.

UNITED STATES

Alabama

Batchelder, Myra.
Cartwright, Kirby.
Cartwright, Mrs. Kirby.
Cartwright, Marguerite.
Herbert, Annie May.
Horn, G. August.
Leigh, Mrs. George M.
Williams, Miss A. L.

Arizona

Townsend, K. S.
Townsend, Mrs. K. S.

Arkansas

Ashley, Lila.
Brown, Jean.
Brown, Josephine E.
Chesnutt, Miss M.
Eichelberger, Prof. Jas. W.
English, Margaret R.
Henderson, Mrs. M. J.
Steele, Eloise.
Trieschmann, A.
Valkenburgh, Rupert Van.
Yancey, Samuel M.

California

Barnard, Lillian P.
Baskerville, Chas A.
Baskerville, Mrs. Chas. A.
Brockway, Horatio Nelson.
Brockway, Meme.
Butler, Jessie Elizabeth.
Campbell, Charles M.
Campbell, Mrs. Charles M.
Campbell, Frank.
Campbell, Helen.
Dowling, Rev. H. A.
Dowling, Mrs. Henrietta Meyer.
Drew, Rev. Monroe.
Fisher, Charles R.
Fredericks, Mrs. Frank F.
George, J. W.
George, Mrs. J. W.
Glalm, Katherine von.
Hicks, Mrs. T. B.
Hunter, Rev. Wm. A., D.D.
Hunter, Mrs. Wm. A.
Mabie, Dr. J. S.
Mathews, Ellen.
Mathews, Julia.
Miller, Herbert S.
Miller, Lucy B.
Morton, Harry.
Morton, Mrs. Harry.
Mornton, Robert B.
Paine, Dr. Caroline L.
Patterson, Rev. Samuel C.
Ritzman, Miss A.
Sherwood, Katherine.
Stegdale, Annette Bertha.
Trathen, Albert H.
Wallace, John W.
Zangerle, Albert F.

Colorado

Adams, Albert Joslin.
Braman, Mrs. John S.
Campbell, Christobel.
Fryhofer, Mrs. W. E.
Hart, Margaret.
Hummel, Rev. H. B., D.D.
Ibbison, Mrs. E. B.
Ibbison, Louisa.
Lamb, Mrs. Wm. E.
Loomis, Almeda E.
Mills, Emily.
Pettibone, Gwendolyn M.
Reynolds, Margaret A.
Severtson, Lennie.
Violett, Rev. E. E.
Violett, Mrs. E. E.
Walker, Mrs. J. A.
Wolf, W. W.
Wolf, Mrs. W. W.
Work, Anna D.

Connecticut

Beard, Rev. Wm. S.
Brown, Chas. E.
Brown, Mrs. Chas. E.
Bullock, Mrs. Charles S.
Bullock, Evelyn L.
Clark, Mrs. Mary T.
Deming, Edward.
Deming, Mrs. Edward.
Gillette, Rev. Edwin C.
Hanchett, Annie May.
Lanphear, Rev. Walter E.
Ludwig, Mrs. LeRoy M.
Morton, Rev. Howard A.
Nelson, Rev. Roscoe.
Nelson, Mrs. Roscoe.
Owens, Eleanor A.
Stooker, Wilhelmina.
Woodin, Wallace I.
Woodruff, Rev. Henry C.
Woodruff, Mrs. Henry C.

Delaware

Barker, Edna C.

District of Columbia

Brintson, Mrs. Emma S.
Cauldwell, Grace.
Crafts, Rev. Wilbur F.
Crafts, Mrs. Wilbur F.
Harris, Dr. Susanna.
Hiller, A. H.
Hiller, Francis L. L.
Hinton, Miss E.
Jett, Lilly E.
McKim, Mary E.
Parks, Prof. E. L., D.D.
Wilson, Stella M.
Windeman, J. H.
Windeman, Mrs. J. H.

Florida

Dunn, John T.
Dunn, Mrs. John T,
Hartridge, Sue P.
Hill, Frank Brookes.
Junkin, John E.
McMullen, Frances.
Newman, Mrs. L. B.

Georgia

Anderson, S. R.
Barham, Marie.
Barnwell, Dr. C. M., Jr.
Duncan, W. J.
Hudgins, Rev. Charles B.
Hudgins, Florence A.
Loehr, Geo. R., Jr.
Reid, Rev. S. W.
Towers, Mary.
Van Deventer, Robert.
Witham, Wm. S.
Witham, Mrs. Wm. S.

Idaho

Crane, Joseph A.
Goure, Nellie.
McFarland, Mabel Evelyn.
McReynolds, Mrs. W. D.
Rust, Mrs. C. E.
Wright, Rev. R. B.

Illinois

Abbott, Elva L.
Abbott, Lillian F.
Abbott, Mabel.
Alexander, John L.
Alexander, Mrs. John L.
Bassett, Irene.
Berry, Mrs. L. W.
Boyd, Adrienne.
Brimson, W. G.
Brown, Eva L.
Brown, Robert William.
Brown, Rev. William A.
Brown, Mrs. William A.
Bryner, Mrs. Mary Foster.
Brick, Martha.
Burhans, J. A.
Burhans, Mrs. J. A.
Cashman, Bert.
Chandler, L. Belle.
Clissold, H. R.
Clissold, Mrs. H. R.
Coffey, Isaac Samuel.
Cork, Hugh.
Cork, Harry Carleton.
Crawford, Cora.
Dodds, Leslie J.
Dodds, Mrs. Leslie J.
Doeserich, Emma.
Eiselen, Prof. F. C., D.D.
Frutiger, Fred.
Frutiger, Mrs. Fred.
Funnell, Mrs. Laura.
Gardiner, J. W.
Germann, Mrs. Aldo K.
Germann, Henry.
Germann, Hildegarde Catherine.
Gisler, Rev. Jonathan.
Gisler, Mrs. J.
Glemaker, Rev. N. P.
Gould, Charles.
Gray, F. S.
Greenfield, Rev. Chas.
Harms, William L.
Harris, Martha E.
Hayden, Emma M.
Hayden, Laura M.
Hayden, Nettie A.
Hollinbeck, Frank Justus.
Ickes, Carl.
Ickes, Mrs. Carl.
Ickes, Clara Marie.
Jacobs, S. Dana.
Jacobs, S. T.
Jacobs, Mrs. S. T.
Jones, N. M.
Karrer, Gustave.
Kingery, D. G.
Kingery, Mrs. D. G.
Lamont, Jean B.
Lanson, Jerome.
Lanson, Mrs. Jerome.
Lawrance, Marion.
Leonard, Mrs. Angelina L.
Madden, Harold Keach.
Madden, Rev. Loyal W.
McCune, Margaret E.
McLennan, Miss I. A.
McMahan, Ella.
Musser, Carrie A.
Nichols, Edgar H.
Nichols, Mrs. Edgar H.
Nichols, Donald Edgar.
Nichols, Edna M.
Postlewait, Mabel.
Paterson, Mrs. Mary L.
Pearce, William C.
Pearce, Mrs. Martha Trimble.
Pearce, Wilmar T.
Peck, J. C.
Perry, Albertus.
Peterson, F. W.
Price, Prof. Ira Maurice.
Russell, Edna L.
Sahler, H. B.
Sahler, Margaret.
Schmidt, Max M.
Schoenig, Luella E.
Scrimger, Geo. E., D.D.
Scrimger, Mrs. Geo. E.
Scrimger, Margaret.
Schultz, Rev. Edward.
Scott, Prof. F. C.
Sherman, Adah N.
Shields, Myrena N.
Smith, Rev. Clinton F.
Smith, Mrs. Frederick S.
Staub, Walter A.
Stephenson, Thomas B.
Stevens, Ruth Amanda.
Taggart, Anna.
Templeton, J. Dickey.
Thorne, Mrs. Hattie E.
Thrift, Mrs. Mabel.
Tyson, Anna M.
Umbach, Edward Milton.
Umbach, Simon L., D.D.
Underwood, Lovell.
Underwood, Mrs. Georgie L.
Underwood, Thomas.
Vincent, Bishop John H.
von der Lippe, Rev.
Wallis, Fred B.
Warner, David S.
Wells, Mrs. Fred A.
Wilhelm, Mrs. P.
Wrede, Rev. F. G.
Wrede, Mrs. F. G.
Wulpi, Memrad.
Wulpi, Mrs. Memrad.
Young, Mrs. John.
Young, Ruby M.
Zuck, Edna M.

Indiana

Brown, Gertrude J.
Brown, Mary.
Clauer, Arminta L.

Claus, Rev. John.
Cyist, Rev. Wm. Lloyd.
Donnan, Mrs. E. A.
Elmer, Rev. Jacob.
Evans, Mary G.
Habegger, J. P.
Heth, John H.
Jay, Katherine.
Jones, Mrs. Ruth Ludwig.
Kellogg, Oakley H.
Mettler, Mrs. Elizabeth.
Windler, Rev. Theo.
Nelson, Jennie W.
Rogers, Mrs. R. A.
Simon, Rev. S.
Stewart, Allie L.
Williams, Dr. Kate.
Wingate, Mrs. Lida.
Winkley, Mrs. Louisa A.
Woods, Mrs. Ruth A.
Zartman, Rev. A. K., D.D.
Zartman, Mrs. A. K.

Iowa

Bauer, Samuel.
Evans, Rev. Harry.
Gieser, Peter.
Gilhousen, J. P.
Glattly, Charles.
Glattly, Mrs. Charles.
Glattly, Jacob.
Hulse, L. Elmer.
Kuhn, Rev. Albert.
Laube, Rev. Wm. C.
Marquardt, Minnie.
Monk, Florence J.
Olhausen, C.
Olhausen, Susanna.
Parks, Chas. H.
Parks, Mrs. Chas. H.
Roehrich, Louise.
Sheriff, Mrs. A. O.
Smith, Rev. L. F.
Snell, Eloise.
Steffens, Cornelius M.
Steffens, Mrs. Cornelius M.
Vogt, Roma Fern.

Kansas

Baker, J. E.
Chaffee, Rev. H. W.
Chaffee, Nellie E.
Elmer, Emily.
Eby, James Whitney.
Engle, J. H.
Fryhofer, Emma Louise.
Groves, Lilly.
Hartford, Clyde C.
Herrick, Mrs. C. W.
Loyd, Mamie.
Loveland, Rev. Frank LaFayette, D.D.
Lyon, Rev. Geo. E.
Mead, Mrs. Emma I.
Polster, John T.
Polster, Mrs. John T.
Rash, Clifton E.
Riechus, Fred.
Schrepel, Charles.
Schrwer, Mrs. P. P.
Schroder, Martin.
Weaver, Benj. I.
Weaver, Mrs. Benj. I.
Wright, Dorothy Almeda.
Whitcomb, Jessie Wright.

Kentucky

Bosley, John Logan.
Bullitt, Mrs. Henry M.
Calhoun, Dean Hall Laurie.
Calhoun, Mrs. Hall Laurie.
Conn, Anna Belle.
Eastham, Lilian K.
Frazle, Walter E.
Gebauer, Rev. T. C.
Granberry, Rev. John C.
Granberry, Mrs. John C.
Graves, Rev. E. W.
Joplin, Rev. Geo. A.
Knight, Sallie.
Lurker, Ida C.
McLaughlin, Mrs. C. D.
Moore, Mary F.
Rothenburger, Mary.
Sampey, John R., D.D.
Slaughter, Mrs. John E.
Stoll, C. C.
Stoll, Mrs. C. C.
Strohman, Charles.

Louisiana

Ahten, A. H.
Ahten, Mrs. A. H.
Ahten, Arthur H.
Ahten, Anna.
Babcock, Lena.
Boman, Adrienne.
Briol, Rev. P. P.
Hands, Georgie.
Hands, Mamie.
Mayo, Seaman A.
Salmen, F.
Salmen, Mrs. R.
Salmen, Miss E.
Singleton, Rev. H. R.
Singleton, Mrs. H. R.
Whelpley, M. Isabel.

Maine

Bakeman, Margaret.
Bryant, Florence E.
Dean, Georgie Ella.
Noyes, H. Wallace.
Noyes, Mrs. H. Wallace.
Weir, Wesley J.
Weir, Mrs. Wesley J.

Maryland

Campbell, Rev. John P.
Campbell, Mrs. John P.
Dorsey, Charles W.
Everding, H. B. L.
Fleming, Rev. R. H., D.D.
Fraser, Rev. James, D.D.
Fraser, Mrs. James.
Fraser, James Wallace.

Hamill, Nellie Miller.
Kindley, Rev. B. W.
Klein, Rev. Fred C.
Miller, Nellie L.
Reid, Deaconess Anna T.
Wegner, Lily E.
Wells, Clifford A.
White, Mary George.
Zipp, Bertha C.

Massachusetts

Aldrich, Barbara.
Aldrich, Hope Stoddard.
Andrews, Nettie O.
Arakelyan, J. J.
Arakelyan, Mrs. J. J.
Bacon, Georgietta.
Baker, Mrs. Margaret E.
Blaisdell, Mrs. Annie L.
Brock, Winfield H.
Brownell, Florence E.
Byington, Rev. Edwin H.
Byington, Mrs. Helen.
Carleton, Clyde M.
Crawford, Elizabeth S.
Daniels, Mrs. Adeline L. F.
Davis, Alice May.
Dawes, Elizabeth B.
Dunbar, Katherine M.
Earle, Miss Marion G.
Field, Vernon A.
Field, Mrs. Vernon A.
Field, Elsa A.
Freeman, Abbie D.
Ginns, Francis.
Goodwin, Grace.
Gurney, Mrs. D. M.
Hall, Edgar H.
Hall, Mrs. Edgar H.
Hallam, Ada E.
Haskell, James A.
Haskell, Ella F.
Henry. Rev. Carl F.
Hiller, Rev. Charles C. P.
Hines, Rev. Herbert.
Hutchins, Lucy E.
Jacob, Marie Lea.
James, Annie P.
Lyman, Ethel Louise.
Mabie, H. C., D.D.
Macomber, Alice.
McKay, Nellie F.
McKechnie, Addie.
Matthews, Frederick H.
Meacom, Francis E.
Meadows, Florence.
Mulroney, Elmer W.
Nicolet, Lina C.
Oakley, Mrs. Laura M.
Parsons, Louise Rockwell.
Penniman, Geo. W.
Penniman, Mrs. Mary L.
Penniman, Bertha G.
Shumway, Ethel N.
Shumway, Mrs. Mary T.
Small, Dr. Mary A.
Stone, A. C.
Storm, Mack P.
Thompson, Eva M.
Thompson, H. S.
Thompson, Kenneth S.
Thompson, Virginia S.
Wallingford, Miss Cynda A.
Warner, Dr. C. T.
Weis, Miss Charlotte E.
Weld, Mrs. J. Herbert.
White, H. Warren.
White, Mrs. H. W.
Wilkinson, Mrs. Minnie C.

Michigan

Atkinson, W. T.
Beauchamp, Mrs. S. M.
Biber, Albert.
Biber, Martha.
Cain, Rev. Wm. J.
Carr, Hon. John R.
Carr, Mrs. John R.
Crosby, Ruth Estella.
Decker, Dr. Emma A.
Delp, Julia Maria.
Gowdy, Nannene.
Goodrich, Prof. F. S.
Goodrich, Mrs. F. S.
Goodrich, Frederic H.
Goodrich, Helen R.
Hanley, John H.
Hathaway, Helen Amalia.
Hoffman, Hazel M.
Hubbell, Charles Henry, D.D.
Johnson, Hattie.
Lau, Dr. M. W.
Lienhard, Jakob.
Lienhard, Mrs. J.
Littrell, Rev. A. W.
Littrell, Mrs. A. W.
Miller, Lillian E.
Moore, Mary.
Moore, R. R.
Newton, William Fenton.
Schonert, Elsie.
Schonert, Minna P.
Schrader, Tillie.
Schweitzer, J. A.
Schweitzer, Mrs. J. A.
Schwendener, Norma M.
Senphalus, Ethel M.
Sloan, Rev. Tilden.
Stillson, Bernardine.
Trompen, J. N.
Trompen, Mrs. J. N.
Trompen, Dorothy.
Trompen, Sara Helene.
Warren, E. K.
Warren, Mary C.
Watson, Rev. W. H.
Wayer, Rev. James.
Weston, Glennie.
Wilson, Dr. W. J., Jr.
White, Mrs. Martha.

Minnesota

Althouse, Mrs. Anna.
Andrick, Rev. Geo. W.
Andrick, Mrs. Effie.
Atkinson, Rev. Frank.

Bauer, Leonora F.
Berglund, Rev. M.
Bingenheimer, Ida R.
Bingenheimer, Kate R.
Fritz, Rev. W. Grant.
Hagstrom, G. Arvid.
Henderson, James.
Henderson, Julia.
Hormel, Elizabeth.
Larson, O. E.
Locker, A. M.
Mueller, H. F.
Poole, Gladys.
Ramsey, Dr. Robert.
Sulzer, Robert F.
Sulzer, Mrs. Robert F.
Vingren, Rev. Carl.
Watson, Bessie Rachel.
Webster, Mrs. D. D.
Wilson, Isabella.

Mississippi

Johnson, Ella P.
Jordan, Mrs. B. C.
Long, W. Fred.
McShan, Lutie.
Muckinfuss, Dr. A. M.

Missouri

Bailey, Bertha.
Beard, Harriet Edna.
Bowmar, Herman.
Brown, Mrs. W. A.
Close, Mrs. S. C.
Cooper, Betty
Day, Rev. Frank E., D.D.
Holroyd, Mrs. E. E.
King, Rev. George Wales.
Moss, Kate E.
Park, Elizabeth.
Peacock, Georgia Belle.
Perkins, James W.
Preston, Nettie.
Pugh, Mrs. Margaret S.
Schaberg, Ida E.
Schaake, John.
Schaake, Mrs. John.
Schroeder, Lydia.
Shepherd, Robert P.
Sutherland, Geo. W.
Wanner, Mrs. Anna E.
Wanner, Edith.
Weyland, Emma C.

Montana

Alford, Rev. J. A.
Alford, Mrs. J. A.
Brann, Rev. W. E.
Brann, Mrs. W. E.
Chapin, Florence A
Kelly, Mrs. J. A.
Meyerhoff, Mrs. Emmett F.
Meyerhoff, Miriam D.
Richardson, Mrs. Ervin A.
Ross, Rev. J. M., D.D.
Ross, Mrs. J. M.
Smith, Alexander.
Smith, Mrs. Alexander.
Tobel, Mrs. Rudolph von.

Nebraska

Andersen, H. P.
Andersen, Mrs. H. P.
Anderson, Oscar B.
Baltz, H.
Bergen, Emil von.
Brown, Margaret Ellen.
Hansen, Dorothy.
Hansen, Mabel.
Jones, Essie M.
Koch, Lillian.
Ray, Charles Wayne.
Schaum, Rev. John.
Schaum, Mrs. Louise.
Solomon, Ferne.

Nevada

Leach, W. Clarence.

New Hampshire

Eastman, Mrs. Geo. S.
Hendrick, Geo. W.
Hendrick, Mrs. Nellie T.
Hubbard, Martha W.

New Jersey

Apffel, Phillip.
Apffel, Mrs. Phillip.
Beagle, Jean A.
Breck, Laura E.
Buttz, Henry A., D.D.
Caffrey, Elizabeth.
DeMaris, Rev. Furman A.
Farrington, Mrs. D. G.
Feltus, Florence.
Feltus, John H.
Ferris, Anita B.
Garrison, T. M.
Hulst, Rev. George D.
Miner, Harlan S.
Montigel, Fred.
Muchmore, Amy L.
Muchmore, Ella M.
Pemberton, Percy.
Price, Rev. Samuel D.
Rapp, M.
Rising, Lucie Elaine.
Schmid, Barbara.
Shafer, Hannah Jane.
Tarbell, Martha.
Tatem, J. F.
Tatem, Joseph Moore.
Tatem, Mary T.
Tatem, Minnie A.
Tompkins, Grace B.
Treat, Fred M.
Trennenman, J. H. B.
Tucker, Madge E.
Tucker, Wm. E.
Van Doren, J. Canfield.

New York

Adams, Fred Winston, D.D.
Adams, Mrs. Fred Winston.
Aitkin, J. C.
Aitkin, Mrs. J. C.
Aitkin, Clark C.

Aitken, Van.
Allen, S. Edith.
Althaus, Anna B.
Bailey, Mr. J. C.
Bailey, Mrs. J. C.
Bell, Mary Christy.
Berg, Mary K.
Boehme, Anna A.
Bolden, Rev. Richard M.
Boss, Emma.
Bowen, Albert.
Brinkerhoff, J. Howard.
Brown, Frank H.
Brown, Frank L.
Brown, Mrs. Frank L.
Brown, Ruth G.
Campbell, Evaline J.
Case, Chas D.
Case, Nina P.
Chamberlain, Clark Wells
Chamberlain, Mrs. Clark Wells.
Chase, Lillian M.
Churchill, Alice L.
Clark, Elizabeth H.
Clark, Joseph, D.D.
Danielson, John D.
Day, Mrs. James B.
Denison, E. Glenn.
DeVoe, Gertrude.
Drake, Henry E.
Drake, William E.
Duncan, Dr. W. A.
Durjon, Mrs. J. R.
Dutcher, George G.
Eaton, Everett H.
Eddy, A. M.
Eaton, Mrs. Elizabeth H.
Erickson, Rev. P. Elwood.
Floesch, Emma.
Fulton, Rev. Hugh K.
Gamlin, Alice Miriam.
Gibbs, Harriet D.
Gillett, Edward C.
Glen, Edith D.
Groebe, Adam.
Harris, Rev. Herbert S.
Henderson, Mrs. J. R.
Hess, Dorothea C.
Hofmann, Ada S.
Hoffman, Anna B.
Huber, August.
Irving, Sadie.
Jacobs, Emma Louise.
James, Mrs. Robert C.
Jenkins, Miss.
Johnson, G. G., D.D.
Johnson, Mrs. Mary B.
Jones, Ellen E.
Jones, Geo. Heber, D.D.
Keil, Anna D.
Keil, Elizabeth.
Keil, Phœbe L.
Keller, Emma S.
Kelley, Mrs. Frances B.
Kingsbury, Mrs. John.
Kinney, Ella Marie.
Ludwig, Johanna.
Laister, Susan C.
Loomis, Clara L.
Luckey, James S.
Luther, Ida R.
Lyman, Rev. Albert J.
Lyman, Mrs. Albert J.
Lyman, Rev. H. C., D.D.
Lyman, Mrs. H. C.
Menlendyke, Mrs. M.
Mitchell, Mrs. E. G.
Moore, Gertrude F.
Morey, Annie B.
Morey, Ethel E.
Morris, J. J.
Patterson, Charles E.
Patterson, Mrs. C. E.
Patterson, Edward S.
Patterson, Ruth L.
Patterson, Roger W.
Peffer, Elizabeth.
Pockman, P. T., D.D.
Pockman, Mrs. P. T.
Popoff, Mrs. Mary F.
Porter, Rev. Arthur.
Potter, Mrs. Gilbert.
Rau, Anita.
Reid, Mrs. A. F.
Reid, Rev. G. M.
Roesch, Mrs. Elizabeth Lyon.
Roesch, Flora M.
Roesch, Lewis.
Rogers, Rev. Alfred W.
Rogers, Cornwell B.
Rogers, Florence S.
Rogers, Nannie C.
Rogers, Noah C.
Rogers, Mrs. Noah C.
Rosedale, Mrs. S. E.
Schell, Rev. William P.
Schell, Mrs. William P.
Shear, Bessie S.
Shepard, Rev. E. L.
Siekmann, Frieda.
Smith, Fred B.
Spiegel, Vera.
Stafford, Fred P.
Start, Mrs. W. H.
Stetler, M. Edith.
Stevenson, Rev. A. Russell.
Stevenson, Mrs. A. Russell.
Thompson, Charles S.
Towne, Mrs. M. O.
Van Winkle, Arthur S.
Weiskotten, Mrs. Helen.
Weiss, Mary M. A.
Welles, Harriet L.
Winton, Rev. Hugh.
Winton, Mrs. Hugh.
Wyman, Rev. Arthur J.
Zoller, Charles C.
Zoller, Mary A.

North Carolina

Leyburn, Rev. E. R., D.D.
Long, J. Walter.
Long, Prof. Thos. A.
Martin, Prof. J. D.
McLean, Rev. A. A.
Waters, Joseph Daniel.

White, Julia S.
Wicker, Rev. Walton Crump, D.D.
Wyche, Rev. R. P., D.D.

North Dakota

Austin, James.
Bingenheime, Mrs. Geo.
Cassell, M. B.
Cassell, Mrs. M. B.
Hammerly, Henry.
Harriss, H. Styles.
Kemp, Mrs. Isabel Eaglesfield.
Snow, Rev. Walter A.
Snow, Mrs. Ella Morris.

Ohio

Aid, Mrs. Ella.
Anderson, Wm. B.
Anderson, Mrs. Wm. B.
Anderson, Anne.
Andrews, Benjamin F.
Andrews, Mrs. Benjamin F.
Arras, Edmund F.
Arras, Mrs. Edmund F.
Aumann, Mrs. F.
Barrett, E. L.
Barrett, Flora C.
Berger, Rev. Franklin C.
Berger, Mrs. Franklin C.
Betts, Grace L.
Bieber, F.
Bieber, Mary A.
Bredeker, Dr. Augusta.
Bucher, A. J., D.D.
Bucher, Walter H.
Carey, Charles William.
Carroll, Clarice.
Chambers, Adda L.
Chapman, M. J.
Chapman, Mrs. M. J.
Clemmer, Rev. W. A.
Cogan, Jay M.
Cogan, Mrs. Jay M.
Cogan, Ruth M.
Cooper, Rev. Howard B.
Cooper, W. A.
Cooper, Mrs. W. A.
Cramer, Augusta.
Cramer, Frieda.
Cramer, Hannah.
Cramer, Prof. William G.
Crawford, Rena.
Eudaly, William A.
Eudaly, Mrs. William A.
Evans, Rev. Rowland Hill.
Frank, John C.
Frank, Mrs. John C.
Frank, Paul A.
Frank, J.
Frank, Mrs. W. J.
Gardiner, Evelyn M.
Gebauer, Emma.
Geyer, Curtis Bayley.
Golder, Rev. C.
Golder, Mrs. C.
Hellenstein, Samuel Q., D.D.
Henness, F. J.
Henness, Mrs. Ethie E.
Herbruck, Rev. E. P., D.D.
Herbruck, Mrs. E. P.
Hopkins, Robert M.
Hyer, Julia E.
Irion, Rev. Ernst.
Jacob, Geo. W.
Johnson, Mrs. Jesse.
King, Rev. E. R.
King, Mrs. E. R.
Knipp, Rev. J. Edgar.
Knipp, Mrs. J. Edgar.
Loomis, Bennett J.
Love, J. R.
Meinken, Diedrich.
Meinken, Mrs. D.
Meinken, Meta L.
Opperhauser, Magdalena.
Otto, Mr. Chas. W.
Otto, Miss Elizabeth.
Phillips, L. Blanche.
Pullman, Rev. Henry.
Reagle, Rev. John O.
Reagle, Mrs. Mary E.
Richards, Lolo.
Richards, N. M.
Richards, Mrs. N. M.
Riebel, Cora E.
Riebel, Ida A.
Ryan, Margaret.
Schasen, Mrs. Lydia.
Sherwood, Mrs. Ada Simpson.
Shinn, Charles W.
Smith, Catherine.
Smith, Martha W.
Snyder, John D.
Snyder, Mary Marguerite.
Steffanni, Rev. J. M.
String, Rev. J. H.
Taylor, Zenno E.
Wenger, Emma.

Oklahoma

Graeber, Mr. W. R.
Graeber, Mrs. W. R.
Richardson, J. G.
Richardson, Mrs. D. P.
Thompson, James K., D.D.

Oregon

Booker, Rev. Edith Hill.
Boss, Marie.
Else, Dr. J. Earl.
Else, Mrs. Jessica E.
Ferguson, Mr. Almont H.
Freund, Rev. Fred H.
Phipps, Rev. Charles A.
Vuilleumier, Alice E.

Pennsylvania

Achenbach, M. S.
Achenbach, Mrs. M. S.
Adams, Louise.
Alter, Jane Mary.
Andrew, Mrs. T. W.
Aszmann, F. Wm.
Bailey, Dr. Geo. W.
Bailey, Mrs. Geo. W.
Bailey, Anna M.

Baltimore, Mary E.
Barstow, Anne L.
Bear, Mary.
Bernhard, Rev. Geo. R.
Boyd, John Y.
Boyd, Mrs. John Y.
Boyd, Louisa Y.
Bovaird, Mrs. Ella K.
Bowmann, Bishop Thos.
Bowmann, Mrs. Thos.
Bowmann, Lilli Louise.
Blanchard, Harriet.
Brady, Mrs. Sarah B.
Brehm, Marie C.
Brown, Alice.
Brumbaugh, M. G.
Brumbaugh, Mrs. M. G.
Clark, Wm. E.
Coover, Elisabeth F.
Coover, F. W.
Coover, Prof. Melancthon, D.D.
Crawford, Florence.
Crumrine, Kennedy.
Cunningham, S. W.
Cunningham, Lois.
Delavan, Newton K.
Deppen, Gertrude.
Dunn, Amanda B.
Easton, Mrs. W. B.
Effinger, Minnie.
Evelsizer, Mrs. Luella M.
Ford, Cora M.
Forsythe, Joseph R.
Foster, Grace Ada.
Gibb, Leonora Walton.
Gomersall, Edith B.
Good, Rev. James I., D.D.
Greene, Albert Josiah.
Gunsaules, Bertha N.
Haas, Theresa G.
Hack, Anna M.
Haines, Rev. Charles W.
Haines, Mrs. Charles W.
Hall, J. J. D.
Hamilton, Kenneth G.
Hanna, Rev. John D. C., D.D.
Hartzell, Rev. Walter R.
Heinz, Clarence A.
Heinz, H. J.
Hellerman, Emily P.
Henry, Alexander, D.D.
Henry, Mrs. Alexander.
Henry, Helen M.
Henry, Jessie Kellog.
Hodge, Margaret E.
Hallaner, E.
Hallaner, Mrs. E.
Holler, Millicent.
Holler, Mrs. Friedericka.
Hotchkiss, Mrs. Julia.
Hukill, Clara J.
Hukill, Mrs. George P.
Jack, Mallie F.
Jackman, Louise K.
Jarvis, Anna.
Jeffers, Mrs. Cardina E.
Keech, Mabel Louise.
Kemp, Mrs. Alice Sell.
Kempe, J. Emilie.
Kinnear, James W.
Kinnear, Mrs. James W.
Kinnear, Jeannette.
Kinnear, Esther.
Kinnear, James W., Jr.
Kistler, Rev. R. M.
Kline, Rev. Marion Justus, D.D.
Kline, Mrs. Marion Justus.
Kurtz, Rev. D. Webster, D.D.
Kurtz, Mrs. D. Webster.
Lander, Charles Alderson.
Landes, Amanda.
Landes, William G.
Landes, Mrs. William G.
Landes, William Stuart.
Lange, Frank W.
Leinbach, C. H.
Longanecker, Carrie M.
Macpherran, Florence.
Madden, Alberta.
Malick, Grace D.
Malick, Carolyn.
Manley, R. G.
Manley, Mrs. R. G.
Mathiot, Perie A.
McClurkin, Rev. John Knox, D.D.
McKee, Clara.
Meckley, Mabel L.
Mellinger, Mrs. Kate.
Meyer, L. J.
Meyer, Mrs. L. J.
Miller, Ella C.
Mintzer, A.
Murphy, R. D.
Nease, Wm.
Nease, Mrs. Wm.
Nicum, Mrs. J.
Hohlfeld, Milton L.
Owens, Prof. Wm. G.
Owens, Mrs. Wm. G.
Parks, Flora B.
Patterson, Henry C.
Patterson, Melissa.
Platt, Fleda B.
Preston, Mary.
Price, Elmira S.
Radebaugh, W. H.
Rauck, Anna.
Reed, Charles L.
Reimold, Wallace.
Reisinger, Mrs. Watts.
Replogle, Mrs. Harriet N.
Rohrbach, John.
Rohrbach, Mrs. Anna.
Scherer, Rev. John F.
Scherer, Mrs. John F.
Schueltz, Mary M.
Schuette, Wm. H.
Schuette, Mrs. Wm. H.
Seeds, Josephine B.
Seeds, Mary M.
Sefton, Mrs. Margaret J.
Simons, Rev. E. Ray.
Small, Isabel.
Smedley, Anna J.
Snavely, H. H.
Snavely, Mrs. H. H.

Snyder, Sarah M.
Staub, E. Elmer.
Steans, Dr. Ralph.
Steans, Mrs. Ralph.
Strang, Margaret E.
Streeter, Wilson A.
Streeter, Mrs. Wilson A.
Streeter, W. Holloway.
Sutherland, Allan.
Swartz, John B.
Taylor, Harvey W.
Thomas, Frank J.
Thomas, Mrs. Frank J.
Thomas, Paul E.
Tindley, Rev. Chas. A.
Tomkins, Rev. Floyd W., D.D.
Tomkins, Ann Maria.
Trosh, Adelaide T.
Truman, Madge Irene.
Trumbull, Charles G.
Trumbull, Mrs. Charles G.
Twaddell, J. Lewis.
Ulrich, Marion.
Ulrich, Mrs. Marion.
Wagner, Mrs. Barbara.
Wagner, Christine.
Wagner, Dorothy P.
Wagner, Harry Warren.
Wallace, Brenton Greene.
Weitzel, Jennie.
Whatley, William Thomas.
Wilbur, Rev. C. E., Ph.D., D.D.
Willard, Oliver Harvey.
Williams, Rev. W. B.
Wissler, Harry W.
Wissler, Mrs. Harry W.
Worden, Rev. James A., D.D.
Worden, Mrs. James A.
Wright, Jessie M.
Wright, Rev. A. Theodore.

Rhode Island

Clarke, Herbert M.
Clarke, Mrs. Herbert M.
Fuller, Arthur A.
Fuller, Annie L.
Latham, Joseph A.
Metcalf, Mrs. Alice M.
Peckham, Elizabeth Amelia.
Ralph, James K.
Ralph, Mrs. James K.
Risk, Robert E.
Risk, Dorothy.
Stillman, Mrs. Evelyn.
Whitman, Mrs. Henry B.
Wilbur, Benjamin.
Wilbur, Lena.

South Carolina

Blair, Mrs. Huntington.
Calvert, Mrs. A. B.
Carson, J. W.
Davis, Milwee.
Hillhouse, Tweetie.
Moss, Mary.
Sloan, Mrs. Fannie Blake.
Vandiver, Grace W.
Walker, John R.
Walker, Mrs. John R.
Witherspoon, Carl A.

South Dakota

Foster, Mrs. S. J.
Fox, Rev. Frank, D.D
Fox, Mrs. Frank.
King, Bertha.
King, Mrs. May P.
Larson, Rev. A. R.
Thompson, May Bel.
Van Brunt, Anna.

Tennessee

Bachman, J. Lyman.
Bradley, Ella.
Cooke, Carrie A.
Cooke, Dorothy.
Cooke, Mrs. Elizabeth.
Cooke, Flora.
Cotton, Katherine.
McBride, Katherine.
McBride, Claude.
Lee, Ida Mary.
Lehmann, Rev. Wm. C.
Viehe, Jessie C.

Texas

Chapman, Mrs. R. M.
Frey, Mary.
Huber, Rudolf.
Huber, H.
Hollingsworth, Sallie.
Jackson, Mrs. Pearl C.
Lewis, Mattie Evelyn.
Mimms, Rev. J. C.
O'Hair, Mrs. H. J.
Patterson, Barbara.
Redditt, Mrs. R.
Rylander, W. C.
Taylor, Mrs. U. G.
Tschumy, Ernest.
Tschumy, Alvina M.
Vaughan, W. H.
Vaughan, Mrs. W. H.
Wuethrich, H.

Vermont

Durfee, Rev. H. A.
Ranney, C. T.

Virginia

Boon, John McM.
Catt, Mrs. Reeves.
Clay, J. C.
Clay, L. E. W.
Crossman, Susie.
Diggs, Thos. C.
Flory, W. S.
Hansel, Rev. M. E.
Murrill, Anna E.
Pemberton, Mrs. Mary E.

Rogers, Arthur.
Shull, Bula Ray.
Simcoe, Lucilla.
Zigler, Rev. D. H.

Washington
Anderson, Mrs. G. W.
Wilson, Mrs. Millie.

West Virginia
Arnold, Arthur Thomas.
Barlie, Mrs. Waitman.
Benedict, Sarah.
Brand, Willa N.
Copley, Luther L.
Chitwood, Oliver P.
Chitwood, Mrs. O. P.
Compton, Ada Blanche.
Crane, Mrs. John M.
Cunningham, Clara M.
Graham, Jessie C.
Graham, Martha V.
Graham, Sara K.
Johnson, Laura Dale.
Marshall, Prof. T. Marcellus.
Maxwell, Ruth.
Miller, Thomas C.
Miller, Mrs. Thomas C.
Moore, Susan Maxwell.
Neshitt, Jennie K.
Purinton, D. B., LL.D.
Simmons, Lois F.

Wisconsin
Bailey, Mabel L.
Bloomer, Louise S.
Brigham, Francis H.
Davis, Mayme.
Droegkamp, Rev. H. J.
Droegkamp, Mrs. H. J.
Droegkamp, Tillie.
Geiger, Rev. Charles F.
Homan, Mrs. H.
Hubl, Henry.
Huhl, Mrs. Henry.
Mager, Rev. Ernest W.
Mager, Mrs. Ernest W.
Nisbet, Charles L.
Park, Mrs. L. H.
Roeseler, Oscar E.
Sheets, Flora.
Strohm, Etna M.

Wyoming
Hansen, Ann C.
Parnell, Edith.
Parnell, Lillian.

Addresses incomplete
Meyer, Dora.
Vaughter, John E.
Wallace, Mrs. O. C. S.
Yates, Stanley.

SOUTH AMERICA

ARGENTINA

Combs, Emma B.
Drees, Charles W., D.D.
Drees, Mrs. Adela C.
Greenman, Emily H.
Le Huray, Elenora.

BRAZIL

Bickerstaph, Rev. George L.
Bickerstaph, Josephine G.
Braga, Mrs. Henrigueta Fernandes.
Braga, John Fernandes, Jr.
Cowan, Mrs. Kate B.
Leite, Nithinia Cerguerra.
Porter, Ethelwyn.
Tucker, Rev. H. C.
Tucker, Elvira G.

CENTRAL AMERICA

Hayter, Rev. James.
Hayter, Mrs. James.
Hayter, Master James.

CHILE

Diez, Rev. Francisco.
Diez, Alonzo.
Diez, Reinaldo.
Leschot, George.

PERU

McNairn, Rev. A. Stuart.

VENEZUELA

Bailey, Gerard A.
Bailey, Mrs. Gerard A.

Workers in South America—address not given
Menezes, Manuel Antonio.

DELEGATES WHOSE COUNTRY WAS NOT STATED

Adeli, Mlle. E.
Baumann, Frau E.
Bachmen, Frau Hermine.
Banziger, Bertha.
Baumgartner, Hans.
Berchtold, Lina.
Beti, Hanna.
Brann, R. Zwicky.
Bruch, Gustav.
Bushi, Mina.
Comtesse, P.
Daniker, Amalie.

Deutsch, John.
Eriksson, H.
Gruber,
Gysin, G.
Hatz, Mrs.
Hazenlush, Otto.
Hasten, W.
Huber, Hans.
Huber, H.
Kreyenbroll, I.
Kuh, W.
Kullmann, Gertrude.
Luz, Pfarrer.
Margot, Lucien.
Meyer, Emma.
Mock, Frau F.
Mrpter, Otto.
Owark, A.
River, G.
Riditer, Frau.
Rhisbow, F.
Ryser, Frau E.
Schlassman,
Sinduer, P.
Staub, Pauline.
Stern, Pfarrer.
Tenny, Anna.
Toss, Frau L.
Triger, Robert.
Truber, Frl. B.
Walder, Johanna.
Weber, T.
Welver, Sophie.
Wernle, Hanna.
Wiogand, A.
Vogel, Robert.
Zuicher, C.
Zwicky, Marie.

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